MANU-SMṚTI

NOTES

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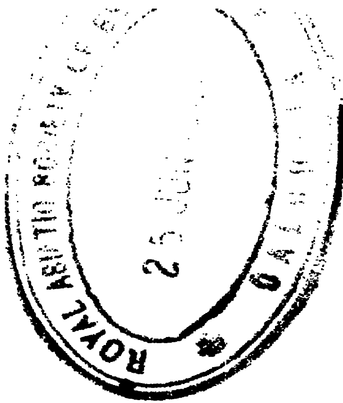
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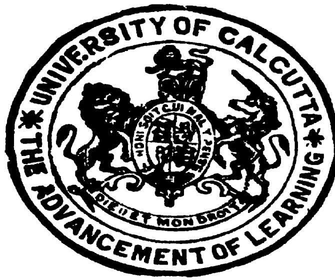
PART III

COMPARATIVE

BY

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PUBLISHED BY THE
UNIVERSITY OF CALCUTTA
1929

PRINTED BY BHUPENDRALAL BANERJEE AT THE CALCUTTA UNIVERSITY PRESS,
SENATE HOUSE, CALCUTTA.

Reg. No. 324B—March, 1929—500

पितुः श्रीतीर्थनाथस्य जयदेवस्य मद्गुरोः ।
मातुस्तीर्थलता-देव्या गुरोर्विश्वधरस्य च ।
प्रोत्साहकस्य विदुषामाशुतोषस्य धीमतः ।
भ्रातुः श्रीविन्ध्यनाथस्य प्रभोर्लक्ष्मीश्वरस्य च ।
श्रीमद्‌गोविन्ददासस्य मित्रस्य बहुदर्शिनः ।
पादयोः प्रणिपत्येयं कृतिः सादरमर्प्यते ॥

NOTE

I cannot let the last volume go out without recording my sense of appreciation of the efficient manner in which the University Press has carried through this work. The 'copy' supplied by me left much to be desired and yet the proofs were always neat and accurate, and the additions made by me in the proofs were always executed smoothly and without complaint.

The 15th March, 1929. GANGANATHA JHA

INTRODUCTION

After what Buhler has written about the Institutes of Manu in his elaborate Introduction, there is little that need be said here. Every earnest student of Manu must read Buhler for a detailed discussion of the various problems relating to the work known to us as the Manu-Smṛti. But there are one or two points which have to be set forth here, not for the purpose of adding to the 'present knowledge,' but for the purpose of clearing the ground of much of the weed that has grown on it, and also with a view to state a few facts relative to the writer of the Bhāṣya, that have presented themselves in course of the present translation.

It has been the fashion with all writers on this work to devote several pages to the discussion of the "claim set up by its author to be the first legislator." (Buhler, Introduction, xxiii). We shall avoid this fashion, because all such attempts are like 'beating the *air*,'—or, to adopt the Sanskrit idiom, '*water*.' (*Jalatāḍana*); for *the author of the Manu-Smṛti* has set up no such claim. The work known to us as 'Manu-Smṛti' is not the work of Manu himself; it is as Buhler himself (Intro., i) asserts, 'Bhṛgu's Version of the Institutes of the Sacred Law proclaimed by Manu,'—a statement based upon the Introductory Chapter of the Smṛti itself. Having realised this character of the 'Manu-Smṛti,' have we any justification for fastening upon the original legislator, 'Manu,' the merits and demerits that we discover in an admitted version of his work? I feel therefore that no 'Hindu who views the question of the origin of the Manu-Smṛti with the 'eye of faith' need be perturbed by the reviews that have been

written for proving the indebtedness of the 'Manu-Smṛti' to the Mānava-Dharmasūtra or to other law-books that went before the Smṛti. In this connection, we have to bear in mind the fact that the much-sought-after *Mānava-sūtra* might be the work of 'Manu,' *the first legislator*, embodying the Law learnt by him from Prajāpati (Manu, 1.58). Of course Bhṛgu is expounding the Law as he learnt from Manu directly; but this does not, indeed cannot, mean that Bhṛgu's version is a *verbatim* report of what he learnt from Manu. Sureshvara, in his great *Vārttika*, is supposed to be expounding the teachings that he received from Shaṅkara. But that does not mean that the *Vārttika* is a *verbatim* report of the lectures delivered by the Master to his favourite pupil.

Thus then, though there is much in the reasoning put forward by Max Müller, Buhler and others that can be easily refuted, I am resisting the temptation to enter the lists; as it would serve no useful purpose.

As regards the date, not of the original author Manu, but of the work 'Manu-Smṛti,' Buhler has declared that "the work such as we know it, existed in the Second Century A.D." On this point the learned writer is definitely certain; but he does not entirely reject the possibility of a very much anterior date. My friend, Mr. Kashi Prasad Jayaswal, regards the Code of Manu to be "a product of the early days of the Brahmin Empire, *Circa* 150 B.C."

This appears to be a fitting place for what I have said elsewhere, in more fleeting pages, regarding the 'Sources' of Hindu Law.

The Law of the Hindus—like everything else conducive to the welfare of Man—has its source in the revealed word of the Veda. The Hindu will not admit of any other source for his *dharma*. Jaimini, long before the fifth century B.C., formulated in his Sūtra (1.1.2) the three propositions that—(1) what is good for man can be learnt from the Veda, (2) it

can be learnt from the Veda only, and (3) whatever the Veda says must be true. This supreme authority of the Veda is based upon its own eternal and immutable character (according to Pūrva-Mīmāṁsā and Vedānta) and upon the fact of its being the work of the omniscient God (according to Nyāya).

As to what is Veda, all the older writers are agreed that the name includes the entire body of documents known to us as '*Saṁhitā*,' '*Brāhmaṇa*,' and '*Upaniṣad*'; and every one of these is of use in ascertaining one's duties.

Though such is the generally accepted Hindu conception of the '*Vēda*,' modern scholars have, mainly on philological grounds, tried to discover a certain order of sequence among the three said sections. They have found, for instance, that the '*Saṁhitā*' bears distinct traces of being the oldest work, followed by the '*Brāhmaṇa*,' which, in its turn, is followed by the '*Upaniṣad*.' This view of sequence in time derives some support also from the subject-matter of these works. The main subject of the '*Saṁhitā*' consists of injunctions of sacrificial acts and the several details bearing upon those acts; the '*Brāhmaṇa*' contains explanations of, and speculations on, the injunctions contained in the '*Saṁhitā*,' and is, on that account, regarded in the light of a 'Supplement'; and it has been held that considerable time must have elapsed between the two; later on, when the tendency to philosophise and to look into the innermost import of things set in, there came the '*Upaniṣad*,' which, though not throwing the sacrificial acts entirely overboard, began to relegate them to a secondary position and laid greater stress upon meditation on the inner essence of things, which led the man to absolute Release, and not merely to a magnified kind of happiness in the shape of 'Heaven,' which was the highest reward for sacrificial acts.

Though the above explanation cannot be accepted as entirely satisfactory,—for the simple reason that the precise line of demarcation in the subject-matter, which is

presupposed by the above account, is not so clearly discernible as to warrant the conclusions deduced, philosophical speculations and injunctions to meditate upon the innermost essence of things being met with in the '*Saṁhitā*' also,—yet we can admit it so far that in the Veda, as consisting of the '*Saṁhitā*,' the '*Brāhmaṇa*' and the '*Upaniṣad*,' we have a body of teachings whose practical utility bore upon different epochs of time; and this is all that we are concerned with on the present occasion; as it goes to indicate that, though the source of our Law is eternal and immutable, yet even in its remotest sources it bears signs of being distinctly progressive, —taking into account the varying conditions of time and place.

This same progressive spirit and desire for adapting the Law to changing conditions of life gave rise to the '*Smṛti*.' The Hindu will not admit that the *Smṛtis* contain anything new not already contained in the *Veda*; his firm belief is that the *Smṛtis*, as the very name implies, are law-books written down from memory, by the sages, who themselves knew the Veda, but recognised the fact that for the degenerate man of a later generation it was not possible to either comprehend, or carry in his mind, all that the Veda had to tell; and hence prompted by compassion for their weaker brethren, they wrote out simple hand-books, bringing together therein, in more intelligible language, and within a smaller compass, all the teachings that lay scattered through the vast literature of the *Veda*.

It cannot however be denied that the *Smṛtis* mark the second stage in the development of Hindu Law. As the community expanded and inhabited diverse and remote tracts of the land,—such expansion being indicated in the Veda itself, which speaks, for instance, of the eastward march of the '*Vaishvānara* fire,' to the borders of the country of the 'Vidēhas,'—their needs became diverse; and the wise men found that the same body of laws could not, with benefit,

be applied to all. This gave rise to a large number of *Smṛtis* being compiled and promulgated to suit the needs and conditions of the several peoples. It has to be borne in mind that at the time of which we are speaking, means of communication being difficult, several *Smṛtis* would, most likely, have grown up side by side in different parts of the country. This may be one of the reasons for the view held by later writers that all *Smṛtis* are equally and universally binding. (See *Tantra-vārttika*, Translation, pp. 154-168.)

The conservative Hindu mind however was not easily ready to accept the authority of these law-books; and the grounds of doubt have been thus stated by Kumārila :—

"Inasmuch as these *Smṛtis* have emanated from human authors, and are not eternal, like the Veda, their authority cannot be self-sufficient. The *Smṛtis* of Manu and others are dependent upon the memory of their authors, and memory depends for its authority on the truthfulness of its source; consequently the authority of not a single *Smṛti* can be held to be self-sufficient, like that of the Veda; and yet, inasmuch as we find them accepted as authoritative by an unbroken line of respectable persons learned in the Veda, we cannot reject them as absolutely untrustworthy. Hence it is that there arises a doubt as to their trustworthy character."—(*Tantravārttika*, Translation, p. 105.)

They accepted the authoritative character of the *Smṛtis* only when they were convinced that they contained nothing new, they only put into simple and clearer language what was already contained in the Veda. This authority being once admitted, the Hindu mind adhered to it loyally, and with characteristic tolerance and accommodativeness, was ready to find explanations for difficult cases. For instance, when it was found that a certain *Smṛti* contained something for which corroboration in the Veda could not be found, the explanation provided was that during the long period of time

that had elapsed, several recensional texts of the Vedas had become lost, and it was, for that reason, not safe to assert that any particular assertion of a *Smṛti* had no corroboration in the Veda,—such corroborative texts must have been known to the compilers, who profess to compile the law as learnt from the Veda, and are actually found to do so in several cases.

At this remote period of time, however, it has to be admitted that, though on such matters as offerings, penances and prayers we find much information contained in the Vedas,—so that the source of the *Smṛtis* on these matters is clearly discernible in them,—this becomes extremely difficult when we come to purely juristic matters. In connection with such matters, even what the *Smṛtis* themselves cite as their authority in the Veda rests, to a great extent, on the juristic reading of originally rather irrelevant utterances; *e.g.*, the equal division of the father's property among the sons has been described as based upon the story in the Veda regarding the division of his property by Manu among his sons.

As regards the works included under the generic name '*Smṛti*,' there is some difference of opinion among Hindu writers on Law. While later writers would include all '*Itihāsas*,' '*Purāṇas*,' '*Sūtras*'—*Dharma*, *Gṛhya* and *Shrauta*—and all the 28, 36 or 48 works known as '*Smṛtis*.'—Kumārila (*Tantra-vārttika*, Translation, p. 244) makes a distinction. He places the '*Itihāsas*,' the '*Purāṇas*,' and the '*Smṛti of Manu*' on one side, as having authority over the entire *Āryāvarta*' and the other *Smṛtis*, on the other, as having only limited and local authority. For example, he cites the *Sūtras* of Gautama and Gobhila, which are accepted only by *Ṛgvedins*, the work of Shaṅkha and Likhita, as binding only on *Vājasanēyins*, and those of Āpastamba and Baudhāyana as accepted only by *Kṛṣṇayajurvēdins*. It is interesting to note however that Kumārila mentions the limitedness of authority only

as an existing fact; he does not, on that account, regard the authority of any *Smṛti* as inherently restricted by any limitations. His position is that every *Smṛti*, as based upon the immutable and universally authoritative Veda, must be possessed of universal authority; and as regards the well-known fact, mentioned above, that in practice a few Smṛtis are found to have their authority restricted to certain persons and places only,— he provides the explanation that one *Smṛti* is accepted by one section of the people and not by all, because those are the only people who can, by their peculiar circumstances, carry out in practice the injunctions of that *Smṛti*. This explanation is not entirely satisfactory: because as a matter of fact, between the injunctions contained in two such *Smṛtis* as those of Gautama and Vashiṣṭha, for instance,—we do not find any such divergence that whilst one section of the people would be able to follow the one, another section would find it impossible to do so. There are differences, it is true; but the real explanation of these lies in the spirit of adaptation that lies at the root of all progressive legislation. Under the influence of this spirit, it was only natural that one *Smṛti*, compiled under one set of local conditions, should differ from another compiled under different conditions: and that the authority of each should be restricted to its own peculiar locality.

As regards the exact number and names of the works included under the name '*Smṛti*,' there is no unanimity of opinion. Regarding the Purāṇas the authorities are generally agreed that there are 18 *Mahā* or Major Purāṇas and 18 *Upa* or Minor Purāṇas. Under '*Itihāsa*' also all writers include the *Rāmāyaṇa* and the *Mahābhārata*. But when we come to the so-called '*Dharmashāstra*' *Smṛtis*, we find several lists. Yājñavalkya mentions twenty names—*viz.*, (1) Manu, (2) Atri, (3) Viṣṇu, (4) Hārīta, (5) Yājñavalkya, (6) Ushanas, (7) Aṅgiras, (8) Yama, (9) Āpastamba, (10)

Saṁvarta, (11) Kātyāyana, (12) Bṛhaspati, (13) Parāshara, (14) Vyāsa, (15) Shaṅkha, (16) Likhita, (17) Dakṣa, (18) Gautama, (19) Shātātapa, and (20) Vashiṣṭha. Paiṭhīnasi mentions 36, as follows:—(1) Manu, (2) Aṅgiras, (3) Vyāsa, (4) Gautama, (5) Atri, (6) Ushanas, (7) Yama, (8) Vashiṣṭha, (9) Dakṣa, (10) Saṁvarta, (11) Shātātapa, (12) Parāshara, (13) Viṣṇu, (14) Āpastamba, (15) Hārīta, (16) Shaṅkha, (17) Kātyāyana, (18) Bhṛgu, (19) Prachetas, (20) Nārada, (21) Yogin (Yājñavalkya), (22) Baudhāyana, (23) Pitāmaha, (24) Sumantu, (25) Kashyapa, (26) Babhru, (27) Paiṭhīnasi, (28) Vyāghra, (29) Satyavrata, (30) Bharadvāja, (31) Gārgya, (32) Kārṣṇājini, (33) Jābāli, (34) Jamadagni, (35) Laugākṣ and (36) Brahmasambhava. It is not necessary to add further lists. The generally accepted opinion appears to be that like the 18 *major* and 18 *minor* Purāṇas, there are 18 *major* and 18 *minor* Smṛtis also. (For further particulars regarding these lists, we refer the reader to Prof. Jolly's Tagore Law Lectures, Lect. III, and his more recent Hindu Law and Usage).

This diversity in the list of authorities on Law also bears testimony to the progressive spirit at work in this branch of literature.

This same adapatability is also shown by the fact that while every *Smṛti* deals in the main with what the author regards as perfect or ideal *dharma*, it always has a section dealing with what has been called '*āpaddharma*,' 'Dharma during difficulties;' wherein the peculiar circumstances of the man are fully considered and his duties laid down in accordance with them. Manu himself has a section on '*Āpaddharma*' (Adhyāya X, verses 81, 98, 102, 118, 121).

With further advance of time, the *Smṛtis* also ceased to satisfy the growing needs of men and the changing conditions of their life; and inasmuch as works composed at the time did not command the same respect as the older Smṛtis, people turned to the respectable persons of their community

for guidance by example; Precept was not considered enough, and people had to be guided by Example. Thus came in the authority of '*Sadāchāra*,' *Practices of Good Men*, which in course of time became fossilised into 'Custom.'

As regards the reliability of 'Practices of Good Men,' the *primâ facie* arguments put forward by Kumārila *against* it are efreshing in their candour and interesting in the information they provide regarding some of the social conditions obtaining in the author's own days (7th or 8th century) :—

"In the Practices of Good Men we often find transgressions of *Dharma*, and certain very bold excesses, as in the cases of Prajāpati, Indra, Vashiṣṭha, etc., etc. For instance—(1) we find Prajāpati running after his own daughter; (2) Indra misbehaved with Ahalyā; (3) Vashiṣṭha, under the influence of grief at the death of his hundred sons, is said to have contemplated suicide...... (4) Bhīṣma led a life of life-long celibacy which was contrary to the rules of his caste; (5) Yudhiṣṭhira married a wife that had been won by his younger brother, Arjuna, and told a lie for the purpose of encompassing the death of his Brāhmaṇa preceptor. Among the people of our own day the Brāhmaṇa women of Ahichchhatra and Mathurā are addicted to wine; the Brāhmaṇas of the North engage in such business as the giving and accepting, and buying and selling, of lions, horses, mules, asses and camels; and they eat out of the same dish with their wife, children and friends;—the people of the South marry their maternal cousins and partake of food while sitting on chairs;—in the North as well as in the South, people take food that has been left behind by their friends, and relations; they take betels touched by all castes; they do not wash their mouths after meals; they wear clothes directly brought from the washermnn." (*Tantravārttika*, Translation, pp. 182-183.)

Such transgressions have been referred to by Āpastamba also, when he says—" *Dṛṣṭō dharmavyatikramaḥ sāhasañcha pūrvēṣām.*" The justification suggested by Āpastamba is the lame one that the great men of antiquity were possessed of superhuman powers, and as such not subject to the same limitations as ordinary men.

Kumārila, however, adopts a bolder course. He undertakes to explain the instances of transgression mentioned by treating some of the stories as more or less allegorical, and others he puts in a light that renders them less objectionable. For instance, in regard to the story of Prajāpati having run after his own daughter, he supplies the following explanation :—

"The word '*prajāpati*' means *one who protects all creatures*; as such it can be taken as a name of the Sun ; and it is an ordinary fact that towards the end of night the Sun touches the Dawn ; as this early dawn is brought about by the Sun, it is spoken of as his 'daughter' ; and it is the following of the Sun after Dawn that has been described as 'Prajāpati running after his daughter.'" (*Tantravārtika*, Translation, p. 189.)

In regard to the story of Indra and Ahalyā also he provides a similar explanation : The etymological meaning of the word 'Indra' being the 'bright one,' the word stands as the name of the Sun : and the meaning of the word '*Ahalyā*' is *that which disappears during the day,* which thus stands for the Night. So that when we find 'Indra' spoken of as the *Jāra* (ordinarily taken as meaning *paramour,* but etymologically denoting the *destroyer*) of Ahalyā, what is meant is simply that 'the Sun is the destroyer of Night.'

The action of *Bhīṣma* is condoned on the ground that what he did was due to his great regard for his father. The case of *Draupadī* has been sought to be explained in several ways ; Born out of the sacrificial altar, she was not an ordinary

human being, she was an incarnation of Lakṣmī, the Goddess of Wealth herself; and as such was naturally possessed by several persons. Another explanation is that there were five distinct ladies, all so much alike in person and character, that they have been described under the common name 'Draupadī.' The third explanation is that she was really the wife of Arjuna alone, by whom she had been won; and when the Mahābhārata describes her as the common wife of the five brothers, it does so only with a view to provide an exaggerated idea of the extraordinarily cordial relations among the brothers.

As regards the practices of men of his own day, Kumārila unhesitatingly declares that, when we find any such practices distinctly contrary to the law as laid down in the *Shruti* or the *Smṛti*, we cannot accept such practices as authoritative. (*Tantravārttika*, Trans., p. 200.)

And the final conclusion in regard to this authority of practices of good men has been thus stated (*Tantravārttika*, Translation, pp. 182-183) :—

"When we find that certain actions are performed by good men, and we cannot attribute them to such perceptible motives as greed or passion, they should be accepted as *Dharma*; and the reason for this is that when good men regard a certain act as Dharma, the very fact of their being good men and learned, coupled with the fact that the act in no way proceeds from any such motive as greed or passion, is proof of the fact that the act must have some basis in the Veda."

From this it is clear that it is not all that the good man *does* that should be accepted as *dharma*; it is only what he *does* and *regards as dharma* that has to be so regarded; *Yat āryāḥ kriyamāṇam prashaṁsanti sa dharmaḥ*.

Later on again, the liberalising tendency progressed so far that even one's own conscience came to be regarded as an

authoritative guide; though later writers have restricted its authority to the selection of one out of several options laid down in the *Shāstras.*

Thus our Law-books preface their work with the remark that the sources of Law consist of—

> *Vēdo' khilo dharmamūlaṁ, smṛtishīle cha tadvidām*
> *Āchārashchaiva sādhūnāmātmanastuṣṭireva cha.*
>
> (Manu, II.6.)
>
> *Shrutiḥ smṛtiḥ sadāchāraḥ svasya cha priyamātmanaḥ.*
>
> (Yājñavalkya, I. 7).

Coming to the later *Nibandhas* or Digests, we find that these also bear ample testimony to the spirit of selection and adaptability. They are quite free in admitting or rejecting the authority of the original *Smṛti,* or even *Shruti* texts; when they do not find a certain text suitable to their theme, they try to explain it away in various ways. We shall cite only one example of this, from the *Vīramitrodaya,* a Law-digest written in the sixteenth century: The Veda says that one who does not know the Veda cannot comprehend the nature of the Supreme Self, who is described only in the Up[illegible]ṣads, and according to the opinion held by the writer [illegible] Digest a *Shūdra* is not entitled to the study of the Veda;—how then is the *Shūdra* to attain final Release, which can [illegible] attained only by the right knowledge of the Supreme S[illegible] This difficulty the writer gets over by declaring tha[illegible] *Shūdra* will derive the requisite knowledge of the Self from the *Purāṇas,* from the study of which he is not debarred; and with a view to reconcile this view with what has been declared in the Veda as to the Supreme Self being knowable *only through the Veda,* the writer explains this declaration of the Veda, either as only precluding the utility of such other sources of knowledge as Reasoning and the like, and not also the Purāṇa,—or as meant to refer to those persons who are

entitled to Vedic study. It is easy to see that the Vedic text is seriously mutilated by this explanation ; and yet the orthodox writer of the digest had no scruples in doing this, when he found it convenient for his purposes to do so.

It is instructive to note how the centre of gravity of authority has been shifting. We have seen that in the beginning *Shruti*, the Revealed Word, was the sole authority ; then there came the *Smṛti*, the work of human beings possessed of transcendental powers ; which in its turn was followed by '*Āchāra*' or Custom. Among these, till the time of Jaimini, who must have lived before the fifth century B. C., it was acknowledged that their comparative authority was in the above order ; *Smṛti* more authoritative than *Custom*, and *Shruti* the most authoritative of all ; this meant that in cases of conflict between *Shruti* and *Smṛti*, the latter had no authority, and in cases of conflict between *Smṛti* and *Custom* the latter had to be rejected.

This opinion continued to be held till the time of Shabara —believed to have lived before the first century B. C.,—who distinctly asserts (I—iii) that the *Smṛti* having no authority as against *Shruti*, it has to be rejected as valueless whenever it is found to conflict with the *Shruti*. But when we e to Kumārila—who is believed to have lived in seventh or eighth century—we find that the status of *Smṛti* has so far improved that he demurs to the view ich makes any part of it valueless. Having explained abara's opinion as that "no authority attaches to such *Smṛti* texts as are contrary to the direct assertions of the Veda,"—he criticises this view, and goes on to point out that, in the first place, it is not possible that there should be any real conflict between *Shruti* and *Smṛti*,—the latter being only an amplification of the former—and secondly, even if such conflict be actually met with, of which no other explanation can be found, the right view to take would be to regard both as equally authoritative, as laying down two optional

alternatives; it having been agreed that the *Smṛti* contains nothing more than what is already contained in the *Shruti*, any conflict between the two should be regarded as a conflict between two *Shruti* texts of equal authority, and not as between a *Shruti* text possessed of higher authority and a *Smṛti* text endowed with inferior authority. (*Tantravārttika*, Translation, pp. 151-65.)

This position taken up by Kumārila represents the second stage, when *Smṛti* came to be regarded as equal to the Veda in authority.

The next stage is presented by the *Nibandhas* or Law-Digests. In these we find the writers laying far greater stress on the *Smṛti* than upon the *Shruti*. This may have been due to the simple psychological reason that they found the *Smṛti* texts more ready to hand and more easy to comprehend and manipulate than the archaic *Shruti* texts; or it may have been due to the actual shifting of the centre of gravity of authority. We have already cited an instance from the *Vīramitrodaya* to show that the *Shruti* text has been mutilated in deference to a *Smṛti* text. One more instance we find in the well-known *Kalivarjya* texts: Certain *Smṛti* texts actually prohibit during Kali-yuga the performance of *Agnihotra*, the taking of the vow of Renunciation, and certain other acts enjoined and highly extolled in the Vedas; and the *Vīramitrodaya* (*Paribhāṣā* Section, p. 27) unhesitatingly asserts that the direct Vedic injunctions prescribing those acts are set aside by the *Smṛti* text.

Still later on, coming down to modern times, we meet with the dictum that Custom should be regarded as of equal authority to the Shruti itself;—that is, in cases where no texts are available,—and sometimes Custom is regarded as even more authoritative than anything else. We often find Paṇḍits of the present day declaring—

Deshāchārastāvadādau vichintya yasmin deshe yā sthitiḥ saiva kāryā.

"The Custom of a country should receive the first consideration; and in every country its Custom alone should be observed." though we have seen that at least up to the 8th Century, Custom was relegated to a very subordinate position; in fact it came on the lowest rung of the ladder of authority.

Coming down to our own day, we find our Paṇḍits relying entirely upon the Digests, and not troubling themselves over the original *Shruti* or *Smṛti.* In fact, they even go so far that when faced by texts that actually go against a view held by them on the strength of a certain Digest, they unhesitatingly declare that such a text cannot be regarded as authoritative, since it had not been quoted in any digest by any respectable author. A case exactly like this has come within my personal experience. Having met with a *Smṛti* text declaring that a *Shrāddha*-offering of which *wheat* does not form a part is futile, I asked a great Maithila Paṇḍit, why in our *Shrāddhas* we do not insist upon having wheat, he said that the text I had cited had not been found in any *Nibandha* and as such cannot be regarded as authoritative.

From the above it is clear that the centre of gravity of authority, which originally rested entirely in the *Shruti,* gradually shifted from *Shruti* to *Smṛti,* from *Smṛti* to Custom, and finally to the Writings of a few learned and very modern authors.

All this points to the fact that in the domain of Law, there has all along been a progressive spirit at work. That this is not a mere conjecture, but a fact recognised in the highest circles of society in this country, is proved by the declaration of Parāshara to the effect that—

"The *dharmas* for men in the *Satyayuga* are other than those in the *Tretā* and the *Dvāpara*; and in the *Kaliyuga* also they are different;—the *Dharma* of each Yuga being in keeping with the distinctive character of that age."

This same declaration is found in Manu (II.85), with this important variation that instead of saying that—"the *Dharma* of each *Yuga* is in keeping with the distinctive character of that age,"—he says that "the difference in *Dharma* is due to the gradual decay evinced in the character of the people of each age." And the *Vīramitrodaya* (*Paribhāṣā* Section, p. 49) explains this to mean that the *Dharmas* peculiar to each *Yuga* differ on account of the difference in the capacities of the men called upon to observe those *Dharmas*. This view is supported by Baudhāyana, who says—'One should perform the necessary duties, *so far as he is capable of doing*,'—and also the *Kūrma-purāṇa*—'One should perform his duties in accordance with one's capacity.'

A similar explanation is given by the *Vīramitrodaya* (p. 49) of Parāshara's declaration that—

"The *Dharmas* for the *Satyayuga* are those prescribed by Manu; for the *Tretā* those by Gautama: for the *Dvāpara* those by Shaṅkha and Likhita; and for the *Kali*, those by Parāshara."

It goes on to say—"What is meant is that the *Smṛti* of Manu does not deal in detail with the duties that could be performed by men endowed with such capacity for work as we find in the *Kali* age; and hence when Parāshara says that the *Dharmas* for the Kali age are those prescribed by Parāshara,—what he means is that his work is superior to the other *Smṛtis* by reason of the fact that what is therein laid down is such as can be followed by men of the *Kali* age."

This actual adaptation of the Law to changing conditions went on effectively so long as there was present in the country a temporal authority sufficiently interested and strong enough to lend to the changes its support and thereby supply the necessary driving force. An illustration of this is found in

what has happened in Mithilā. The Digest that was originally accepted as the most authoritative was the *Kṛtyakalpataru* (often spoken of as '*Kalpataru*') of Lakṣmīdhara;—this was supplanted by the *Ratnākaras* of Chaṇḍeshvara, who was minister at the Court of the early rulers of *Mithilā*, who reigned there to nearly the close of the thirteenth century, and belonged to the dynasty of *Kārṇāṭa Kṣattriyas*; these *Ratnākaras* were subsequently supplanted by the *Chintāmaṇis* of Vāchaspati Mishra who was the chief Paṇḍit at the court of the Brāhmaṇa rulers of Mithilā, of the *Oinbār* dynasty which flourished till the end of the fifteenth century. Since then, though Mithilā itself has produced several other, and more valuable digests—among others the *Vivekas* of Vardhamāna and the *Kaumudīs* of Devanātha—yet, inasmuch as they lacked the driving force of temporal authority, they have continued to remain in the background.

Having thus dealt with a general survey of the Sources of Hindu Law, we shall now turn our attention to certain criticisms offered and remarks made by modern students of that Law.

The first criticism that calls for remarks is that—"*Vyavahāra* occupies but a small fragment of their energies, which is all spent on *Āchāra* and *Prāyashchitta*" (Govindadāsa—Introduction to his edition of the *Mitākṣarā* with the *Bālambhaṭṭī* Commentary, p. 4).

As regards the earlier law-books, the learned writer himself explains this as having been due to the fact "that they were written under an overpowering sense of the meanness and worthlessness of the life of the world by their ascetic-minded *Ṛṣi* authors" (p. 5). However much we may deplore a certain fact of omission or commission, we should not grumble at it when we find it to have been due to the very nature of the writer; it is not right to impose our own standard of right and wrong, of proper and improper, of

useful and harmful, on writers several centuries old, and then to judge them by that standard. Taking for granted that the authors had an overpowering sense of the worthlessness of worldly life, it has to be regarded as only right that they devoted so little attention to *Vyavahāra*. Coming down to the Commentaries and the Digests, which the writer rightly remarks "were composed after the Moslem hordes had begun to pour into India, and down to the days of full conquest and consolidated rule, and then its final destruction at the hands of the English,"—even though the authors did not belong to the aforesaid class of older people with an overpowering sense of the worthlessness of worldly life, yet they were wise enough to perceive that the administration and control of the worldly concerns of the people had passed from their hands to the hands of persons who would pay no heed to their counsels, and hence they avoided that branch of law as much as possible. Even the little of *Vyavahāra* that we still find in our later law-books is due to the fact that somehow or other, even later rulers continued to pay some attention to the old laws of the land in regard to inheritance and cognate matters. This is the reason why, of all the various matters falling under Vyavahāra, it is 'Inheritance' to which these writers devoted the greater part of their energies.

There may have been other reasons for this omission, as the learned Editor and also the author of the *Hindu Law of Adoption* (Tagore Law Lectures), has put forward. But it seems scarcely fair to omit to take into account other possible explanations, which are not so discreditable to the writers of the Digests, and to impute to them the worst motive imaginable; and, yet this is what has been done by the author of the *Hindu Law of Adoption*, in the following words :—

"Keenly alive to the interests of their own religion, and of their own class, which would have very materially been endangered in the eye of Hindu Society, had they taken the

false step of seeking worldly prosperity and political position, (they) adopted the proper course of severing their connection with, and of withdrawing from, the political government of the country, and chose to retain their position of religious and social supremacy among the Hindu Community. Henceforth they devoted their undivided attention to religious matters, ceased to be practical lawyers, and became more narrow-minded than ever."

In this connection the question naturally suggests itself—when the temporal power passed into *non-Hindu* hands, was it *from choice* that the Brāhmaṇas withdrew from political government?

Another criticism levelled against the Hindu Law-books, put forward first of all perhaps by Sir Henry Maine, and frequently quoted with apparent approval by several writers since, is that—"It does not as a rule represent a set of rules ever actively administered in Hindustan. It is in great part an ideal picture of that which, in the view of the Brāhmaṇas, ought to be law." (*Ancient Law*, p. 17.)

The latter statement contained in this passage we can readily admit. In fact the business that these writers set before themselves was just the drawing of the picture of ideal Society;—what is '*Dharma*' except the ideally perfect conduct? It is not fair to attribute to them the motive that they intended to provide *complete codes of law as actually enforced*, and then to turn against them for not having succeeded in doing it. Their motive was to depict an ideal picture, and if they have succeeded in doing this, they have done what they set out to do. Then again, as regards the statement that—"the work does not represent a set of rules ever actively administered in Hindustan"—the historical data available in regard to the periods covered by our older law-books are so meagre that they cannot be deemed, by any fair-minded person, sufficient to warrant any conclusion one way or the other. If references in poetical literature are to

be regarded as any criterion, the Laws of Manu at any rate would appear to have been "actively administered." [*Vide Raghuvaṁsha*, I, and *Kirātārjunīya*, I, where Kings are described as having ordered their life's business in strict accordance with the laws laid down by Manu.]

It will not be out of place here to offer a few remarks on the so-called 'Schools' of Hindu Law. So much has been written for and against this conception of "law-schools" by several able lawyers that a lay-man can touch the subject only with trepidation.

As early as the seventh century A.D., we find Kumārila (*Tantravārttika*, Translation, p. 245) declaring that while the *Smṛti* of Manu is regarded as binding throughout Āryāvarta, all other *Smṛtis* have a limited jurisdiction; and from what he says in a subsequent passage it is clear that the limitation in the jurisdiction was not territorial; it rested upon the diversity of the *Shākhās* or Recensional Texts of the Vedas,—the followers of different *Shākhās* accepting different *Smṛtis* for their supreme authority. This seems to have been at the root of the conception of diverse Schools of Law; though this conception as current among the older Hindu lawyers differs from that which has found currency in modern Indian Law. For the former, all Law, based as it must be upon the Veda, must be equally binding on all men; and the only limitation that they would allow would be, either (1) that due to the capacity of individuals, as declared by Kumārila or (2) that justified by qualifying words or phrases in the texts themselves, as—

"in both cases, the injunctions or the prohibitions distinctly refer to all persons that have the capability of doing the acts enjoined or prohibited, and as such none of these can ever be taken as having a restricted application, as referring to any particular place, time or person;"—

"in certain cases it does happen that, though the capability of performing the act belongs to all men, yet the action is distinctly restricted to certain definite classes of men by means of restrictive qualifying words; as for instance, the *Rājasūya* is laid down as to be performed by the *Kṣattriya*, the *Vaishyastoma*, by the *Vaishya*, and so forth."

(*Tantravārttika*, Translation, p. 247.)

It has to be borne in mind that all this implies that the restrictions are lawful only when they form part of the dispensation of the same immutable and all-authoritative Law, either of 'Nature' or of the 'Veda.'

Such was the conception of the 'Schools' among the older lawyers. The modern conception of the 'Schools' of Hindu Law, on the other hand, would appear to be of a somewhat different kind. It appears to be based upon the diversity in the later interpretations of the older texts, and upon the subsequent predilections and customs of the particular peoples concerned. But, though it may be true that there are certain well-recognised differences between such interpretations current among the people of the 'North' and of the 'South,'—it is no less true that the differences were primarily due, not to diversity in the Law itself, but to the diversity in the conditions of the peoples among whom the Law had to be administered, which, in course of time, developed into what came to be called 'Customary Law,' which in its turn, affected the trend of the original Law in its actual administration.

In view of the above facts, though there does appear to be some such division as into the 'Mitākṣarā School,' the 'Mayūkha School' and so forth,—there is no justification for assigning to those Schools hard-and-fast territorial jurisdictions. For, as a matter of fact, of these digests—*Mitākṣarā* or *Mayūkha*, or any other—there is not a single one that is entirely excluded in any part of the country, nor any

single one on which sole reliance is based. The notion too that these digests came to be the basic authority of a particular tract of the country by virtue of their having been written under the auspices of the King ruling over that land, is easily dispelled, when we realise that the *Mitākṣarā* "was composed in the far-away Deccan among the Kanarese-speaking people, and has been made the law of Northern India; and the *Mayūkha* was composed at the instance of a petty chief of Bundelkhand by a Benares Paṇḍit, and it has been made the law of Gujerat." (Govindadāsa, *Introduction to Bālambhaṭṭī.*)

No Hindu lawyer of the old school will admit that the *Mitākṣarā*—and *Mitākṣarā* alone—represents the Authoritative Law for Northern India. Though during the last hundred years, this has been so constantly and forcibly brought home to them in the actual administration of law, that they are now slowly acquiescing in the said dictum, not indeed on the basis of their own conception of the Law, but upon the accepted practice of the Sovereign Power, whose dispensation they have been taught to revere, even above 'Law.'

In regard to the position of Manu in particular, we find that from very remote times his work has been regarded as the most important Smṛti.

(1) The *Vīramitrodaya* (sixteenth century) declares that a *Smṛti* opposed to Manu has no authority, and quotes Bṛhaspati as saying—'Inasmuch as the *Smṛti* of Manu is compiled on the basis of what is laid down in the Veda, it is regarded as most important, and a *Smṛti* that goes against what is laid down by Manu should never be accepted.' This *Smṛti* of Bṛhaspati makes frequent references to Manu. For instance, the well-known passage from Manu (9-57-68), where *Niyoga* is first regulated and then forbidden, had already

occupied Bṛhaspati; as to whether Gambling was permitted, Bṛhaspati brings forward the contradiction that exists between Manu 9-221 and other Law-teachers.

(2) Kumārila—"Barring the *Smṛti* of Manu all others are restricted in their authority."

(3) The *Mahābhārata* selects Manu for special mention as one whose teachings should not be controverted.

(4) The oft-quoted saying from the Veda—"Whatever Manu has said is wholesome," which has been attributed by Kullūka to the "Chhāndogya Brāhmaṇa," but is really found in the *Kṛṣṇa-Yajurveda-Saṁhitā*, and in a totally different sense.

(5) Prof. Jolly in his monograph on Law and Custom—

"The law books which to-day in the whole of India are studied and consulted by the learned are the *Smṛti* in verse called the '*Mānava-Dharmashāstra*' and works attached thereto. How the authority of the work spread through the whole of India is best shown by the numerous commentaries from various quarters, which stretch back to the early middle ages and point back to yet earlier sources. Not less do the Burmese and Javanese law-books rest upon Manu. There is a Pali redaction of Manu, known as '*Manusāra*' written for the Burmese, and Burmese law-books are mostly called '*Manu-dharmasaṭṭham*.' In Siam there is found a tradition of Manu as a lawgiver. Though doubts have been entertained regarding the Indian origin of Siamese law, yet various customs of marriage, the decision that interest on debt shall never exceed the capital, that the king inherits where lawful heirs fail, and the long list of disallowed witnesses, and many other things, distinctly point to an Indian origin. In Java there is a tradition regarding Manu, and there also is a *Mānava-dharmashāstra*, which contains parallels to our Manu and Yājñavalkya."

The only other Smṛtikāra who seems to have divided the honours with Manu, is Yājñavalkya regarding whom Jolly remarks (Tagore Law Lectures)—"Next to the Code of Manu,

the *Yājñavalkya-Smṛti* appears to have received the largest share of attention on the part of mediæval Law-writers. The *Mitākṣarā* has early become the standard work on law in the greater part of India, and its influence on the administration of justice has been increased under British rule" (pp. 12-13).

The predilection for these two authors—Manu and Yājñavalkya—is of very old standing. No third *Smṛti* has had the honour of having so many commentaries. The number of commentaries on Manu is large—more than six have already been published. Yājñavalkya also has had several commentators—(1) the *Aparārka* (published in the Ānandāshrama Series), (2) the *Mitākṣarā* (several times printed), (3) *Vīramitrodaya* (MSS. lent to the writer by Mr. Govindadāsa, now in course of publication in the Chaukhambha Sanskrit Series, Benares), (4) *Vishvarupa's Bālakrīḍā* (one part published by Mr. Setlur and in the Trivandrum Sanskrit Series), and (5) the *Dīpakalikā* by Shūlapāṇi (MS. lent to the writer by Mr. Govindadāsa). In fact the only other metrical *Smṛti* known to have a real commentary is that of *Parāshara*, on which we have the *Parāsharamādhava* (Bibliotheca Indica).

Another noteworthy feature of the *Smṛtis* of Manu and Yājñavalkya is that they are not mere 'law-books.' They deal in fact with all departments of man's activity; they treat of life as one organic whole; a more or less full account being found of all such subjects as Cosmology, Theology, Philosophy, Anatomy, Physiology, Diplomacy, Kingship, Economics, the duties of subjects, and so forth.

As regards *Medhātithi*, the writer of the Bhāṣya, I have had an opportunity of describing him *as revealed in his Manubhāṣya* in a paper contributed by me to the second Oriental

A.—*Time.*

Conference at Calcutta. The main points may be summed up as follows :—

As indications of his time, the following points are noteworthy :—

(1) Under 1.55 he mentions *Vindhyavāsi-prabhṛtayaḥ* as writers on Sāṅkhya. The name of Vindhyavāsin occurs also in the *Shlokavārttika* as the advocate of the same doctrine that is referred to by Medhātithi. That there was such a writer on Sāṅkhya is certain ; but the several identifications that have been proposed regarding him do not appear to be based on sufficient data.

(2) Under 2.3 and 2.18 he quotes from Kumārila, speaking of him as 'Kumārila' in one place, and as 'Bhaṭṭapāda' in another. And Kumārila is supposed to have lived in the Seventh Century A.D.

(3) Under 2.22 speaking of Āryāvarta, he says '*Ākramyākramyāpi na chiram tatra mlechchhāḥ sthātāro bhavanti*' ; and again under 2.23—*Yadi kathañchit brahmāvartādideshamapi mlechchhā ākrameyuḥ tatraivāvasthānam kuryuḥ bhavedevāsau mlēchchhadēshaḥ*—which clearly indicates that up to Medhātithi's time, though there had been several invasions by 'foreigners,' no foreigner had come to stay in the country, much less to establish a kingdom. After the break-up of Harṣa-Vardhana's empire in the Seventh Century A. D. there were no invasions either by the Bactrians or by the Shakas or by the Hūṇas. The destruction of Mihiragula's power by the later Guptas marks the end of the last foreign element in Ancient India. The first invasion of India by the Mohammedans took place in 712 A.D. ; and from this time onward there were frequent invasions by them ; but it was not till the year 1192 that Mussalman power came to be consolidated in India. Thus Medhātithi must have lived before 1192 A.D.

(4) Under 2.6, he says that Paiṭhīnasi, Bodhāyana and Prachetas are not mentioned in any '*parigaṇana*' of *Smṛtikāras*' ; this shows that Medhātithi is much older than all

those Smṛtis and Nibandhas wherein those *Smṛtikāras* are mentioned as such.

(5) Under 2.6, he quotes *Vivaraṇakāra*, and under 2.25 '*Smṛtivivaraṇa*.'

(6) Under 2.30, he speaks of the asterisms as beginning with Shraviṣṭhā (*i. e.*, Dhaniṣṭhā)—and not with Ashvinī. What this indicates we are unable to determine. We know that the enumeration of the *Nakṣatras* began originally with *Kṛttikā* (Thibaut: *Indian Astronomy.* Indian Thought, Vol. I, p. 208); but we have nowhere read of its beginning with *Shraviṣṭhā* or *Dhaniṣṭhā*.

(7) Under 2.117 he mentions the Kāmasūtra of Vātsyāyana.

(8) Under 3.232, he speaks of the Purāṇas as '*vyāsādipraṇītāni*' 'composed by *Vyasa and others*'; this indicates that he lived before the stereotyping of the notion that all the Purāṇas are the work of one individual, namely, Vyāsa.

(9) Under 5.157 he quotes from the Chūrṇikā (a Vyākaraṇa work). The Chinese traveller I'-tsing, who visited India towards the end of the seventh century, speaks of the "*Chūrṇī*" as a work containing 24,000 'Shlokas,' studied by advanced scholars. He attributes the work to Patañjali. Max Muller and Takakusu take '*Chūrṇī*' to be another name for the *Mahābhāṣya*. The author of the *Vākyapadīya* has written a Commentary (containing 25,000 Shlokas) on the *Chūrṇī*.

(10) Under 7.61, he quotes from the *Adhyakṣaprachāra* which is the name of an important section of Kauṭilya's *Artha-shāstra*. But the lines quoted by Medhātithi are not found in the published text of this work.

(11) Under 7.154, he quotes two verses from the work of 'Ushanas';—this must refer to a work on Artha-shāstra by Shukrāchārya which was known to the Mahābhārata and to Kauṭilya. The verses quoted however do not occur in the work known to us as '*Shukranīti*.' It is clear that Shukra's own work was well-known in Medhātithi's time.

(12) Under 8.2 he mentions a writer of the name of *Bhartṛyajña*; one such writer is known as the writer of a Commentary on Kātyāyaṇa's *Shrautasūtra*.

(13) Under 8.155, he mentions the writers Yajvan, Asahāya and Nārada.

(14) Under 9.2 he uses the term '*bhavantiḥ*' in the sense of '*Laṭ*,' Present Tense.

(15) Under 9.42 he quotes *Piṅgala*.

(16) Under 12.19 he quotes from '*Shārīraka*.' What is quoted agrees *in sense only* with what Shaṅkarāchārya says on Vedāntasūtra 3. 2. 41. There is nothing to indicate that Medhātithi is quoting from *Shaṅkarāchārya*. When he uses the term 'Shārīraka' he may be referring to the earlier system of Bhartṛprapañcha, who is referred to by Saṇkarāchārya in his *Gītābhāṣya*. This conjecture gains strength from the fact that under 6.75 Medhātithi supports the *Jñānakarma-samuchchaya-vāda*, of which Bhartṛprapañcha was a well-known exponent.

(17) Under 12.118 he quotes from the *Vākyapadīya* by name.

(18) While quoting freely from the Mahābhārata, he very rarely quotes from the Purāṇas. He does quote once (under 1.55) from them; but there also he calls it only by the generic name ' Purāṇa.'

(19) Under verse 12.118 we read—

'*Pramāṇāntarāṇāmapyekatrapratipādanaparatvādeva grāhīṇaḥ pratyakṣasya mishraiḥ kṛta eva kleshaḥ*'; who is this 'Mishra'?

(20) Medhātithi is quoted by name—

(*a*) in the *Mitākṣarā* (on 2.124), which was written by Vijñāneshvara who lived under the Chalukya King Vikramāditya II, surnamed Tribhuvana-malla, who reigned from 1076 A.D.—1121.

(*b*) in the *Parāsharamādhava* (Āchāra, pp. 256, 552, 560), a work of the 14th Century.

(*c*) in the *Vīramitrodaya* (Āhnika, pp. 70, 76, 77), a work of the Sixteeenth Century.

(21) In 1375 King Madana found the work of Medhātithi '*jīrṇa*,' "dilapidated,' 'its manuscript was nowhere to be found.'

(22) Medhātithi names 'Chandragomin' as a very prolix writer (under 5.110).

From all the above what we feel justified in deducing is—(1) that Medhātithi lived long before 1076 A.D when Vikramāditya II ascended the throne, and during his reign flourished Vijñāneshvara, who quotes Medhātithi as a writer of established reputation; (2) that he lived after the Seventh Century, which is the date hitherto assigned to Kumārila; and (3) that he must be assigned to the period 800-1000 A.D., or definitely to the Ninth Century A.D., which will explain his veneration for Kumārila (7th Century), and the veneration for him by Vijñāneshvara (11th Century).

B.—*Place.*

(1) As regards place—under 1.103 he calls '*Shālayaḥ*' (rice), '*rājabhojanāḥ*' (the food of kings),—which indicates that he lived in a place where rice was dear. '*Rājabhojanāḥ*' however may also mean 'the chief or best of foods.'

(2) Under 2.18 he speaks of the marrying of the maternal uncle's daughter as the 'Custom obtaining in *dēshāntara*' which shows that he was not of the South.

(3) Under 2.98, the wool of *aja* (goat) is described as 'not soft';—this may be taken as indicating that he did not belong to Kashmir, where perhaps the goat's wool is generally soft.

(4) Under the same, he speaks of the oil of *devadāru*, which indicates a country where the Devadāru tree (Pine) grows in abundance.

(5) (*a*) Under 3.234 he says '*udīchyeṣu kambala iti prasiddhaḥ.*'

(*b*) Under 3.238 '*udīchyāh shātakaiḥ shiro vēṣṭayanti*' which shows he was very conversant with the ways of 'northerners.' Under (*b*) again he speaks of men winding their hair round the head—which indicates a country where hair is worn long: and (*a*) also indicates a place where people generally keep their head covered with a Shāṭaka. It is an interesting question to investigate who these 'northerners' are. In the Raghuvaṃśa, in connection with Raghu's conquest, Kālidāsa uses the term 'Udichya' in the sense of people living in the country to the north of Sindh, *i.e.*, Kashmir and the Punjab. And we know that Patañjali considers the town of Sakala as belonging to Bahlīka country and also to Udīchya country (under Paṇini, 4. 2. 104). Similarly Amara in his lexicon describes the 'Udīchya' country as lying on the North-West of the Sarasvati river in the Punjab. It is clear then that the 'Udīchyas' as mentioned by Medhātithi were the people of the Punjab and Kashmir. The custom of wearing *Sāfās* by the northerners as recorded in Medhātithi is quite in keeping with the identification proposed above. Fine blankets also used to be produced in these parts. The indications noted have been taken by some people to point to the people of Beluchisthan.

(6) Under 4.9, he speaks of only two harvests—one in the Summer and another in the Autumn. This shows that he lived in a country where there was no winter-harvest.

(7) Under 4.59, speaking of the rainbow, he says '*Vijñānachchhāyeti kāshmirēṣu kathyatē*'—which shows he was conversant with the language of Kashmir.

(8) Under 5.14, the Shyena is described as being 'known as Kākola' in the Bāhlīka country.

(9) Under 8.399, he speaks of '*Kuṅkuma*' as a 'royal monopoly' in Kashmir.

One does not feel quite sure, on the strength of the above data, that the valley of Kashmir was Medhātithi's native country as asserted by Bühler. Though there may be

much that points to that conclusion, there is nothing that does so definitely. The arguments adduced by Bühler in support of this view are by no means conclusive. The very sentence (7.32) that speaks of काश्मीरकस्य काश्मीरः also speaks of पाञ्चालस्य पाञ्चालाः ; the name of Kashmir is compounded with that of several other countries, *e.g.*, Kuru (8.41); if he speaks (8.399) of the royal monopoly of saffron in Kashmir, he speaks also of other royal monopolies— of 'wool among the westerners' and of 'pearls, corals and precious gems' among 'Southerners' (8.399). The conclusion arrived at by Prof. Jolly that Medhātithi belonged to the South, is still more open to doubt. Jolly's arguments have all been refuted by Bühler. (Intro., p. cxxiv, Footnote.)

All that we feel justified in deducing from the above data is—(*i*) that he was not a native of the South; (*ii*) that he was a native of the 'North'—where people keep their hair long, and keep their head wrapped with pieces of cloth—and where there is no winter-harvest; (*iii*) that he was conversant with the ordinary language of Kashmir and Bāhlīka.

C.—*Character and other details.*

(1) He is liberal in his views and inclined to be outspoken in his opinions—

(*a*) He says that the whole account of the beginnings of creation is 'Arthavāda'—*i.e.*, not meant to be literally true (1.23).

(*b*) Regarding the account of the Brāhmaṇa, Kṣattriya, Vaishya and Shūdra being created out of the mouth, the arms, the thighs and the feet of Brahmā,—he says that this is mere 'stuti,'—again, not to be taken as literally true (1.31).

(*c*) He is bold enough to accept the legend regarding Prajāpati and his daughter as literally true (1.32).

(*d*) He is no believer in the existence of the Yakṣa and other celestial beings (1.37).

(*e*) He declares the gods to be mortal (1.50).

(*f*) He says that in Discourse I, with the exception of 'five or six verses,' which describe the purpose of the Shāstra, all the rest is 'mere Arthavāda.'

(*g*) He candidly confesses that we cannot be sure as to how the ordinances of Manu and other Smṛtikāras are based upon the Veda (2.6; p. 62).

(*h*) He is very frank in his criticisms on the text of Manu; *e.g.*, in regard to verse 2.223, he says: 'there is no useful purpose served by this verse;' and in several cases he does not hesitate to say that certain expressions have been added only through 'metrical exigencies.'

(*i*) In regard to drinking, gambling and hunting, he declares (under 7.53) that 'absolute avoidance of these is neither proper nor possible.'

(*j*) Under 8.20 and 8.163, his remarks regarding the proprietary rights of women show that he was exceptionally liberal in his views.

(2) Certain original ideas—

(*a*) '**मनःपूतं समाचरेत्**' explained as 'one should be pure in mind' (6.46), and not as 'one should do that which satisfies his mind or conscience.'

(*b*) '**दिवास्वाप**' prohibited in 7.47, is explained, not as 'sleeping during the day,' but as 'inactivity, laziness, at the time of doing work,' 'day-dreaming.'

(3) *Other details*—

(*a*) Whenever he has occasion to quote a Sāṅkhya authority, he quotes the *Kārikā* of Īshvarakṛṣna, and never the *Sūtra*.

(*b*) Under 2.6 and 10.5, he quotes largely from his own work called 'Smṛtivivēka.'

(*c*) Under 2.49, he says 'women do not understand Sanskrit.'

(*d*) Under 3.7 he quotes the 'Vaidyaka' to the effect that 'all diseases are infectious except the '*Pravāhikā*' (Diarrhœa?).

(*e*) The Darsha is spoken of (in 4.25) as to be performed 'at the end of the half-month;' which shows that he held the view that the 'month' begins with the first day of the dark fortnight, and ends with the Full-Moon Day; not that it is to be counted from one Moonless Day to another.

(*f*) He knew that meteors are only 'falling stars' (4.103).

(*g*) From what he says under 6.75, it appears that he was a follower of the ज्ञानकर्मसमुच्चयवाद.

(*h*) Under 7.25, describing the 'Matsyadēsha' as *Virāṭadesha*, he mentions 'Nāgapura' as another name for it.

(*i*) Under 7.220, he describes three methods of detecting poison in food—by physicians, by fire and by the Chakora and other birds. When thrown into fire food mixed with poison becomes *ati mlāna* 'very much discoloured;' at the very sight of some poisons the Kokila perishes; and on seeing others the Chakora loses its eyes.

(*j*) Under 5.44, while justifying the 'Killing' involved in Vedic sacrifices, he deprecates that involved in Tāntrika rites.

(*k*) Under 7.190 we read of flag-signalling.

In the notes, I have had to draw upon many digests. I am therefore appending a list of all the digests that have been consulted. This list has been prepared for me by my esteemed colleague at the Benares Sanskrit College, Pandit Gopinātha Kavirāja who has been ever ready to supplement my imperfect knowledge of many things—specially that relating to History, Chronology and Bibliography.

No.	Authors.	Works.	Date.	Remarks.
1	Vishvarūpa	Com. on Yāj. Smṛti	900 A.D. (?)	
2	Medhātithi	मनु भाष्य ...	900 A.D.	
3	Vijñānesh vara.	मिताक्षरा a Com. on Yaj. Smṛti.	1076-1121 or 26 A.D.	
4	Shūlapāṇi	(a) स्मृतिविवेक (contg. प्रायश्चित्तविवेक). (b) दीपकलिका, a Com. on Yāj. Smṛti (Ind. Office).	1100 A.D. [1200 A.D. ?]	The author calls himself a Sahudiyāna —a class of Brahmans considered very low in Ballāla's time. Hence he was earlier than Vallāla Sen. [It is generally supposed that he was a judge at the Court of Lakṣmaṇa Sena in 1200 A.D.]
5	Aniruddha Bhaṭṭa.	हारलता ...	Beginning of the 12th century.	The author was the spiritual preceptor of King Ballāla Sena of Bengal, who refers to it in his दानसागर।
6	Jīmūtavāhana.	धर्मरत्न— ... (a) दायभाग (b) कालविवेक	1091 A.D. (?) (or 1500 A.D. ?).	Probably he lived before Ballāla Sena, whose दानसागर is dated 1169 A.D. (?). Jīmūta refers to astronomical observations made in Shaka 955 by Andhaka Bhaṭṭa and also to observations made (by himself) in 1013-1015 Shaka. As no observer is named, the author himself is probably meant. In the Tagore Law Lectures of Raj K. Sarvādhikāri, p. 82,

No.	Authors.	Works.	Date.	Remarks.
				the author is placed in 1500 A.D. Dr. Winternitz accepts this view. But this is evidently wrong (see Intro. to the Bibl. Ind. Edition of 'Kālaviveka').
7	Lakṣmīdhara.	(a) स्मृतिकल्पतरु ... (b) कृत्यकल्पतरु	1105-1143 A.D.	The author was the foreign minister of King Govinda Chandra. Assuming that his patron was the Rathor King of Kanauj, his time would be about 1105-1143 A.D.
8	Aparāditya or Aparārka Deva.	याज्ञवल्कीयधर्मशास्त्रनिबन्ध, Com. on Yāj. Smṛti.	1140-1186 A.D.	He calls himself in colophons श्रीविद्याधर-वंशप्रभवश्रीशिलाहार नरेन्द्र'. According to Bühler (Kash. Report, p. 52) he belonged to the Koṅkaṇa branch of the princely house of the Shīlāras or Shilāhāras, residing at Puri and reigned and wrote between 1140 and 1186 A.D. In his benedictory introduction he is called जीमूतान्वयभूषण.
9	Halāyudha	ब्राह्मणसर्वस्व ...	1200 A.D.	The author lived at the court of Lakṣmaṇa Sena.
10	Devanna Bhaṭṭa.	स्मृतिचन्द्रिका ...	1200 A.D.	

No.	Authors.	Works.	Date.	Remarks.
11	Hemādri ...	चतुर्वर्गचिन्तामणि ...	1260-1309 A.D.	The author was a keeper of records under the Yādava princes Mahādeva (1260-1271 A.D.) and his nephew and successor Rāma Chandra (रामदेव, रामराज, 1271-1309 A.D.) of Devagiri. *Cf.* Bhandarkar's Early History of the Deccan.
12	Chaṇḍeshvara Ṭhakkura.	(*a*) स्मृतिरत्नाकर, in 7 sections, *viz.*, कृत्य, गृहस्थ, दान, विवाद व्यवहार, शुद्धि, पूजा, and राजनीति । (*b*) कृत्यचिन्तामणि ।	1314 A.D.	The author was peace and war minister of King Hara Sinha Deva. He conquered Nepal and gave away a large quantity of gold on the bank of the river Vāgvatī.
13	Mādhvāchārya.	1. Com. on Parāshara Saṃhitā. 2. कालमाधव ।	Latter part of the 14th century.	
14	Vidyākara	नित्याचारपद्धति ...	Between 1314-1560 A.D.	The author refers to Chaṇḍeshvara (1314 A.D.) and is quoted by Raghunandana (1560 A.D.).
15	Vishveshvara Bhaṭṭa.	मदनपारिजात ...	About 1370 A.D.	The author's patron was King Madanapāla.
16	Vidyāpati Ṭhakkura.	(*a*) विभागसार ... (*b*) वर्षकृत्य (*c*) दानवाक्यावली (*d*) गङ्गावाक्यावली (*c*) दुर्गाभक्तितरङ्गिणी	1395-1440 A.D.	

No.	Authors.	Works.	Date.	Remarks.
17	Shankara Mishra (same as the author of *Upaskāra*).	(*a*) प्रायश्चित्तप्रदीप ... (*b*) श्राद्धप्रदीप	1450 A.D.	
18	Vāchaspati Mishra.	(*a*) आचार चिन्तामणि ... (*b*) आह्निक ,, (*c*) कृत्य ,, (*d*) तीर्थ ,, (*e*) द्वैत ,, (*f*) नीति ,, (*g*) विवाद ,, (*h*) व्यवहार ,, (attributed to King Bhairavendra). (*i*) शुद्धि ,, (*j*) शूद्राचार ,, (*k*) श्राद्ध ,, (*l*) तिथिनिर्णय (*m*) द्वैत ,, (written by order of queen Jayā). (*n*) महादान ,, (attributed to King Bhairavendra). (*o*) विवाद ,, (*p*) कृत्यमहार्णव (attributed to King Bhairavendra). (*q*) गयाश्राद्धपद्धति (*r*) चन्दनधेनुप्रमाण (*s*) दत्तकविधि	1450-1480 A.D.	The author lived in the reigns of Bhairava Sinha Deva (Harinārāyaṇa) and of his son Rāmabhadra of Mithilā.

No.	Authors.	Works.	Date.	Remarks.
19	Vardhamāna Upādhyāya	(a) गङ्गाकृत्यविवेक ... (b) दण्डविवेक (c) द्वैतविवेक (d) श्राद्धप्रदीप (e) परिभाषाविवेक (f) स्मृतिपरिभाषा (g) स्मृतितत्त्वामृत (-स्मृतितत्त्व विवेक) (h) स्मृतितत्त्वामृतसारोद्धार	About 1470-1480 A.D.	He calls Vāchaspati and Shaṅkara Mishra his preceptors. He was the judge, rather the Chief Judge, in the Court of the Maithila King Bhairava Sinha Deva.
20	Kubera ...	दत्तकचन्द्रिका ...	Earlier than 1570 A.D.	
21	Dalapati ...	नृसिंहप्रसाद (MS.) ...	1489-1553 A.D.	Dalapati was the author, or more probably the patron of the author. He was minister to Nizam Shah, the ruler of Ahmadnagar.
22	Gobindānanda Kavikaṅkaṇāchārya.	(a) वर्षक्रियाकौमुदी (b) श्राद्धक्रिया ,, (c) शुद्धि ,, (d) प्रायश्चित्तविवेकटीका	1535 A.D.	In the Shuddhikaumudī he examines *malamāsas* from Shaka 1400 to Shaka 1460, *i.e.*, 1478-1538 A.D. He is quoted by Raghunandana. He lived in the district of Midnapore (Bengal).
23	Raghunandana.	स्मृतितत्त्व ...	About 1570 A.D.	He quotes from Gopāla Bhaṭṭa's Haribhaktivilāsa, 1562 A.D.
24	Mitra Mishra	(a) वीरमित्रोदय— with many sections called 'Prakāsha' on परिभाषा-व्यवहार-आह्निक-संस्कार-पूजा, etc., etc. (b) वीरमित्रोदय—Tika of याज्ञवल्क्य.	1560-1620 A. D.	He was the Court Pandit of Vira Sinha of Orchha, who, not subjugated by Akbar by force, became an honoured ally of Jahangir.

No.	Authors.	Works.	Date.	Remarks.
25	Nīlakaṇṭha Bhaṭṭa.	(a) भगवन्तभास्कर or स्मृतिभास्कर—consisting of the 12 Mayūkhas. (b) धर्मप्रकाश (c) श्राद्धप्रकाश	End of the 16th century.	The author's patron was Bhagavanta Deva, King of Bharcha of the Sringa-Vara (Singaru) family.
26	Kamalākara Bhaṭṭa.	निर्णयसिन्धु ...	1616 A.D.	
27	Ananta Deva	स्मृतिकौस्तुभ ...	Later than 1616 A.D.	The author's brother Jīvadeva refers to Nirṇayasindhu, 1616 A.D.
28	Nanda Paṇdita (Dharmādhikārī).	दत्तकमीमांसा ...	About 1622 A.D. (date of the author's Keśava-vaijayantī).	
29	Ananta Bhaṭṭa.	Vidhāna-Pārijāta ...	1625 A.D.	The date given is 1682; the era is Saṃvat and *not* Shakābda, as usually supposed.
30	Divākara Bhaṭṭa.	धर्मशास्त्रसुधानिधि— (a) तिथ्यर्क, 1683 A.D. (b) आचारार्क, 1686 A.D. (c) दानहीरावलीप्रकाश (d) दानचन्द्रिका	End of the 17th century.	
31	Balambhaṭṭa	Commentary on Mitākṣarā.	1770	He worked under the direction of Colebrooke.

III

NOTES—COMPARATIVE

In this section of the notes an attempt has been made to complete and supplement the work done by Buhler and other translators of the Smṛtis in the Sacred Books of the East series. It has been felt by students living away from centres of learning and from libraries that they could not derive much benefit from the references that these learned writers had supplied. This want has been supplied by these notes, where the parallel passages have all been translated. The chief credit for this part of the work must always rest with those who have supplied the references.

In addition to these however, other parallel passages, culled from other Smṛtis, have also been translated ; as also those from Arthashāstra, Kāmandakīya Nītisāra and Shukranīti. The former are those that have been quoted by such important digests as the *Aparārka*, the *Mitākṣara*, the *Vīramitrodaya* and the *Parāsharamādhava*.

It is hoped now that students of Anglo-Hindu Law will make use of these notes in the studying of the subject of Hindu Law and set their hands to that work of codifying Hindu Law which is becoming daily and increasingly essential.

THE UNIVERSITY,
ALLAHABAD :
March 23, 1926.

GANGANATHA JHA

EDITIONS OF WORKS USED IN THESE NOTES

Arthashāstra (Ed. Trivandrum Sanskrit Series).
Shukranīti (Trans. Sacred Books of the Hindus).
Āpastamba-Dharmasūtra—(Sacred Books of the East).
Gautama „ „
Bodhāyana „ „
Vashiṣṭha „ „
Viṣṇu-Smṛti „ „
Bṛhaspati and Nārada „
Gobhila-Gṛhyasūtra „
Shāṅkhāyana „ „
Āpastamba „ „
Kāmandaka-Nītisāra (Trans. M. N. Dutt, Calcutta, 1896).
Mahābhārata (Bombay Ed. Jagadishvara Press, Shaka 1811).

Note.—In the references *Vīra* stands for the Vīramitrodaya.

ADHYĀYA I

VERSE X

Mahābhārata, 12.341.40.—[Same as Manu; but being placed in the mouth of Nārāyaṇa himself, the second half is put in the First Person.]—"*That is why I am Nārāyaṇa.*"

VERSE XVIII

Mahābhārata, 12.232.12.—(First half is the same as Manu.)

VERSE XX

Mahābhārata, 12.232.8.—'The qualities of the preceding go over to the succeeding and whatever it is and in whatever form and place, so many qualities it is declared to possess.'

VERSE XXI

Mahābhārāta, 12.232.26.—'Out of the words of the Veda itself did He, in the beginning, create the names of the sages, as also of all those creations that are described in the Veda.'

VERSES XXVIII—XXIX

Mahābhārata, 12.232.16.—'Of the created things, whatever functions became assigned to whichever thing at the beginning of creation, that thing take to those same functions, whenever they are created again and again.' 'Harmfulness or

harmlessness, gentleness or ferociousness, righteousness or unrighteousness, truthfulness or untruthfulness, with one or the other of these they are obsessed, and hence are they fond of just those.'

VERSES LXIV—LXXIII

Mahābhārata, 12.231.12-31.—15 Nimēṣas make 1 Kāṣṭhā
30 Kāṣṭhās ,, 1 Kalā
30 Kalās ,, 1 Muhūrta
30 Muhūrtas ,, 1 Day or Night
30 Days and Nights ,, 1 Month
12 Months ,, 1 Year
2 *Ayanas*, solstices ,, 1 Year
(Northern and Southern).

'In the world of human beings it is the Sun that divides the Day and Night, the night is for the sleep of creatures and the day for active operations;—the Month constitutes the Day-Night of the Pitṛs, the brighter half being the Day, for active operations and the darker half, the Night, for sleeping. The year constitutes the Day-Night of the gods, the northern solstice, the Night. . . . 4,000 years constitute the *Kṛtayuga* and each succeeding *yuga* is a quarter less, etc., etc.'

Arthashāstra, p. 265.—'The divisions of these are the following—Tuṭa, Lava, Nimēṣa, Kāṣṭhā, Kalā, Nāḍikā, Muhūrta, Divasa, Rātri, Pakṣa, Māsa, Ṛtu, Ayana, Saṃvatsara and Yuga.

2 Tuṭas make one Lava
2 Lavas ,, ,, Nimēṣa
5 Nimēṣas ,, ,, Kāṣṭhā
30 Kāṣṭhās ,, ,, Kalā
40 Kalās ,, ,, Nāḍikā
2 Nāḍikās ,, ,, Muhūrta

15 Muhūrtas make one Divasa	}	During the months of Chaitra and Āshwina; during other months the extent of the day and night vary to the extent of three Muhūrtas.
15 „ „ „ Night		

15 Divasa-Rātris	make	one	Pakṣa
2 Pakṣas	„	„	Māsa
2 Māsas	„	„	Ṛtu
3 Ṛtus	„	„	Ayana
2 Ayanas	„	„	Saṃvatsara
5 Saṃvatsaras	„	„	Yuga

VERSES LXXV—LXXVIII

Mahābhārata, 12.232.4-7.—(Same as Manu.)

VERSES LXXXI—LXXXVI

Mahābhārata, 12.231.23-28.—(Same as Manu.)
Parāshara, 1.23.—(Same as Manu, 86.)

VERSES XCIV—XCIX

Yājñavalkya, 1.198-199.—'Having performed austerities, Brahmā created the Brāhmaṇas, for the guarding of the Vedas, for the satisfaction of Pitṛs and Gods and for the protection of Dharma. Those Brāhmaṇas who are devoted to learning and study, are the source of everything, superior to these are those who are devoted to religious acts; and superior even to these are those who are the best knowers of the science of the self.'

VERSES CVIII—CIX

Vashiṣṭha, 6.1-5.—(Same as Manu.)

End of Adhyāya I.

ADHYĀYA II

VERSE I

Vashiṣṭha, Dharmashāstra—' Dharma is that which is enjoined in Shruti and Smṛti.'

Jaimini, Mīmāṃsā-Sūtra, 1.1.2.—' Dharma is that which is described in the Veda as conducive to good.'

Kaṇāda, Vaisheṣika-Sūtra, 1.2.2.—' That is Dharma which brings about prosperity and the highest good.'

Āpastamba, Dharma-Sūtra, 1.20.7.—' That the doing whereof gentlemen praise is *Dharma*, and that which they deprecate is *Adharma*.'

Kumārila, Shlokavārtika, 2.14.—' The fact of these acts being conducive to good is, in every case, learnt from the Veda; and in this sense are they regarded as *Dharma*; and for this reason Dharma is not perceptible by the senses.'

Vishvāmitra (quoted in Parāsharamādhava, p. 80).—' That the doing of which men learned in the scriptures praise is *Dharma*; that which they deprecate is called *Adharma*.'

Under all these definitions ' Dharma ' is the name of the ' meritorious *act* '; but the term has also been used in the sense of the *merit* acquired by the doing of the act.

Nyāya view (quoted in Vīramitrodaya-Paribhāṣā, p. 29).—' Dharma is that quality of man which is brought about by the performance of the enjoined act: *Adharma* is that quality of man which is brought about by the performance of the forbidden act.'

VERSE II

Bhagavadgītā, 3.5.—' Apart from action done for sacrifice, all action tends to the bondage of men.'

Bhagavadgītā, 5.—'Renouncing the fruit of the act, if one engages himself in it with a concentrated mind, he attains eternal peace; doing it without concentration, and drawn by desire to the fruit of the act, he becomes bound.'

Ibid, 6.27.—' If one performs an act as a duty, without any regard for its fruit, etc.'

Ibid, 9.20.—' Men learned in the three Vedas, drinking Soma, having their sins washed off, perform sacrifices and seek to go to heaven; having reached the sacred regions of Indra, they enjoy, in heaven, pleasures fit for the gods.'

Sūtasaṃhitā, 3.4.—' It is only the unfortunate people who, imbued with due faith, betake themselves to acts prescribed as leading to certain desirable results; those are extremely fortunate who engage themselves only in those daily and occasional acts that are obligatory: for these latter liberation is obtained without effort; doing with due faith, as they do, every act simply because it is enjoined by the scriptures.'

Āpastamba, Dharmasūtra, 1.20.1-2.—' One should not do his duties with the view to attain worldly ends;—those that bring no fruits are conducive to good.'

Ibid, 1.21-5.—' Having fully comprehended the nature of acts, one should undertake that which he likes.'

VERSE III

Yājñavalkya, 1.7.—' The desire that has its source in proper reflection is the source of Dharma.'

Āpastamba, Dharmasūtra, 1.5.—' They teach that whatever one determines and thinks of with the mind, or speaks of with speech, or sees with the eyes,—he becomes that same.'

Bhagavadgītā—' Desires have their source in the will.'

2

VERSE IV

Āpastamba, *Dharmasūtra*, 1.2.7.—'Having fully understood the nature of actions, one should perform that which he wishes.'

VERSE V

Vashiṣṭha, *Smṛti*, 1-2.—'The righteous man who acts with full knowledge is highly praised among men and after death, attains heavenly regions.'

Āpastamba, *Dharmasūtra*, 1.5.2-9.—'When the religious student acts with concentrated mind, then alone are his acts fruitful.'

Ibid, 2.2.2.—'For all castes, the highest happiness is attained only when they are engaged only in their own duties.'

Ibid, 2.23.7.—'Thus alone are all desires fulfilled.'

Ibid, 2.23-12.—'They win Heaven till the very dissolution.'

Gautama, *Dharmasūtra*, 11-31.—'Men of all castes and in all life-stages, adhering to their own duties, on death, enjoy the fruits of their acts, and then become born in a pleasant country, and in families of high castes, excellent learning, character and intelligence.'

Gautama, 27-54.—'One who knows his duty wins by his knowledge and adherence, the heavenly regions.'

Bodhāyana, *Dharmasūtra*, 1.3.13.—'In this manner great sages attain the highest position of Prajāpāti.'

VERSES VI, X, XII

Bodhāyana, *Dharmasūtra*, 1.1.6.—'Dharma has been enjoined in each Veda.' 'The second source of knowledge consists of the Smṛtis.' 'The third is what proceeds from the cultured, *i. e.*, those persons who are free from jealousy and selfishness, fairly well off, free from avarice, haughtiness,

greed, delusion, and anger.' 'Those persons are *cultured* who have studied the Vedas along with their supplements and who are versed in the art of making deductions from them; those are the persons from whom the direct knowledge of Shruti can be derived.'

Gautama, Dharmasūtra, 1.1-2.—'Veda is the source of Dharma': 'the *Smṛti* and *Shīla* of persons learned in the Veda.'

Āpastamba, Dharmasūtra, 1.2-3.—'The convention of persons knowing Dharma is authoritative': 'and also the Vedas.'

Vashiṣṭha, Smṛti, 1.4-6.—'In the absence of Shruti and Smṛti, the custom of the cultured is authoritative': 'those persons are *cultured* whose mind is free from selfish desires': 'that is to be regarded as Dharma which is not prompted by a selfish motive.'

Yajñavalkya, Smṛti, 1-7.—'Shruti, Smṛti, the practice of good men, self-satisfaction determination based upon right volition,—these four are the source of Dharma.'

Āpastamba, Dharmasūtra, 1.4.7.—'The Shruti is more authoritative than custom which derives its authority only from assumption (of corroboration of Shruti).'

Ibid, 30.9.—'In cases of conflict, what is stated in the Shruti is more authoritative.'

Jaimini, the writer of the Mīmāṃsā-sūtra (1.1.2), has emphatically declared that the Vedic Injunction is the only trustworthy source of our knowledge of Dharma, *i. e.*, of what is *right*, *i. e.*, what is conducive to good, temporal and spiritual (Vaisheṣika-Sūtra 1.1.2); though he knew of the later 'law-books, Smṛtis, and customs,' yet he had no hesitation in declaring that these are to be relied upon only so far as they are not repugnant to anything declared in the Veda.

Coming to the strictly legal writers we find—

1. Bodhāyana, (1.1.1-6 naming—(*a*) *Veda*, (*b*) the *Smṛti*, and (2) '*Shiṣṭāgama*,'—the '*Āgama*,' teaching, of the

'*Shiṣṭas,*' 'cultured' men;—*i. e.,* 'those who are free from ill-feeling, devoid of vanity, possessed of sufficient grain, not greedy, devoid of hypocrisy, haughtiness, avarice, stupidity and anger;—those who have studied, in the right manner, the Veda along with its supplements and are well versed in making deductions out of them.'

[There is no mention of 'custom' here at all. It is 'scripture' pure and simple; but no longer the Veda only, but also the *Smṛtis*, and the deductions therefrom and *teachings* based thereupon by persons with very special qualifications.]

Parāshara, 1.20.—'At the beginning of each Kalpa, there appear Brahmā, Viṣṇu and Śiva.........the propounders of (1) *Shruti,* (2) *Smṛti* and (3) *Sadāchāra.*'

कल्पे कल्पे क्षयोत्पत्तौ ब्रह्मविष्णुमहेश्वराः ।
श्रुतिस्मृतिसदाचारनिर्णेतारश्च सर्वदा ॥

To the same end we have Āpastamba (1.1.2-3) declaring that the 'convention or opinion of those versed in Dharma' and 'also the Veda,' are the authority. It only means that when those learned in Dharma are agreed in regard to the righteousness of a certain course of action, that is to be accepted as authoritative.

This is made clear by Vashiṣṭha (1.4-6)—'In the event of the aforesaid' (*i. e.,* Shruti and Smṛti) not being available, the *practice of cultured men* is the authority,—the cultured man being defined as one who is entirely unselfish, having no desires of his own.

The same opinion is expressed more definitely by Gautama (1.1.1-2)—'Veda is the source of Dharma, also the *Smṛti* (Recollection) and *Shīla* of those learned in the Veda.'

[In all this 'custom' begins to be admitted; but only that of the 'cultured.']

The next step in advance is taken by Manu (2.6)—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

Also *Vyāsa*—

धर्ममूलं वेदमाहुः ग्रन्थराशिमकृत्रिमम् ।
तद्विदां स्मृतिशीले च साध्वाचारं मनःप्रियम् ॥

By this the sources of Dharma are (1) *Veda*, (2) *Smṛti*, (3) *Sadāchāra* and (4) '*Svasya priyam.*'

[What is exactly meant by these terms we shall see later on.] The same is recapitulated in Manu (2.12)—

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥

This is slightly improved upon by Yājñavalkya (1.7)—

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
सम्यक्सङ्कल्पजः कामो धर्ममूलमिदं स्मृतम् ॥

By which the sources of law are fivefold :—(1) *Veda*, (2) *Smṛti*, (3) *Sadāchāra*, (4) *Svasya priyam* and (5) *Samyaksaṅkalpaja Kāma*. [For the exact signification of these, see below.]

Thus the sources of Law are : (1) '*Shruti*,' (2) '*Smṛti*' (3) '*Sadāchāra*,'—'practices of the good' (with regard to these there is unanimity among all old authorities), (4) '*Svasya priyam*' or '*ātmanastuṣṭiḥ*,' 'self-satisfaction.' In regard to the fourth also Manu and Yājñavalkya are agreed. In Manu however we find one thing more, which is not found in Yājñavalkya—*viz.*, '*Śīla*'; and Yājñavalkya speaks of '*Samyaksaṅkalpajaḥ kāmaḥ*,' which is not found in Manu. Vīramitrodaya on Yājña has identified these two.

We shall see now what these terms mean according to the Commentators and the more important Digest-writers.

(A) SHRUTI

Medhātithi on Manu, 2.6.—The word 'Veda' stands for the Ṛgveda, Yajurveda, and Sāmaveda (also Atharva Veda), along with their respective Brāhmaṇas. There are 21 Recensions of the Ṛgveda, 100 of the Yajurveda, 1,000 of the Sāmaveda and 9 of the Atharvaveda. The Vedic character of the Atharva cannot be denied, because, like the other Vedas, this also is not the work of a human author, it helps to make known man's duties, it is free from mistakes, it prescribes the Jyotiṣṭoma and such other rites exactly in the same manner as the other Vedas do. [This is denied by Vīramitrodaya on Yājñavalkya ; see below.] Though there are certain texts that forbid the study of the Atharva Veda, yet all that this means is that one should not confuse the teachings of the other Vedas with those of the Atharva ; for instance, at the performance of rites in accordance with the three other Vedas, one should not use Mantras of the Atharva Veda.

This 'Veda' is the 'root,' *i.e.*, source, cause, of dharma, in the sense that it *makes it known*, and it does this by means chiefly of such passages in the *Brāhmaṇas* as contain injunctive expressions ; sometimes also by means of *Mantras*. And the other parts of the Veda—the Arthavāda or Declamatory Passages—have their use in eulogising what is enjoined by the corresponding injunction ; Mantras and names help in indicating the details of the acts prescribed.

Sarvajñanārāyaṇa on Manu, 26.—When Manu speaks of the '*entire Veda*,' he means to include the *Arthavādas*, commendatory and condemnatory exaggerations, also.

Kullūka on Manu, 26.—'Veda' stands for the Ṛk, Yajus, Sāman and Atharvan ; the whole of these, including the injunctions, Mantras and Arthavādas, the last also serving the

purpose of helping the injunction by persuasion. Both Mantras and Arthavādas serve the useful purpose not only of persuasion, but also of reminding the agent of the details of the action undertaken. The authority of *Shruti* and the rest also rests upon the fact of their having their source in the Veda.

Rāghavānanda on Manu, 2.6.—Ṛk, Yajus, Sāman and Atharvan are the authority for Dharma.

Vishvarūpa on Yājña, 1.3-7.—'Shruti' is to be taken, not in the strictly limited sense of the 'Mantra and Brāhmaṇa texts,' but for all the fourteen 'Sciences'—the Four Vedas, their six 'subsidiaries' or 'limbs,' Purāṇa, Nyāya, Mīmānsā, and Dharmashāstra.

Mitākṣarā on Yājña, 1.7.—'*Shruti*' is Veda.

(I) *Aparārka on Yājña*, 1.7.—'Shruti' is *Veda*—it is the only determining factor in all matters relating to the Agnihotra and other rites. As Vyāsa says, this is the only *pure* authority (*i.e.*, entirely trustworthy), all the rest being 'adulterated,' *i.e.*, of doubtful authority; that law is the highest which is learnt from the Veda, what is propounded in the Purāṇas and other works being of a lower grade.

Says Manu—'The Veda embodies all knowledge' (2.7). 'The learned man should enter upon his own duties, resting upon the authority of the Revealed Word' (2.8). 'The Veda should be known as the Revealed Word, Shruti' (2.10).

Vīramitrodaya-Ṭīkā on Yājña, 1.7.— 'Shruti' is *Veda*—as in Manu (2.10). It is the sole authority in regard to *Agnihotra* and such rites.

Vīramitrodaya-Paribhāṣā, pp. 8-25.—'Shruti' stands for 'Veda,' which, according to Āpastamba's definition, is the name given to the 'collection of Mantra and Brāhmaṇa texts';—the 'whole' of this authoritative, *i.e.*, the direct, texts themselves, as also those that are deducible from the implications of 'Indication,' 'Syntactical Connection,' 'Context,'

'Position' and 'Name,' and also the transformations undergone by the original texts under well-recognised principles. Another implication of the epithet 'entire' is that the *Atharva Veda* also is to be accepted as authoritative, and not only the 'trinity of Vedas,' as one might be led to suppose from the words of Āpastamba, who says that 'Dharma is to be learnt from the three Vedas.' It would be wrong to deny the authority of the Atharva Veda, because, even though it has nothing to say regarding the setting up of the Sacrificial Fires or the details of the Agnihotra and other rites, yet on certain matters it is our only authority; such propitiatory rites for instance as those relating to the 'Tulāpuruṣa' and the like, which affect all the castes. When we speak of these being the 'source of dharma,' 'means of knowing what Dharma, Right, is,' it follows that they are the means of knowing also what 'Adharma' 'wrong' is; it is necessary to understand what is 'wrong' in order to discard it and thereby prepare the mind for perceiving what is 'right.'

This 'Shruti' operates in the following seven forms: (1) The Injunction or Mandatory text—*e.g.*, 'one shall sacrifice the goat to Vāyu'—this is a trustworthy guide as to what one should do. (2) The Prohibitive Text—*e.g.*, 'one shall not eat the flesh of an animal killed by the poisoned arrow'; this is a guide as to what one shall avoid. (3) The 'Declamatory' text of two kinds: the commendatory and the condemnatory; the former serves the purpose of delineating the excellence of the course of action enjoined by the Mandatory text; *e.g.*, the text 'Vāyu is the eftest deity,' serves to indicate the excellent properties of the deity Vāyu to whom the offering of the goat has been enjoined; the condemnatory text serves to deprecate the course of action prohibited; *e.g.*, the assertion that 'the tears of weeping Rudra became silver' is meant to deprecate the giving of silver as the sacrificial fee, which has been forbidden by a prohibitive text. Texts of this declamatory kind are of use sometimes in settling a doubtful point: *e.g.*, it

having been enjoined that one should place *wet pebbles* under the altar, and the injunction being silent as to the substance with which the pebble is to be wetted, the doubt on this point is settled by a subsequent 'declamatory' text, 'clarified butter is glory itself,' which clearly indicates the clarified butter as the substance with which the pebbles are to be wetted. (4) The *Mantra* text—*e.g.*, '*Devasya tvā savituḥ*,' etc., serves to remind the performer of the details of the performance in the shape of the deity and so forth. (5) The proper names of particular sacrifices help in the determining of the exact action connoted by the common root '*yaji*,' 'to sacrifice' occurring in the injunctive text. (6) The meaningless syllables, *stobhas*, introduced in the Sāma-chant, serve the purpose of marking time and cadence; and (7) the Upaniṣad text serves to promulgate that knowledge of Brahman which destroys all evil.

Parāshara, 1-20—speaks of the 'propounders of Shruti' appearing at the beginning of each *kalpa*. From the words it would seem as if the three gods—Brahmā, Viṣṇu and Mahesh-vara were the said 'propounders.' But Mādhava (p. 98) takes the 'propounders of Shruti, Smṛti and Sadāchāra' separately from Brahmā, etc., and he supplies a peculiar account of the 'propounders of Shruti'—which extends the scope of the authority of this source of knowledge. He says that by the 'propounders of Shruti' here are meant (1) *Vyāsa*, who divided the Vedic text into the several recensions; (2) the expounders of those Recensions—such as Kaṭha and Kuthuma; (3) the contents of Kalpasūtras, such as Bodhāyana, Āshvalāyana, and Āpastamba, and also the '*authors*' of the Mīmāṃsāsūtras, Jaimini and the rest.

Nṛsiṃhaprasāda-Saṃskāra-Sāra MSS.—The Veda is the main authority for Dharma. Any inconsistencies that may be found in it can be easily explained away. This authority belongs not only to the Injunctions, but also to Mantras, names and declamatory passages.

Smṛtichandrikā, p. 3.—The Veda is authoritative as it is independent of human authorship.

(B) Smṛti

Medhātithi on Manu, 2.6.—'*Smṛti*' is Recollection and '*Shīla*' denotes freedom from love, hatred and such improper feelings; this latter, according to one explanation, is a means of *accomplishing Dharma*, and not a means of *knowing it*; and it has been separately mentioned in the present connection only with a view to emphasise its importance. Not satisfied with this, he has taken the two terms '*Smṛti*' and '*Shīla*' in the compound as inter-related; and as together standing for a single *means of knowing Dharma*, in the shape of 'Recollection during that state of the mind when it is calm, free from all disturbing influences of love, hatred and so forth,—*i.e.*, 'Conscientious Recollection.' The authority of 'Smṛti' thus becomes qualified. Even though a certain writer may be a *Ṛṣi* versed in Veda, yet if his 'recollection' and its compilation come about at a time when his mind was perturbed by discordant feelings, much trust cannot be placed upon such 'Recollection.' This again has to be taken along with '*Sādhūnām*'; so that we have a threefold condition for the trustworthiness of a writer of Smṛti:—(1) he must be *learned* ('*tādvidām*'), (2) he must be 'conscientious,' 'free from love and hatred' ('*Shīla*'), and (3) he must be 'righteous' ('*Sādhūnām*'), be habitually engaged in carrying out the injunctions of the Veda. The upshot of the whole is that when a person is found to be recognised and spoken of by all wise and learned persons as endowed with the said three qualifications—and a certain compilation is also recognised as made by that person,—the word of such a person as found in his recognised work, should be recognised as an authoritative exponent of Dharma. So that even at the present day if there were such a person and he were to

compose a work, then for all later generations that work would be regarded just as highly as those of Manu and others. This is the reason why Medhātithi is averse to the practice of enumerating the authoritative 'Smṛtis.' (Trans., p. 204.)

Sarvajñanārāyaṇa on Manu, 2.6.—In cases where no Vedic texts are available, the law can be determined with the help of the *Smṛti* of persons learned in the Veda—the term '*Smṛti*' standing for the reflections over a certain subject, as also the treatises embodying those reflections.

Kullūka on Manu, 2.6.—The Smṛti of '*persons learned in the Veda*' is authoritative,—this last qualification being added for the purpose of indicating that the authority of Smṛti is due to its having its source in the Veda.

Rāghavānanda on Manu, 2.6.—'*Smṛti*' stands for the work of Manu and others. It stands here for only such *Smṛti* as is not incompatible with the Veda. All the rest are to be rejected whenever they are found to be repugnant to any direct text of the Veda. But where there is no such repugnance, we are justified in assuming that the Smṛti must be based upon a Vedic text now lost to us; and it is on this assumption that its trustworthiness rests.

Nandana on Manu, 2.6.—The 'Smṛti of men learned in the Veda.' This stands for *Smṛtis*, *Purāṇas* and *Itihāsas*.

Vishvarūpa on Yājña, 1.7.—'Smṛti' and 'Dharmashāstra' are synonymous terms. "How do we know that the *Smṛtis* are all *based upon the Veda*, from which they derive their authority? Certainly we do not find Vedic texts in support of everything that is ordained in the Smṛtis. As for the Vedic texts that are found to support some Smṛti assertions, such support is found also in the case of the heterodox scriptures."—The simple answer to this question is that in the face of the direct assertion of Manu and other Smṛti-writers that their work is 'based on the Veda,' we have no justification for thinking otherwise. They being great Vedic scholars, could not have lied on this point. As a matter of fact also we find

that every one of the injunctions contained in the Smṛtis has its source in the Veda; in some cases the connection is *direct*, in others *indirect*; for instance, we have the single Vedic injunction 'one should study the Veda'; now studying is not possible without *teaching*, hence the injunction of teaching is implied by the former—the *teaching* cannot be done without some one to teach; this implies the receiving and initiating of a pupil; this implies the necessity of having children; this again that of *marrying* and so on; most of the other injunctions may have their source traced in the single Vedic text.

(I) *Aparārka on Yājña*, 1.7.—'Smṛti' is that ordinance which, in matters relating to Dharma, has its source in the Veda; its authority is 'adulterated,' *i.e.*, not so absolute as that of *Shruti*; it supplies us with information regarding the duties of all castes and the four life-stages; one should carefully do all that has been ordained, *Smṛtam*, by persons most learned in the Veda and eschew what is forbidden by them. [This writer like Kumārila makes a distinction between 'Smṛti' and 'Purāṇa.'] There are chances of our going astray in the matter of interpreting a Vedic text and learning the law from it; but there is no fear of any such mistake being committed by the Smṛti-writers who were thoroughly well-versed in the Vedic lore. [From this it would seem that this writer flourished during the transition period, when the centre of gravity was beginning to shift from the Veda towards the Smṛti.]

Mitākṣarā on Yājña, 1.7.—'*Smṛti*' is Dharmashāstra.

Vīramitrodaya on Yājña, 1.7.—'*Smṛti*' is 'Dharmashāstra'—'Legal Ordinances' (Manu 2-10); it is the sole authority regarding the *Aṣṭakā* and such rites.

Vīramitrodaya-Paribhāṣā, pp. 8-25.—'Of persons learned in the Veda'; this has been added with a view to make clear that the authority of the Smṛtis does not rest upon themselves: it is derived entirely from the fact of their having

their source in the Veda. The name 'Smṛti' stands for the legal ordinances, 'Dharmashāstra,' compiled by Yājñavalkya and others.

Madanapārijāta, p. 11.—Manu is the most important of the expounders of law. Among others, some are mentioned by Yājñavalkya (see above). But this list is not exhaustive. Though all these 'expounders' do not always agree, yet, on the main principles, they are all agreed; the differences, if any, are confined to minor points; and these latter discrepancies can always be explained.

Nṛsiṃhaprasāda-Saṃskāra MSS.—"How can any authority attach to the Smṛtis of Manu and others, which being of human origin are open to the suspicion of the possibility of all those defects to which human writers are liable; and for this reason these cannot be regarded as authoritative in the same manner as the Vedas are, whose authority is above suspicion."—The answer to this is that inasmuch as these Smṛtis are found to be mere reproductions of what is contained in the Veda, they must be regarded as duly authoritative. The very name 'Smṛti,' 'Recollection,' implies that they only reproduce what the authors have learnt elsewhere; and as Manu and others are known to have been learned in the Veda it stands to reason that knowing as they did that the Veda was the sole authority on Dharma, when they proceeded to note down for the benefit of others what the laws were that regulated *Dharma*, they could not but have drawn upon the Veda. It is true that they are found to contain many rules that we cannot trace to the Veda as known to us; but if they were mere reproductions of whatever is found in the Veda, no one would care for them. So we are led to the inference that as on most of the points dealt with by them, their assertions are found to be based on Vedic texts, the other points also must have had their source in the Veda; but in those Vedic texts that have become lost to us. We have the Veda itself testifying to the trustworthy character of at least

one Smṛti-writer, Manu—'Whatever Manu has said is wholesome.'

Smṛtichandrikā, pp. 1 *et seq.*—The ordinances composed by Manu and other writers, being based on the Veda, are our sole authority on Dharma. That the Smṛtis have their source in the Veda is deduced from the fact that they only expound what is contained in the Veda. Says Bhṛgu—'Whatever Dharma has been expounded by Manu has all been set forth in the Veda.' *Shaṅkara* also says that 'the Smṛtis have their source in the Veda.' But this refers to only what the Smṛti says regarding spiritual matters, and not to what they lay down regarding temporal matters; as is distinctly declared in the Purāṇa—'All these (smṛtis) have their source in the Veda—save those portions that deal with visible (temporal) matters.'

Question.—"When the Smṛti itself only expounds whatever is already set forth in the Veda and is on that account, based upon the Veda, then the Veda itself being sufficient for all purposes, what is the use of the Smṛti or *Dharmashāstra*?"—The Smṛtichandrikā quotes Marīchi as giving the answer to this question—'The requisite texts of the Veda are difficult to understand and are scattered about in various places; all these are collected and explained by the Smṛtis.'

The Purāṇas are also included under Smṛti, as the Veda itself names 'Itihāsa-Purāṇa' along with 'the four Vedas.' Viṣṇu also places the Purāṇas on the same footing as 'Manu-Smṛti,' 'Veda and its subsidiary sciences,' 'Science of Healing.'

This establishes the authority of the authors of the Gṛhyasūtras also; since all that these do is to lay down practical manuals setting forth the details of the various rites along with the necessary Mantras belonging to that individual Vedic recension to which the manual is inferred to appertain. As says Devala—'Manu and others are the expounders of the Law; the authors of the Gṛhyas are the expounders of the application of Law.'

Saṃskāra-Mayūkha, p. 2.—The Smṛti includes the *Āyurveda* Smṛtis also, as also Purāṇa and the astronomical 'Saṃhitās,' compilations of Varāhamihira and others; as also the Saṃhitā texts which are included in the Skandapurāṇa.

Now we have got to determine what works are entitled to be classed under '*Smṛti*' or '*Dharma-Shāstra*,' which latter is what is meant by '*Smṛti*.'

The original Smṛti-writers are thus enumerated by Yājñavalkya (1.4-5):—(1) Manu, (2) Viṣṇu, (3) Yama, (4) Aṅgiras, (5) Vashiṣṭha, (6) Dakṣa, (7) Saṃvarta, (8) Shātātapa, (9) Parāshara, (10) Āpastamba, (11) Ushanas, (12) Vyāsa, (13) Kātyāyana, (14) Bṛhaspati, (15) Gautama, (16) Shaṅkha-Likhita, (17) Hārīta, (18) Atri, and (19) Yājñavalkya himself.

The following is from Parāshara (Āchāra 12-15), where Vyāsa relates to his father the Smṛtis he has already learnt:

(1) Manu, (2) Vashiṣṭha, (3) Kashyapa, (4) Garga, (5) Gautama, (6) Ushanas, (7) Atri, (8) Viṣṇu, (9) Saṃvarta, (10) Dakṣa, (11) Aṅgiras, (12) Shātātapa, (13) Hārīta, (14) Yājñavalkya, (15) Āpastamba, (16) Shaṅkha, (17) Likhita, (18) Kātyāyana, (19) Prachetas.

On Parāshara (1.20), which speaks of 'propounders of Smṛti,' Mādhava (p. 98), mentions the following additional names: (1) Vyāsa, (2) Yama, (3) Parāshara, (4) Bhṛgu, (5) Nārada, (6) Bodhāyana, (7) Pitāmaha, (8) Sumantu, (9) Kāshyapa, (10) Babhru, (11) Paiṭhīnasi, (12) Vyāghra, (13) Satyavrata, (14) Bharadvāja, (15) Kārṣṇājini, (16) Jābāli, (17) Jamadagni, (18) Lokākṣi.

The Smṛtichandrikā reproduces the same list.

Yājñavalkya and Kātyāyana being omitted, these two lists make the number 36.

The same writer quotes from the Mahābhārata the following:—(1) Umā-Maheshvara, (2) Nandi, (3) Brahmā, (4) Kumāra, (5) Dhūmrāyaṇa, (6) Kaṇva, (7) Vaishvānara, (8) Bhṛgu, (9) Yājñavalkya, (10) Mārkaṇḍeya, (11) Kushika, (12) Bharadvāja, (13) Bṛhaspati, (14) Kuni, (15) Kuṇibāhu, (16) Vishvāmitra,

(17) Sumantu, (18) Jaimini, (19) Shakuni, (20) Pulastya, (21) Pulaha, (22) Pāvaka, (23) Agastya, (24) Mudgala, (25) Shāṇḍilya, (26) Solabhāyana, (27) Bālakhilya, (28) Saptarṣi, (29) Vyāghra, (30) Vyāsa, (31) Vibhāṇḍaka, (32) Vidura, (33) Bhṛgu, (34) Aṅgiras, (35) Vaishampāyana.

The Smṛtichandrikā reproduces Paiṭhīnasi's list (given by Mādhava), but adds that the list is not exhaustive, as in addition to them there are others also, *e.g.*, Vatsa, Marīchi, Devala, Pāraskara, Pulastya, Pulaha, Kratu, Ṛṣyashṛṅga, Likhita and Chhāgaleya. It quotes *Shaṅkha* as enumerating (1) Manu, (2) Yama, (3) Dakṣa, (4) Viṣṇu, (5) Aṅgiras, (6) Bṛhaspati, (7) Ushanas, (8) Āpastamba, (9) Gautama, (10) Saṃvarta, (11) Ātreya, (12) Hārīta, (13) Kātyāyana, (14) Shaṅkha, (15) Likhita, (16) Parāshara, (17) Vyāsa, (18) Shātātapa, (19) Prachetas, (20) Yājñavalkya.

Also Aṅgiras quoted mentions the following and calls them *Upa-Smṛti*: (1) Logākṣi, (2) Kāshyapa, (3) Vyāsa, (4) Sanatkumāra, (5) Shāntanu, (6) Janaka, (7) Vyāghra, (8) Kātyāyana, (9) Jātūkarṇa, (10) Kapiñjala, (11) Bodhāyana, (12) Kaṇāda, and (13) Vishvāmitra.

Yājñavalkya's and Paiṭhīnasi's lists are reproduced also by the *Saṃskāramayūkha* (p. 2). To them it adds 'Vishvāmitra and the rest.'

The Purāṇa has been defined as that which has five characteristic features in the shape of the accounts of (1) Creation, (2) Dissolution, (3) Genealogy, (4) Age-Cycles, and (5) History of Dynasties.

The Viṣṇupurāṇa names the following eighteen Purāṇas and the Bhāgavata adds the number of verses in each: (1) Brahma, 10,000, (2) Padma, 55,000, (3) Viṣṇu, 23,000, (4) Shiva, 24,000, (5) Bhāgavata, 18,000, (6) Nāradīya, 25,000, (7) Mārkaṇḍeya, 9,000, (8) Agni, 15,400, (9) Bhaviṣya, 14,500, (10) Brahmavaivarta, 18,000, (11) Liṅga, 10,600, (12) Varāha, 24,500, (13) Skanda, 81,000, (14) Vāmana, 10,000, (15) Kūrma,

17,000, (16) Matsya, 14,000, (17) Garuḍa, 19,000 and (18) Brahmāṇḍa, 12,000. Total number of verses, 4,00,000.

The *Brahmavaivarta* has the *Vāyupurāṇa* in place of the Brahmāṇḍa, and this diversity is due to the two enumerations referring to two distinct cycles.

In addition to these eighteen 'Purāṇas,' there are 18 'Upapurāṇas,' 'secondary Purāṇas.' These have been named in the Kūrmapurāṇa: (1) Sanatkumāra, (2) Narasiṃha, 18,000, (3) Nānda (recited by Kumāra), (4) Shivadharma (recited by Nandīshvara), (5) Nāradīya, (6) Durvāsas, (7) Kāpila, (8) Mānava, (9) Ushanas, (10) Brahmāṇḍa, (11) Vāruṇa, (12) Kālikā, (13) Māheshvara, (14) Shāmba, (15) Saura, (16) Pārāshara, (17) Mārīcha, and (18) Bhārgava.

In place of 'Nānda,' the *Brahmavaivarta* has *Vāshiṣṭha-Laiṅga.*

The Saṃskāramayūkha also reproduces the lists of the Viṣṇupurāṇa (for Purāṇas) and of Kūrmapurāṇa (for Upapurāṇas).

Vīramitrodaya, Paribhāṣā, pp. 10-24.—The knowledge of 'Veda' implies also the knowledge of certain other branches of study, which is essential to the proper understanding of the Veda. These have been thus enumerated by Yājñavalkya —'There are fourteen departments of knowledge and of Dharma. The four (1-4) Vedas along with (5) Purāṇas, (6) Nyāya, (7) Mīmāṃsā, (8) Dharma-Shāstra, (9-14) the six 'Limbs' or subsidiary sciences of the Veda.'

Here 'Nyāya' stands for the system propounded by Gautama and others, dealing with such subjects as the means of knowledge and so forth, 'Mīmāṃsā' for the system of interpretation propounded by Jaimini and that of philosophy propounded by Bādarāyaṇa, 'Dharmashāstra' for the ordinances of Manu and others, and 'Limbs of the Veda' for—(*a*) Phonetics, (*b*) Rituals, (*c*) Grammar, (*d*) Etymology, (*e*) Prosody and (*f*) Astronomy.

There is a diversity of opinion regarding the lists of recognised 'Purāṇas' and 'Dharmashāstras,' as shown above.

Smṛtichandrikā, p. 5.—'Purāṇa'—the Brahma and the rest;—'Nyāya'—Reasoning; 'Mīmāṃsā,' discussion relating to the exact meaning of Vedic passages;—'*Dharmashāstra*,' the Smṛtis of Manu and others; and the four Vedas with the six 'subsidiary sciences' are the 'means' of *knowing* Dharma; and also of *Dharma* itself, through that knowledge.

(C) SADĀCHĀRA

Medhātithi on Manu, 2-6.—'*Sādhūnām āchāraḥ*,' 'Practice of good men' also has to be construed with '*Vedavidām*' 'learned in the Veda,' and the two qualifications 'Goodness' and 'Vedic learning,' come under 'culture.' When in regard to any action, there are no Vedic or Smṛti declarations available, but cultured people are found to do it as 'Dharma,'—something *right*—then that action is to be regarded as 'enjoined in the Veda' in the same manner as anything laid down in the Smṛti. What are meant by 'practices' here are such customs as the tying of the bracelet at marriage, the keeping of an exact number of hair-locks on the head, the exact manner of receiving guests and so forth. Each of such practices has to be taken on its own merits; it is not possible to assume Vedic texts corroborating those either severally or even collectively; as the rightness or wrongness of a certain practice varies with circumstances; *e.g.*, a certain cultured man may be very assiduous in attending upon his guests—never leaving them for a single moment unattended, and so forth. This may be quite agreeable to one guest who likes constant attendance; but there may be another to whom all this close attendance is disagreeable; he would prefer much rather to be left alone to himself. There is no such variation possible in regard to what is prescribed in the Smṛti; and herein lies the difference between

what is prescribed in the 'Smṛti' and what can be learnt from the 'Practices of the cultured.'

Sarvajñanārāyaṇa on Manu, 2-6.—In cases where we find no guidance either from Vedic texts or Smṛti or the *Shīla* of learned men, we have to be guided by the 'Āchāra,' Practice, of '*Sādhus*,' persons engaged in the performance of acts in accordance with the Veda. 'Āchāra' really stands for the recalling and practising of what has been done by the good men of the past, *i.e.*, *Usage* or *Custom*.—This is regarded as inferior to '*Shīla*' on account of the possibility of suspicion regarding the correctness of tradition upon which it is based.

Kullūka on Manu, 2-6.—'*Āchāra*' stands for the *practice* of dressing oneself in blankets or tree-bark and so forth. '*Sādhūnām*'; of the good, *i.e.*, righteous persons.

Rāghavānanda on Manu, 2-6.—Such practice as binding of the bracelet at marriage and so forth, which is current among '*Sādhus*,' *i.e.*, people free from ill feeling.

Nandana on Manu, 2-6.—Nandana takes 'Āchāra' by itself offering no remarks about it, and construes '*Sādhūnām*' with '*Ātmanastuṣṭi*.'

Vishvarūpa on Yājña, 1-7.—'*Sadāchāra*' stands for those *religious* or *spiritual* (as distinguished from temporal or worldly) acts that are done by such men as are free from selfishness and devoid of hypocrisy and other defects. This is mentioned apart from '*Smṛti*,' (1) because there is no compilation of the said practices, as there is of the ordinances; and (2) the trustworthiness of *practices* is doubtful, which is not the case with *Smṛti*.

Aparārka on Yājña, 1-7.—'*Sadāchāra*' is the practice of *cultured* people, *i.e.*, such people as are free from ill-will, vanity, possessed of sufficient funds (*i.e.*, not in want of living), not greedy, free from hypocrisy, haughtiness, avarice, stupidity and anger; those who have studied the Veda and its supplements in the right manner, and are expert in

making deductions therefrom (Bodhāyana),—the supplements being the Itihāsas, Purāṇas, and also Grammar and the other subsidiary sciences; 'those expert in making deductions therefrom' are those versed in the Smṛtis,—the latter being regarded as *indicative* of the Veda. When the texts speak of '*Sadāchāra*' as an authority what they refer to is the fact that the customs obtaining in *Brahmāvarta* and other civilised lands are all based on the Veda (and not that custom *quâ* custom is to be accepted as in itself authoritative): any custom that is repugnant to any clear text of the Veda is to be rejected. Vashiṣṭha's declaration that 'all the customs current in *Āryāvarta* are authoritative' means that *most* of them are so; as is clear from another declaration of his to the effect that customs of the cultured are to be accepted as authority only on points where no Veda or Smṛti texts are available.

Mitākṣarā on Yājña, 1-7.—'*Sadāchāra*'—practice of the *cultured*, not of the *uncultured*.

Vīramitrodaya on Yājña, 1-7.—'*Sadāchāra*' is thus defined in the *Viṣṇupurāṇa*: "Good men, free from all defects, are called *Sat*, and their practice, *Ācharaṇa*, is what is called '*Sadāchāra*.'" It is the sole authority in regard to the *Holākā* and such observances.

Vīramitrodaya-Paribhāṣā, pp. 8-29.—Gautama declares that such local, tribal and family customs as are repugnant to the scriptures are not authoritative;—'Scripture' here stands for '*Veda, Smṛti and Purāṇa*.' This Āchāra stands for positive virtues, as distinguished from '*Shīla*' which stands for the negative ones. If we connect '*Sādhūnām*' with '*āchāraḥ*,' then the meaning comes to be that the practices of even those not learned in the Veda are to be accepted as authoritative, when these are men free from all weaknesses and defects; it is in this sense that in the case of *Shūdras*, the practices of one's ancestors become an authoritative source of knowledge of *Dharma*.

Parāsharamādhava, p. 100.—'*Sadāchāra*'—*e.g.*, Holākā, Udvṛṣabha and the like. Those who 'expound' or 'determine' these are the elders of each family or tribe.

Madanapārijāta, pp. 11-12.—Dharma depends upon 'Āchāra'—[But this term is used here in a very wide sense, being defined as]—'Āchāra is the name of that course of conduct which is enjoined in Shruti and Smṛti and which is prescribed by the Good.'—This āchāra is to be learnt from persons born in Madhyadesha and other countries :—(*a*) the tract of land between Sarasvatī and Dṛṣadvatī—Brahmāvarta ; (*b*) between Himālaya and Vindhya and between Gangā and Yamunā, West of Prayāga—Madhyadesha ; (*c*) between Himālaya and Vindhya and the Eastern and Western Oceans —Āryāvarta.

Nṛsiṃhaprasāda-Saṃskāra.—"It is difficult to believe that the endless practices or customs that have grown, and are still growing up from time to time, should be all based upon Vedic texts. Even Manu's declaration cannot be taken as testifying to the authority of each and every custom. For if their authority rested upon the trustworthy character of the 'cultured' persons among whom it is current, then there would be an interdependence ; the people would be 'cultured' because they follow those practices and the practices would be authoritative because they are followed by those persons. Further, customs and practices are found to vary in different parts of the country ; and certainly all of these cannot be authoritative."

It is not each and every practice of the 'cultured' that we regard as authoritative ; that alone can be regarded as a trustworthy guide which is done by the cultured people as 'Dharma,' that which they do knowing it to be 'righteous.' And certainly the many misdeeds of well-known great men that are cited could not have been done by them as '*dharma*'; when the learned regard an act as 'dharma' they must do so on the strength of some Vedic text known to

them; hence these Practices and Customs also must be inferred to have their source in the Veda.

Smṛtichandrikā, p. 5.—'Āchāra' stands for the tying of the bracelet and such practices.

Ibid, p. 6.—The '*Shiṣṭas*,' 'cultured,' are defined by Manu (12-109)—

धर्मेणाधिगतो यैस्तु वेदः सपरिबृंहणः ।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥

The परिबृंहण of the Veda being the subsidiary sciences, Itihāsa and Purāṇa. Says Bṛhaspati—

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।

[This occurs in the Mahābhārata also.]

On questions where we find no Shruti or Smṛti text we are to be guided by the opinion of the '*Pariṣad*,' 'Assembly.' Says Manu (12.108)—

अनाम्नातेषु धर्मेषु कथं स्यादिति चेद् भवेत् ।
यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशङ्कितः ॥

This 'Assembly' should consist of at least 10 'cultured' men—as declared by Gautama—

अनाम्नाते दशावरैः शिष्टैरूहवद्भिः अलुब्धैः प्रशस्तं कार्यम् ।

That is, what these people say is 'good' should be done. Bodhāyana also prescribes the same number—

दशावरा परिषत् ।

Yājñavalkya says—

चत्वारो वेदधर्मज्ञाः पर्षत् त्रैविद्यमेव वा ।
सा ब्रूते यं स धर्मः स्यादेको वाऽध्यात्मवित्तमः ॥

by which the Assembly should consist either (1) of four men versed in the Veda and the Dharmashāstra, or (2) of those men each versed in three Vedas, or (3), of only one man who is the best 'knower of the philosophy of the Self.'

Manu also (12.110 and 112) fixes the number at (1) *ten* or (2) *three* of those who are fully learned in the three Vedas.

The opinion of this 'Assembly' is as authoritative as the Veda itself,—says Yama.

Manu (4.178) sanctions the authority of 'Family Custom'—

येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात् सतां मार्गं तेन गच्छन्न रिष्यति ॥

But this can be a guide only in matters where the scriptures are found to be at variance with one another;—as is clear from the words of Sumantu—

यत्र शास्त्रगतिर्भिन्ना सर्वकर्मसु भारत ।
तस्मिन् कुलक्रमायातमाचारं त्वाचरेद् बुधः ॥

Saṃskāramayūkha, p. 1.—That '*Sadāchāra*' is authoritative which is not repugnant to *Veda* and *Smṛti* texts.

(D) SHĪLA—SAMYAK-SAṄKALPAJA-KĀMA

(Mentioned in Manu 2-6.)

Medhātithi on Manu, 2.6.—Medhātithi takes the two terms '*Shīla*' and '*Smṛti*' as interrelated,—the two together standing for 'conscientious recollection' (see under 'Smṛti'), so that according to him '*Shīla*' is not a distinct means of knowing Dharma. He also suggests another explanation of '*Shīla*' by which it pertains to all acts; the meaning being that whatever one does one should do with the mind free from all 'love and hate.'

Sarvajñanārāyaṇa on Manu, 2.6.—In cases where neither Vedic nor Smṛti texts are available one's duty can be determined on the basis of the '*Shīla*' of a large number of persons learned in the Veda, *i.e.*, their 'natural inclination,' 'temperament.' In support of the authority of this we have the Vedic text which declares that 'whatever the learned man *feels* is to be regarded *saintly*';—wherever this is not available, we have to be guided by the '*āchāra*,' practice, of 'Sādhus.'

Kullūka on Manu, 2.6.—'*Shīla*' stands for 'devotion to Brahman' and such other qualities enumerated by Hārīta (*vide* above). According to Govindarāja however it stands for 'freedom from love and hate.'

Rāghavānanda on Manu, 2.6.—'*Shīla*' is conduct, action, of those learned in the Veda, *i.e.*, those who know that the injunctions contained in the Veda are to be acted up to; or it may stand for the thirteen qualities spoken of by Hārīta (see above).

Nandana on Manu, 2.6.—Nandana defines it as 'that excellent quality of the soul which makes a man respected among the wise,' as defined in the Mahābhārata; as an example is cited that magnanimity which was shown by Yudhiṣṭhira when he asked for the life of his stepbrother Nakula before that of his brother Bhīma and Arjuna, when all of them had been devoured by the alligator.

Yājñavalkya, 1.7.—speaks of *Samyaksaṅkalpajaḥ kāmaḥ*, determination or judgment after full reflection.

Aparārka on Yājña, 1-7.—This means 'that desire to act in a certain way which arises from rightful volition,' *i.e.*, the determination to attain a certain object by a definite means in accordance with the Scriptures.

According to *Vishvarūpa* this helps only in determining one out of a number of optional alternatives.

Vīramitrodaya on Yājña, 1-7.—'Samyaksaṅkalpa' is such volition as is free from love, hatred and such aberrations. '*Kāmaḥ*', a well-considered vow. Or this may be

the same as what Manu has called '*Shīla*,' which has been described in the *Mahābhārata** as consisting in knowledge and sympathy, in thought, word and act, towards all living beings;—this is called a 'source of Dharma' in the sense that it is helpful in the man possessed of this quality being better able to understand what is said in the Veda. Hārīta has described 'Shīla' as consisting in the following ten qualities:—'Devotion to Brāhmaṇas, Gods and Pitṛs, sympathy, freedom from jealousy, kindly disposition, friendliness, sweet words, mercy and calmness.' This is to be accepted as authoritative only in regard to those cases of doing (such acts as the helping of a Brāhmaṇa) which are not covered by the Vedic injunctions bearing on the subject. According to others, however, it is the authority in regard to such determinations as 'I shall not drink water except with food.'

Another interpretation of the whole verse.—'*Samyak*' qualifies '*Shruti*,' and means 'duly understood'; and it also qualifies '*Smṛti*,' where it means 'based upon the Veda';—'*Svasya*' is to be taken by itself and construed with '*āchāraḥ*,' the meaning being 'the practice or custom of *one's own* ancestors';—'*priyam ātmanaḥ*' means 'self-satisfaction'; '*Samyak-saṅkalpajaḥ kāmaḥ*' means the desire to act in a certain way after *proper reflection*; this would vary with different individuals; some men would be satisfied with the mere assertion of a trustworthy person, while others would want corroborative texts.

Mitākṣarā on Yājña, 1.7.—Such desire as is not repugnant to the scriptures, *e.g.*, in such cases as the determination not to drink water except with food.

Vīramitrodaya-Paribhāṣā, p. 10.—This means a 'well-considered vow' such as 'I shall not drink water except with food'; or it may stand for the 'desire to do good and so forth which arises from a proper, *i.e.*, philanthropic, determination'; in this sense it stands for the same thing as the '*Shīla*' in Manu's text.

Vīramitrodaya-Paribhāṣā, pp. 8-25.—The term '*Shīla*' stands for the thirteen qualities enumerated by *Hārīta*. It stands, it will be seen, for the negative virtues, and is as such distinguished from 'Āchāra,' practice or custom, which stands for the positive ones.

On Yājña. 1.7 the Vīramitrodaya identifies the *Shīla* of Manu with the 'Samyaksaṅkalpajakāma' of Yājñavalkya.

Smṛtichandrikā, p. 5.—'*Shīla*' connotes freedom from love, hatred and so forth.

(E) ĀTMANASTUṢṬI—SVASYA PRIYAM

Medhātithi on Manu, 2-6.—This 'self-satisfaction' is meant to be of those only who are 'learned in the Veda and good' ('*Vedavidām sādhūnām*'), the idea of this being that the 'source of Dharma' is based upon the trustworthy character of the persons concerned. When the 'learned and good' feel satisfied regarding the righteousness of a certain action, that action must be accepted as right; because such men can never feel satisfied with anything that is *wrong*. The older treatises however have explained the meaning to be that in cases of optional alternatives that alternative should be adopted in regard to which the man's own mind feels satisfied. There is yet another explanation by which what is meant is that 'whenever one is doing anything he should keep his mind tranquil and calm' and in this sense like '*Shīla*,' 'freedom from love and hate,' this 'self-satisfaction' also pertains to '*all acts*.'

Sarvajñanārāyaṇa on Manu, 2.6.—In cases where we have no other means of ascertaining the right course of action, we are to be guided by 'self-satisfaction'; *i.e.*, we should do that the doing of which makes us feel easy at heart and satisfies the conscience. This is inferior to '*Shīla*' and '*Āchāra*' as it pertains to the mind of a single individual

and hence is lacking in that corroboration by others which is available in the case of the other two.

Kullūka on Manu, 2.6.—'Self-satisfaction' is authoritative only in regard to the choice of alternatives.

Nandana on Manu, 2.6.—Nandana construes this with '*Sādhūnām*,' by which explanation the meaning is that the self-satisfaction of exceptionally righteous persons is to be regarded as trustworthy.

Vishvarūpa on Yājña, 1.7.—'Self-satisfaction' meant here is such as is not incompatible with Vedic texts, and is not due to restlessness;—the taking to renunciation, for instance, during a time when the family is in trouble, would not be 'lawful,' even though one may feel self-satisfaction in it...... '*Svasya cha priyam ātmanaḥ*' may also mean 'Liberation.'

Mitākṣarā on Yājña, 1.7.—'Self-satisfaction' serves to determine which one of several sanctioned alternatives has to be adopted, *e.g.*, the performance of Upanayan in the 7th or the 8th year.

Aparārka on Yājña, 1.7.—It is that which brings satisfaction to one's own mind. This is to be accepted as authority only in regard to cases that are distinctly declared to be subject to such authority, in such texts as 'when one feels that there is a load in his mind until a certain act is done, that act he shall do.'

Vīramitrodaya on Yājña, 1.7.—'*Svasya priyam*' means 'self-satisfaction'; *i.e.*, the satisfaction regarding the propriety of a certain act, in the mind of such men as are steeped in Vedic tradition. This same idea is expressed by Bhaṭṭa Kumārila in the verse एतेन वैदिकानेक, etc. :—'Trustworthiness belongs to the self-satisfaction of such persons as have their minds steeped in the moral grandeur of the Veda.' This 'self-satisfaction' must be that of the enquirer himself, and he cannot go about seeking for that of all Vedic scholars. This is the sole authority in regard to such questions as to whether or not the performance of the expiation of a

certain sin shall be repeated; this having been declared by Bṛhaspati:—'One should go on doing an act until his mind becomes *lightened*,'—*i.e.*, free from the incubus of the sinful act committed. Others, however, have held that 'self-satisfaction' is what determines which of the several equally authoritative alternative courses of action one shall adopt.

Vīramitrodaya-Paribhāṣā, pp. 8-25.—'*Sādhūnām*' in Manu has to be construed with '*tuṣṭiḥ*'; the sense being that when there is a doubt as to what is 'right,' that course of action is to be accepted as 'right' with regard to which there is satisfaction among 'good men,' *i.e.*, men whose minds are steeped in Vedic lore. Such is the explanation given by the *Kalpataru*; this view has the support also of a Taittirīya text, which says—'When there are doubts regarding what is *right*, one should act in the manner that those Brāhmaṇas act who are impartial, judicious, trustworthy and highly righteous.' This implies the authority also of the *Pariṣad*, 'Council' or 'Assembly.' This 'self-satisfaction' is authoritative only in the determining of one out of a number of optional alternatives, and there too it is authority only for the man himself; and the 'self-satisfaction' of one man can have no authority for another.

Nṛsiṃhaprasāda-Saṃskāra-MS.—Mere self-satisfaction is not authoritative. What is meant is that when a cultured and learned man feels *satisfied* that a certain course of action is *righteous*, that satisfaction itself is to be regarded as a trustworthy guide.

Smṛtichandrikā, p. 5.—This is authority only in determining one of several optional alternatives.

Comparative Authority

Manu, 2.10.—'The Veda is to be known as *Shruti*, Revealed Word, and the *Dharmashāstra*, Legal Ordinances, as *Smṛti*; in all matters these two do not deserve to be criticised.'

According to Medhātithi, 'Custom' also is included under '*Smṛti*' here. Kullūka does not accept this view ; according to him the text puts the *Smṛti* distinctly above *Custom*, which means that *Custom* contrary to Smṛti is to be rejected.

Manu (2.14) says—'Whenever there is conflict between two Vedic texts, both are to be regarded as lawful'; the same with two Smṛti texts, adds Medhātithi ; *i.e.*, the two courses of action laid down by the conflicting texts are to be treated as optional alternatives.

Vishvarūpa on Yājñavalkya, 1.7.—According to Manu, in all purely spiritual matters the Veda is the highest authority ; the Smṛti-writers themselves regard the authority of the Smṛti as extremely weak in comparison with that of the *Shruti* ; all which leads to the conclusion that when *Smṛti* conflicts with *Shruti*, it is to be rejected.

Aparārka on Yājña, 1.7.—In the determining of Dharma, says Vyāsa, the Veda is the only pure source of knowledge, 'pure,' *i. e.*, whose authority is beyond suspicion ;—all the rest are 'mixed'—*i. e.*, their authority is open to doubt. Hence that is the *highest* Dharma which is learnt from the Veda ; what is declared in the Purāṇa and other works is the *lower* Dharma. All other works of human origin are to be rejected in the matter of Dharma. Vashiṣṭha says that "Dharma is that which is prescribed by Shruti and Smṛti ; and it is in the absence of these that the 'Practice of the Cultured' is to be accepted as authoritative."

Saṃskāramayūkha, p. 1.—The order is (1) Shruti, (2) Smṛti, (3) Sadāchāra, (4) Svasya Priyam, (5) Samyaksaṅkalpaja-kāma. Among Smṛtis Manu is most authoritative, as says Aṅgiras—**मन्वर्थविपरीता तु या स्मृतिः सा न शस्यते** (*i.e.*, not to be honoured). Also the Veda itself—**यद् वै मनुरवदत् तद् भेषजम् ।**

Smṛtichandrikā, pp. 15-17.—Says Manu (2.14)—**श्रुतिद्वैधं तु यत्र स्यात् तत्र धर्मावुभौ स्मृतौ**, *i.e.*, where two *Shruti* texts are mutually contradictory, both are right ; *i.e.*, the two courses laid down are to be treated as optional alternatives. The

same rule applies to cases of conflict between two *Smṛti* texts ; says Gautama तुल्यबलविरोधे विकल्पः—When there is conflict between Shruti and Smṛti the latter is to be rejected ; so also when Custom conflicts with Smṛti, the former is rejected, as is clear from Vashiṣṭha's words—श्रुतिस्मृतिविहितो धर्मः तदभावे शिष्टाचारः प्रमाणम्. The same applies to the opinion of the Assembly also. When there is conflict between Manu and another *Smṛti*, the former is to be accepted; as says Aṅgiras :—

यत् पूर्वं मनुना प्रोक्तं धर्मशास्त्रमनुत्तमम् ।
न हि तत् समतिक्रम्य वचनं हितमात्मनः ॥

Also Bṛhaspati—

वेदादुपनिबद्धत्वात् प्राधान्यं तु मनोः स्मृतम् ।

In cases where the same act is prescribed in equally authoritative texts in two different forms, we have to accept the more elaborate of the two and reject the simpler.

Vīramitrodaya-Paribhāṣā, pp. 25-29.—When there is a conflict between two Vedic texts, both are to be regarded as equally authoritative, and in actual practice the two courses of action are to be treated as optional alternatives. Similarly when there is a conflict between two Smṛti texts or between two 'customs.' When there is conflict between a Vedic text and a Smṛti text, preference is to be given to the former as possessed of inherent authority, while the latter owes its authority to an assumed Vedic text. When there is a conflict between a Smṛti text and a Custom, the Smṛti is to be regarded as the more authoritative; *e.g.*, the custom of the marrying of the maternal uncle's daughter cannot be accepted as authoritative when it is found to be in conflict with the distinct Smṛti text forbidding that practice.

There is a further distinction among authorities of the same class also. For instance, between two Vedic texts, if one

is of doubtful import while the meaning of the other is clear, then the latter is to be given preference. If one treats of a more important matter than the other, it is to be given preference; *e.g.*, if one deals with something to be done, while the other, with a minor detail of the act, the former is to set aside the latter. What occurs in the opening sentence sets aside what occurs in the concluding sentence; *e.g.*, the opening sentence speaks of the 'three Vedas,' and the concluding sentence speaks of the 'Ṛk Verse' as to be recited 'loudly,' the signification of the word 'Ṛk' in the latter is sublated by that of the word 'Veda' in the former, and the 'loudness' becomes connected with the *three Vedas*, and not with the Mantras of the Ṛk Veda only. If what is said in one text is beset with more difficulties than what occurs in another, then the former is to be rejected; *e.g.*, one text lays down that a man who accepts the gift of horses should perform as many sacrifices as the horses he receives; while another speaks of Prajāpati having given a horse to Varuṇa and performed a sacrifice to this deity—by which the *giver* and not the *receiver*, is to perform the sacrifice;—now if we accept the former, *i.e.*, if we accept the view that the sacrifice is to be performed by the *receiver* of the gift, then we shall have the following difficulties in the construing of the latter text: (1) it will be necessary to take the Dative in '*Varuṇāya*' ('*to* Varuṇa') as standing for the Ablative ('*from* Varuṇa'), and (2) to take the verb 'given' as standing for 'accepted'; while on the other hand, if we accept the latter text, according to which the sacrifice is to be performed by the giver of the horse, then the only difficulty involved in the construing of the former text is to take the verb 'accept' as standing for 'give'; and hence it is the former text that is rejected, and the conclusion is that the *giver* of a horse is to perform sacrifices. Where one thing is enjoined in connection with a particular Veda, this is given preference over what would apply to that same, in accordance with what has been prescribed in connection with another Veda; *e.g.*, in

connection with the Yajurveda we have the injunction that its Mantras are to be recited *in an undertone*; in accordance with this rule one may be led to think that the chanting of the *Vāravantīya* (Sāma-hymn) is to be done in an undertone; but this is precluded by the 'high pitch' that has been enjoined in connection with the chanting of the mantras of the Sāma-Veda. What is enjoined in regard to the particular 'Vedic Recensional School' to which the performer's family belongs is given preference over what may have been enjoined in connection with another school. The general law is superseded by the particular, and so on.

In the case of Smṛtis also,—the 'orthodox' Smṛti sets aside the 'heterodox,'—among the 'orthodox' Smṛtis also, if a certain course of action is sanctioned by one, but condemned by another, the latter sets aside the former, and the action in question is to be avoided. What is laid down in reference to imperceptible transcendental effects sets aside what is enjoined for temporal or worldly ends; *e.g.*, the law prohibiting the killing of the Brāhmaṇa sets aside the law that 'one may kill a person who is threatening to kill,' as the latter course of action is meant only to serve the perceptible purpose of saving one's life. The Smṛti that is based upon a Vedic *Arthavāda* is set aside by that which is based upon a Vedic injunction; *e.g.*, the law sanctioning the killing of the cow in honour of an honoured guest,—being based upon an *Arthavāda* passage commendatory of the 'churning' or 'rubbing' of sticks,—is set aside by that which prohibits the said killing,—this latter being based upon the Vedic injunctive passage—'Kill not Aditi, the hornless cow.'

Among 'Custom,' 'self-satisfaction' and 'well considered vow,'—the preceding is more authoritative than the following; as declared by the *Mitākṣarā*.

In some cases what is sanctioned by higher authority is rejected by what is said by a lower authority; *e.g.*, the drinking of wine (at the *Sautrāmaṇi* sacrifice), even though enjoined

by the *Veda*, is not considered right, in view of its prohibition during *Kali-Yuga* contained in the *Smṛti*.

Any *Smṛti* that goes against the ordinances of Manu is to be rejected—as declared by *Bṛhaspati* (see above). This is the view of the *Kalpataru* also.—Customs, local, tribal as well as family, are to be rejected if repugnant to the Veda or the Smṛti or the Purāṇa.

As between *Shruti* and *Smṛti*, the conclusion arrived at is thus expressed by Vyāsa :—'That law which is deduced from the Veda is the *higher*, while that declared in the Purāṇa and other Smṛtis is the *lower* ; which means that in cases of conflict our first duty is to do what is laid down in the Veda, and the doing of what is declared in the Smṛti can be justified only as a substitute, *i.e.*, to be adopted only when there is no possibility of the other being adopted. And this for the simple reason that according to Manu (II.30), if one follows the 'second best' course when the best course is possible, his action becomes futile ; so that the conclusion indicated by this is that even in cases of conflict the *Smṛti* does not entirely lose its authoritative character ; all that happens is that the course of action sanctioned by it is rendered fruitless by reason of the superiority of authority attaching to the *Vedic* text to the contrary.

The variability of the Law is unfeignedly declared by Parāshara in 1.22 :—

'The Law or the Right is one in the *Kṛta* Cycle, different in the *Tretā* Cycle, yet different in the *Dvāpara* Cycle, and yet different in the *Kali* Cycle,—varying as it does with the character of the Time-Cycles.'

On this Mādhava makes the following observations :—

The 'difference' spoken of here is, not of the *nature* or *essence*, of the Law or Right, but of its *modes*. If it were the former, then it would imply a corresponding diversity in the *Veda* also, as the source of that Law ; while as a matter of fact, the Veda does *not* vary with the time-cycles. As regards

the *modes* however, we have several instances of diversity ; for instance, though the act of the *Agnihotra*-offering itself is the same, yet there is diversity in regard to the *mode* of performing it according as it is performed in the morning or in the evening. For instance, at the evening-performance the sprinkling is to be done with the *mantra* '*Ṛtantva satyena pariṣiñchāmi*,' while that at the morning-performance with the *mantra* '*Satyantva ṛtena pariṣiñchāmi*.' Thus in the present instance also, the variation lies in the *mode* of doing what is 'right,' and not in what *is* 'right' itself ; the variations being due to the nature of the time-cycle and of the capacity of the man doing the acts. This matter has been fully discussed in the Mīmāṃsā-Sūtra VI.3, where the conclusion arrived at is that in the case of the *Agnihotra* and such other obligatory rites, only those prescribed details have to be performed which it is within the capacity of the performer to perform. Baudhāyana also has declared that the obligatory acts are to be performed to the extent that one can ; they should, on no account, be entirely omitted.

The most important instance of variation is cited by Parāshara (1.23) himself—" In the *Kṛta* Cycle, *Austerity* is the highest *Dharma* or Duty ;—in the *Tretā*, *Learning* ;—in the *Dvāpara*, *Sacrifice*,—and in the *Kali*, *Charity*." To the last Bṛhaspati adds 'sympathy and self-control.'

There is variation, according to Parāshara (1.24), not only in Law, but also in the authority :—' During the *Kṛta*, the Laws are those ordained by *Manu*,—during the *Tretā*, those ordained by *Gautama*,—during the *Dvāpara*, those ordained by *Shaṅkha-Likhita*,—and during the *Kali*, those ordained by *Parāshara*.'

This distinction however has never been observed in actual practice, as even up to the present time, the work of Manu holds the highest position among the Smṛtis.

Conclusion

From the above we conclude that all the authorities are agreed on the following points—(*a*) The Veda is the first and paramount authority. (*b*) The Smṛti is authoritative only in so far as it is not repugnant to the Veda, to which it owes its authority; but only on matters on which we have no paramount authority. (*c*) Practices or Customs are trustworthy guides, only as they are current among the 'cultured,' and then too only those that are not repugnant to Vedic or Smṛti texts. (*d*) The same with regard to Tribal or Family Customs. (*e*) The judgment of the 'Assembly' of the learned is to be accepted as authoritative only when it is not repugnant to the Veda, and only when the judgment is 'unbiased' by improper feelings. There is not a single text, or 'explanation,' which favours the opinion that Custom is to override original texts,—an opinion that has been upheld by the Privy Council, and endorsed by eminent writers on Anglo-Hindu Law. Neither Vijñāneshvara (*Mitākṣarā*) nor Jīmūtavāhana (*Dharmaratna*) nor Nīlakaṇṭha (*Mayūkha*) countenances any such view; and these three are regarded by our lawyers as the founders of the principal 'Schools of Law.'

VERSE VII

Taittirīya-Samhitā, 2-2-6.2.—'Whatever Manu has said is wholesome.'

Parāshara-Smṛti, 1.21.—'During each Kalpa Manu declares the Dharmas.'

VERSE VIII

Āpastamba-Dharmasūtra, 1.21.5.—'One should undertake that act which he determines upon with due knowledge.'

Āpastamba, 2.2.2.—'For all castes, greatest happiness accrues from the performance of their own duties.'

Āpastamba, 2.16.1.—'Those who act after proper discrimination become reputed as highly righteous, and these are persons whose act has been described by Manu as *Shrāddha*.'

Gautama-Dharmasūtra, 11.31.—'Men of all castes and in all stages of life, who are firm in their own duties, enjoy the fruits of their acts and then become born in highly qualified countries, and families, wherein they are endowed with learning, character, intelligence and happiness.'

Gautama-Dharmasūtra, 13.2.—'Those firm in their own duties are free from all blame.'

Gautama-Dharmasūtra, 13.15.—'The Brāhmaṇa should take his food at the house of only those persons who are reputed to be addicted to their own Dharma.'

Atri-Saṃhitā, 25.—'Those persons who perform their own duties and remain firm therein, are loved by people, even though they may be at a distance.'

Atri-Saṃhitā, 25.—'Even the Shūdra, if he is firm in his Dharma, attains Heaven.

Bodhāyana-Dharmasūtra, 1.2.19.—'The Brāhmaṇa and the rest should remain firm in their own duties.

VERSE IX

Atri-Saṃhitā, 16.—'By me has been described that Dharma in which remaining firm, men of the various castes acquire reputation in the world and after death attain the highest condition.'

Āpastamba-Dharmasūtra, 2.2.5.—'In course of evolution, the man, by the residue of the results of his past acts, obtains his caste, his body, his complexion, strength, intelligence, knowledge and also other things and activities; and in its revolution, this process brings him happiness in both worlds.'

Āpastamba-Dharmasūtra, 2.2.7.—'Through acts conducive to sin, one becomes born in undesirable families.'

Gautama-Dharmasūtra, 11-31.—'People of various castes

and in various stages of life, remaining firm in their duties, on death, enjoy the fruits of their acts, and by reason of the residue of those, become born again in a good family of superior caste, endowed with long life, learning, wealth, happiness and intelligence.'

Vashiṣṭha-Smṛti, 1.2.—'The man who performs his duties with due knowledge becomes highly praiseworthy in the world, and after death attains Heaven.'

Dakṣa-Smṛti, 2.66.—'The Householder, ever intent on his own duties, partakes of Heaven.'

Laghu-Viṣṇu-Smṛti, 2.17.—'Whatever has been prescribed in the Shruti and in the Smṛti,—all this should be done by the Householder; otherwise, he becomes open to censure.'

VERSE X

See above, under Verse VI.

VERSE XI

Hārīta-Smṛti, 7.21.—'That person is a *Nāstika* who decries what is said in the Veda, who does not discriminate between virtue and vice and who does not admit the existence of the other world.'

Yājñavalkya, 1-227.—'The insulting of the Teacher, the decrying of the Veda, the killing of a friend, all this should be regarded as equal to the killing of the Brāhmaṇa.'

VERSE XII

See above, under Verse VI.

VERSE XIII

Āpastamba-Dharmasūtra, 2.20.1.—'In the performance of duties one shall not allow considerations of worldly things.'

Āpastamba-Dharmasūtra, 1-2.7.—'In all countries one should imitate the behaviour of all such good men as are self-controlled, experienced, free from greed and haughtiness.'

Āpastamba-Dharmasūtra, 1-30.9.—'In cases of conflict what is laid down in the Shruti is more authoritative.'

Gautama-Dharmasūtra, 1.6.—'When there is a conflict between two equally authoritative texts, there is option.'

Jaimini-Mīmāṃsā-Sūtra, 1.3.3.—'When a Smṛti conflicts with Shruti, it has no authority; where it does not conflict, there is presumption of corroborative Shruti.

See also under Verse VI.

VERSE XIV

Gautama-Dharmasūtra, 1.6.—'When there is a conflict between two equally authoritative texts, there is option.'

See also under Verse VI.

VERSE XV

Āshvalāyana-Gṛhyasūtra, 2.1.—'One should offer libation of cooked food both morning and evening.'

Kātyāyana-Smṛti, 1.9.35.—'Before the stars are distinctly visible and before the redness of the sky has disappeared, one should offer the evening oblation.

Muṇḍopaniṣad, 1.2.1.—'All those detailed acts that the wise ones have found mentioned in the Vedas,—all these one should always perform.'

Muṇḍopaniṣad, 1.2.3.—'One who does not perform the Agnihotra, or the Darshapūrṇamāsa, or the Chāturmāsya, or the Vaisvadeva......destroys his entire family.'

Īshopaniṣad, 2.—'One should desire to live for a hundred years, all along doing his duties.'

Mahānārāyaṇopaniṣad, 2.1.—'The Agnihotra should be continued till death.'

VERSE XVI

Atri, 7.—' Thus is this to be seriously studied by persons learned in the Veda; it should be expounded to such pupils as are well-behaved. This should not be imparted to one who does not belong to a noble family, or who is not well-behaved, or is dull; nor to the Shūdra, nor to such twice-born persons as are wicked.'

Aṅgiras, 168.—' The Brāhmaṇa who studies under sages these ordinances as propounded by Aṅgiras, becomes absolved from all sins.'

Shaṅkha (quoted in Mitākṣarā 1.3).—' These (Sciences) the Brāhmaṇa masters; he shows the way to others.'

Pālakāpyasaṃhitā (*Vīra-Saṃskāra*, p. 512).—' The Brāhmaṇa can teach the three castes; the Kṣattriya, two, the Vaishya, one.'

Bṛhaspati.—' Having made his son pass through the Initiatory sacraments, the father should teach him the Veda, and then the ordinances of Manu and others. The Brāhmaṇa is the very root of Shruti, Smṛti and Sadāchāra.'

VERSES XVIII—XXIII

Vashiṣṭha, 1.7-12.—'Āryāvarta is the country which is to the East of the *spot of* disappearance, to the West of Kālakavana, to the North of Pāriyātra and the Vindhya and to the South of the Himālaya. The Dharma and practices prevalent in this country should be accepted in all places. Some people apply the name *Āryāvarta* to the land between the Gaṅgā and the Yamunā. Brahmanic glory is coterminous with the tract over which the black antelope roams.

Vashiṣṭha, 15.9-14.—' The Dharmas and Āchāras prevalent in that country should be accepted everywhere. The others are of contrary Dharma. Some people restrict Dharma to

the country lying between the Gaṅgā and the Yamunā. Others again state that Brahmanic glory extends all over that tract of land over which the black deer roams. The limits of this tract are bounded on the west by the river Sindhu and on other sides by the Vaitariṇī river (in Mālwā, according to Vīramitrodaya, Paribhāṣa, p. 57) ; and by the spot where the sun rises.'

Vyāsa, 1.3.—'The Vedic dharma can prevail only in that country over which the black deer roams naturally.'

Samvarta, 4.—'That country where the black deer constantly roams at will is to be known as *Dharma-desha*, where alone the duties of the twice-born can be performed.'

Bodhāyana, 1.25.25.—'To the East of the spot of disappearance (of the Sarasvatī river), to the West of the Kālakavana, to the North of Pāriyātra and to the South of Himālaya,—this is Āryāvarta ; it is the *Sadāchāra* of this country that is authoritative ; according to some people it is the tract included between the Gaṅgā and the Yamunā.'

Shaṅkha-Likhita (Vīra-Pari., p. 57).—'That country is noble which lies to the East of the mountain where the Sun sets, to the West of that where the Sun rises, which is interspersed with high mountains and sacred rivers ; this is the *sacred land* ; or the land where the black antelope roams, or that to the East of the Sindhu and the Sauvīra, to the West of Kāmpilya, to the North of the Pāriyātra and to the South of the Himālaya,—here Brahmanic glory is complete.'

Paiṭhīnasi (*ibid*).—'From Himālaya to the Kumārī (Cape Comorin), from the Sindhu and the Vaitariṇī and to the place where the sun rises, or where the black antelope roams,—over this land alone is Dharma present in its complete form.'

Viṣṇu, 74.4.—'That country where there is no differentiation of the four castes should be known as the *mlechchha desha* ; other than this is Āryāvarta.'

VERSE XXIV

Bodhāyana, 1-30.—'Āraṭṭa, Kāraskara, Puṇḍraka, Sauvīra, Baṅga, Kaliṅga, Prāsūna,—if one goes to these countries, he should perform the expiatory rite of either Punaḥstoma or Sarvapṛṣṭhā.

Bodhāyana.—'Anantaka (Dwārakā), Aṅga, Magadha, Surāṣṭra, Dakṣiṇāpatha Upāvṛt, Sindhu, Sauvīra, these countries are of *mixed origin*.'

Ādipurāṇa (Vīra-Pari., p. 59).—'A person born in Āryāvarta either twice-born or not, should never cross the Karmāda (Karmanāshā), the Sindhu or the Karatoyā. The twice-born person should never go beyond Āryāvarta except on pilgrimage, or in obedience to the order of his parents.' In Magadha, the sacred places of pilgrimage are Gayā, the river Poonpoon; the Hermitage of Chyavana and the forest of Rājagṛha.'

Vāyu-pūrāṇa (*Ibid*).—'Kānchī, Kośala, Saurāṣṭra, Karṇāṭa, Kachcha, Kāverī, Kolvaṇa (land near the Tryambaka Hill, near Nāsik),—these tracts are not commended. That tract of land over which the five rivers (Shatadru, Vipāshā, Airāvatī, Chandrabhāgā and Vitastā) flow is called *Āraṭṭa*; the Ārya should not permanently dwell in this country. One who crosses the Narmadā, the Sindhu and the Kosi, or goes to the West of Puṣkara, and lives there beyond the time of pilgrimage, goes to hell.—Aṅga, Baṅga, Kaliṅga, Andhra, Madra, Mālavika, tract to the South of the Narmadā or to the North of the Sindhu, Pauṇḍra, Surāṣṭra, Vaindhya, Māgadhaka, Khasha,—these are all sinful tracts.'

Vāyu-purāṇa (*Ibid*).—'The country bounded on the South by the Mahānadī, and on the North by Magadha is the *country of Trishaṅku*, with an area of 48 square miles; this country should be avoided.'

Vāyu-purāṇa (*Ibid*, p. 57).—'Wise men should take shelter in that country where there is prosperity due to the black antelope, barley, grass, the four castes and the four life-stages.'

Skanda-purāṇa (Vira-Pari., p. 60).—'Aṅga, Baṅga, Kaliṅga, Parvata, Khasha, Sindhu, Sauvīra, Saurāṣṭra, Pārada, Andhra, Mālava,—these the twice-born should avoid. But when pressed for livelihood, the Householder may betake himself to these countries.'

Bhaviṣya purāṇa (Do., p. 55).—Brahmāvarta is the best country; less than that is the Ṛṣidesha; less than this latter is the Madhyadesha; next to that comes the Āryāvarta.'

Chhāndogya Upaniṣad (quoted in Vīra-Paribhāṣā, p. 60).—'One shall not approach the Chaṇḍāla, nor the inferior country.'

Pitāmaha (Do., p. 60).—'One may reside even in the kingdom of the Shūdra, if the Gaṅgā flows through it: even though that country may be inhabited by uncultured people, yet it is a sacred land.

Vyāsa (Do., p. 61).—'Those places, those countries, those mountains and those hermitages are sacred through which the best of rivers, the Gaṅgā, flows.'

Viṣṇudharmottara (Do.).—'The righteous man should reside at Prabhāsa, at Puṣkara, at Kāshī, at Naimiṣa, at Amarakaṇṭaka, on the Gaṅgā or on the Sarayū.'

VERSE XXVI

Gautama-Dharmasūtra, 7.7.—'Sanctified by means of the forty sacraments.'

Gautama-Dharmasūtra, 7.14.—'Four are the Vedic observances.'

Yājñavalkya, 1.10.—'From Conception till Death, the rites of the Brāhmaṇa, the Kṣattriya and the Vaishya are performed with Mantras.'

Yama (Vīra-Saṁskāra, p. 132).—'The Shūdra also should be sanctified; but without Mantras.'

Baijavāpa (*Ibid*).—'For the Shūdra also, the following sacraments have been ordained—Niṣēka, Puṁsavana, Sīmantonnayana, Jātakarma, Nāmakaraṇa, Annaprāshana, and Chaula,—as to be done without Mantras.'

Jātūkarṇya (*Ibid*, p. 134)—'For the Shūdra, there is Marriage as also the Final (Death) Rites.'

VERSES XXVII AND XXVIII

Sumantu (Vīra-Saṃskāra, p. 134).—'The sacraments common to the Brāhmaṇa, the Kṣattriya and the Vaishya, are the following—Garbhādhāna, Sīmantonnayana, Jātakarma, Nāmakaraṇa, Annaprāshana, Chūḍā, Upanayana, Vratacharyā, Adhyayana, Samāvartana, Vivāha, Yajña and Dāna.'

Hārīta (*Ibid*, p. 135).—'There are two kinds of Sacraments—Brāhma and Daiva; the Garbhādhāna and the rest ending with Snāna, which are prescribed in the Smṛtis, are "brāhma"; the Pākayajñas, the Haviryajñas and the Somayajñas are "daiva".'

Jātūkarṇya (*Ibid*, p. 135).—'The sixteen sacramental rites are the following— (1) Ādhāna, (2) Puṁsavana, (3) Sīmanta, (4) Jāta, (5) Nāma, (6) Anna, (7) Chaula, (8) Mauñjī, (9-12) the four Vratas, (13) Godāna, (14) Samāvartana, (15) Vivāha, and (16) Antya.'

Āṅgiras (*Ibid*).—'(1) Garbhādhāna, (2) Puṁsavana, (3) Sīmanta, (4) Bali, (5) Jātakṛtya, (6) Nāmakaraṇa, (7) Niṣkrama, (8) Annaprāshana, (9) Chaulakarma, (10) Upanayana, (11-14) the Four Veda-vratas, (15) Snāna, (16) Udvāha, (17) Āgrayaṇa, (18) Aṣṭakā, (19) Shrāvaṇī, (20) Āshvayujī, (21) Mārgashīrṣī, (22) Pārvaṇa, (23) Utsarga, (24) Upākaraṇa, (25) Mahāyajñas; these are the obligatory sacraments, specially for the Brāhmaṇa. It is by means of the sacraments that Brāhmaṇahood comes to be gradually manifested.'

Āshvalāyana (*Ibid*, p. 136).—‘The five mahāyajñas are to be performed daily; the sixteen ending with Marriage are *naimittīka*, to be done on prescribed occasions; the Pārvaṇa is to be done every month, or if this be not possible, then every year; the seven sacrifices beginning with Āgrayaṇa are to be performed once in the year.’

Gautama (*Ibid*, p. 137).—‘The following are the 40 Sacraments—(1) Garbhādhāna, (2) Puṁsavana, (3) Sīmantonnayana, (4) Jātakarma, (5) Nāmakaraṇa, (6) Annaprāshana, (7) Chauḍa, (8) Upanayana, (9-12) the four Veda-vratas, (13) Snāna, (14) Sahadharmachāriṇīsamyoga, (15-19) the five mahāyajñas, (20-26) the seven Pākayajñas—Aṣṭakā, Pārvaṇa-Shrāddha, Shrāvaṇī, Āgrahāyaṇī, Chaitrī and Āshvayujī, (27-33) the seven Haviryajñas—Agnyādhēya, Agnihotra, Darshapūrṇamāsa, Chāturmāsya, Āgrayaṇēṣṭi, Nirūḍhapashubandha, and Sautrāmaṇi, (33-40) the seven Somayajñas—Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍashī, Vājapēya, Atirātra and Āptoryamā’...‘He who has not had these forty sacraments, nor is endowed with the eight qualities of the soul (sympathy for all beings, forgiveness, freedom from jealousy, purity, equanimity, good character, non-miserliness) is never united to Brahman, nor does he attain the regions of Brahman.’

Hārita (*Ibid*, p. 139).—‘He who has been sanctified by the Brāhma Sacraments becomes equal to the sages and becomes united with them and attains their regions; and he who is sanctified by the Daiva sacraments becomes equal to the gods, is united with them and reaches their regions.’

Do. (Aparārka, p. 25).—‘When the women of the twice-born castes are sanctified by the performance of a single sacrament, every child that they bear thereafter becomes sanctified thereby.’

Shaṅkha-Likhita (*Ibid*, p. 140).—‘The Brāhmaṇa who is endowed with the two sets of sacraments and is equipped with the eight qualities (of the soul) attains the regions of Brahman.’

Dēvala (Aparārka, p. 25).—'Just as a picture becomes manifested through the gradual appearance of the several limbs, in the same manner Brāhmaṇahood becomes manifested through the lawful performance of the sacraments.'

VERSE XXIX

Mahābhārata (Ājagara Parva., 34).—(The first line of Manu repeated.)

Viṣṇu (Smṛti, 1.27.4).—'On the birth of the child, the Jātakarma.'

Āshvalāyana (Gṛhyasūtrā, 15.1.3).—'When the boy is born, before he has been touched by any other person, he should be made to eat, with a golden spoon, butter, honey and gold, with the mantra—'*Pra te dadhāmi, etc.*'—'The following mantra is to be recited into the ear of the child—*medhānte devaḥ savitā, etc.*' —'The shoulders are touched with the mantra—*Ashmā bhava*', etc.

Āshvalāyana (Vīra-Saṁskāra, p. 193).—'The Jātakarma should be performed by the twice-born immediately on the birth of the child.'

Gobhila (Gṛhyasūtrā, 2.7.21).—'Taking hold of the boy as soon as he is born, one should make an offering into his mouth, with the mantra *Mēdhānte mitrāvaruṇau, etc.*'

Āshvalāyana (Vīra-Saṁskāra, p. 191).—'When the boy is born, the Father should perform the Jātakarma sacrament after having performed the *Nāndī-shrāddha.*'

Jābāli (*Ibid*).—'Before the umbilical cord has been cut, the Shrāddha consequent on child-birth should be performed.'

Garga (*Ibid*).—'The Jātakarma is prescribed as to be performed, as soon as the boy is born, before he is put to the mother's breast, or before the umbilical cord has been cut.'

Shaṅkha (Parāsharamādhava, p. 440).—'To all members of his family he shall give quadrupeds, grains, gold and other things.'

Shaṅkha-Likhita (*Ibid*).—'On birth, there is Jātakarma; and feeding of the child with barley-flour, honey, butter, by means of a golden spoon.'

Baijavāpa (*Ibid*).—'As soon as the boy is born, before the cutting of the cord, he should be fed with water touched with gold, and also with curd, honey, butter.'

Viṣṇudarmottara (Parāsharamādhava, p. 440).—'On the birth of the son, the Shrāddha should be performed before the cutting of the umbilical cord; or after the expiry of the period of impurity.'

Vyāsa (Do.)—'When the man is away from home, or when his wife is in her courses, when he has no materials nor Brāhmaṇas at hand, he shall perform the Birth-shrāddha with gold.'

Samvārta (Parāsharamādhava, p. 439).—'On the birth of the son, bathing with clothes on has been prescribed for the father.'

Ādityapurāṇa (*Ibid*, p. 440).—'At the Birth-shrāddha one shall *not* offer cooked food to the Brāhmaṇas.'

Pāraskara (*Ibid*, p. 440).—'When the boy is born, before the cord is cut, one should perform rites tending to longevity and intelligence; uttering into his right ear, the word '*Vāk*' and then his secret name.'

Brahmapurāṇa (Aparārka, p. 26) and *Ādityapurāṇa*, (Parāsharamādhava, p. 440).—'Gods and Pitṛs come to the house of the twice-born whenever a son is born; therefore on that occasion, sacred rites should be performed; one should give away gold, land, cows and chariots, umbrellas, goats, garlands, sesamum, houses and much wealth, and after performing the shrāddha, he should offer cooked food to Brāhmaṇas.'

Hārita (Do.)—'On the birth of the son, the Pitṛs become delighted; hence that day is sacred; hence one should give away vessels full of sesamum, along with gold; and having invited Brāhmaṇas, one should make offerings to the Pitṛs; and prior to the cutting of the umbilical cord, they make

offerings to Prajāpati for the due fulfilment of the sacrament; there is impurity after the cutting of the cord.'

Jaimini (Parāsharamādhava, p. 439).—' There is no impurity until the umbilical cord has been cut.'

VERSE XXX

Viṣṇu-Smṛti, 27.5.—' The naming should be done after the lapse of the period of impurity.'

Yājñavalkya, 1.12.—'The naming on the eleventh day.'

Āshvalāyana (Gṛhyasūtra, 1.4).—' They should give him a name.'

Pāraskara (Gṛhyasūtra, 1.17.11).—' On the tenth day, the father should take him up, and after having fed the Brāhmaṇas, should perform the naming ceremony.'

Gobhila (Gṛhyasūtra, 2.7.7).—' On the expiry of ten days, or hundred days, or a year, after birth, the Naming.'

Jyotirvashiṣṭha (Vīra.-Saṁskāra, p. 231).—' The naming of the boy should be done either on the day of birth, or on the twelfth day, or in special cases, on the tenth day.'

Mahēśvara (*Ibid*).—' The Jātakarma and the naming of the boy should be done either by the father or brothers at the time of birth; or on the twelfth day from birth, or on the first day.'

[The *naming* on the day of birth refers to the imparting of a secret name, which is done along with the Jātakarma; see above.]

Viṣṇu-purāṇa (*Ibid*).—' The father should do the naming on the tenth day.'

Vyāsa (*Ibid*).—' Some wise men hold that the naming is to be done on the tenth day; others mention the twelfth day; and yet others hold that it should be done after the lapse of one full month.'

Nārada (Do.)—' From the birth, on the tenth day, or the twelfth day, is performed the naming of Brāhmaṇas; of the

other two castes, it is on the expiry of the period of impurity;—so also for Shūdras; but some people hold that the naming of the Shūdra should be done on the thirty-first day.'

Shaṅkha (Do.)—'The naming has been prescribed as to be done on the lapse of the period of impurity.'

Vashiṣṭha (Do.)—'The naming is prescribed as to be done on the tenth or the twelfth day.'

Bṛhaspati (Do.)—'The naming should be done, for the Brāhmaṇa, on the tenth or the twelfth day; for the Kṣattriya on the thirteenth day; for the Vaishya on the sixteenth day; and for the Shūdra either on the nineteenth (v. l. twentieth) or the thirty-second (v. l. twenty-second) day.'

Mahābhārata (Do.)—'The naming of the twice-born castes should be done on the twelfth, the sixteenth, the twentieth and the twenty-second day respectively; for the Brāhmaṇa it may be done on the tenth also.'

Bhaviṣyapurāṇa (Do.)—'On the expiry of the twelfth night, or, according to others, on the expiry of one month, or, according to others, on the eighteenth day.'

[Thus we find that the choice lies among the following days—the day of birth, tenth, eleventh, twelfth, thirteenth, sixteenth, eighteenth, nineteenth, twenty-second, thirty-first, hundred and first and the end of a year.]

As regards the '*puṇya tithi, muhūrta* and *nakṣatra*' the reader is referred to the Vīramitrodaya-Saṁskāra, pp. 234-237.

VERSE XXXI

Shaṅkha (Smṛti, 2.3).—'The name of all castes should consist of an even number of letters; an auspicious one for the Brāhmaṇa, one endowed with strength for the Kṣattriya.'

Viṣṇu (Smṛti, 1.27.6-9).—'The Brāhmaṇa's name should be expressive of auspiciousness—the Kṣattriya's expressive of strength,—the Vaishya's expressive of wealth,—the Shūdra's expressive of depreciation.'

Vīramitrodaya (Saṁskāra, p. 237).—Names are of four kinds: (*a*) connected with family-deity, (*b*) connected with month, (*c*) connected with asterism, and (*d*) temporal.

(*a*) Says Shaṅkha.—'The father should fix a name connected with the family-deity,' *i.e.*, a name consisting of words expressive of the Deity.

(*b*) Gārgya.—'The father should impart to the boy the name of the month and the name of the preceptor. The months have been declared to have the following names:—(1) Mārgashīrṣa—Kṛṣṇa, (2) Pauṣa—Ananta, (3) Māgha—Achyuta, (4) Phālguna—Chakrī, (5) Chaitra—Vaikuṇṭha, (6) Vaishākha,—Janārdana, (7) Jyaiṣṭha,—Upendra, (8) Āṣāḍha—Yajñapuruṣa. (9) Shrāvaṇa—Vāsudeva. (10) Bhādra—Hari, (11) Āshvina–Yogīsha, (12) Kārttika—Puṇḍarīkākṣa.'

(*c*) Shaṅkha-Likhita.—'Either the father or some other senior member of the family should fix a name connected with the asterism.' This name has been held to be the one to be used when the person bearing the name accosts a superior. Says Baudhāyana—'This name in accordance with the asterism is the secret one, which is known only to the father and the mother and which the boy is to use in accosting.' Also Āshvalāyana—'The accosting name should be known only to the father and the mother; as it is under this name that the boy is initiated.' Also Shaunaka, 'That name under which he is to be initiated, and by which he will do the accosting of the teacher,—should also be fixed at the time of the naming ceremony. This accostive name should be pronounced by the father very silently, so that others may not know it. This initiative name the parents should bear in mind.' Like the names attached to the months the names attached to the asterisms are as follows:—(1) Agni (Kṛttikā), (2) Prajāpati (Rohiṇī), (3) Soma (Mṛgashiras), (4) Rudra (Ārdrā), (5) Diti (Punarvasū), (6) Bṛhaspati (Puṣyā), (7) Sarpa (Ashleṣā), (8) Pitṛ (Maghā), (9) Bhaga (Purvaphalgunī), (10) Aryamā (Uttaraphalgunī), (11) Savitṛ (Hastā), (12) Tvaṣṭṛ (Chitrā),

(13) Āyuṣ (Svātī), (14) Indra-Agni (Vishākhā), (15) Mitra (Anurādhā), (16) Indra (Jyeṣṭhā), (17) Nirṛti (Mūlā), (18) Apas (Pūrvāṣāḍhā), (19) Vishvedēvas (Uttarāṣāḍhā), (20) Viṣṇu (Shravaṇā), (21) Vasu (Dhaniṣṭhā), (22) Varuṇa (Shatabhiṣa), (23) Ajaikapāt (Pūrvabhādra), (24) Ahirbudhnya (Uttarabhādra), (25) Pūṣan (Revatī), (26) Ashvins (Ashvinī), (27) Yama (Bharaṇī). But according to Baudhāyana, the "name connected with the asterism" is in accordance with the names of the asterisms themselves—such as 'Rohiṇī,' 'Bharaṇī,' and the rest; and not in accordance with the name of the deity attached to each asterism. According to the astrologers however each asterism has four letters assigned to it (such as *chū-chē-chō-la* assigned to Ashvinī, and so forth, and "the name connected with the asterism of Ashvinī," would be the name whose first letter consists of one of these four letters).

(*d*) The 'temporal name' has been described by Bṛhaspati as 'conducive to all kinds of business.' It is this name that has been laid down by Āshvalāyana as having for its first letter one of the ghoṣa-letters, in its middle one of the *antastha* letters; ending with the *visarga*, containing either two or four vowels; and in male names the number of letters should always be even. But Baijavāpa—' The father fixes the name, which consists of either two or three or four letters, or of unlimited number of letters.' Vashiṣṭha—' The name should consist of either two or four vowels, but those ending in *l* or *r* should be avoided.' The Mahābhāṣya—' The first letter of the name should be *ghoṣa-vat*, the middle one of the *antastha* letters, it should not be similar to the names of the ancestors, or of the enemy; it should be one formed with a verbal affix, not with a nominal affix.' Āshvalāyana—' That name is best which consists of either four or two letters, which is in consonance with that of the *grandfather*' (this last includes also the *gods*). Kapila-Saṁhitā—' On the eleventh day, in due form, the name should be given, which is in consonance with

the family-custom, and resembles the name of the gods or of the parents.'

Baijavāpa (Aparārka, p. 27).—'The father gives a name either of one letter or two letters or three letters or four letters, or of letters without limit ; it should be one formed with a verbal, never with a nominal, affix.'

VERSE XXXII

Pāraskara-Gṛhyasūtra, 1. 17.4.—'*Sharma* for the Brāhmaṇa, *Varma* for the Kṣattriya, *Gupta* for the Vaishya.'

Vyāsa-Smṛti (Vīra.-Saṁskāra, p. 243).—'*Sharma* is the name commended for the Brāhmaṇa, *Varma* for the Kṣattriya, *Gupta* for the Vaishya, and *Dāsa* for the Shūdra.'

Yama-Smṛti (Do.).—'*Sharma* and *Deva* for the Brāhmaṇa, *Rājā* for the Kṣattriya, *Gupta* and *Datta* for the Vaishya and *Dāsa* for the Shūdra.

These titles have been thus explained by Āshvalāyanāchārya:—'The name of the Brāhmaṇa should end with *Sharmā* because he imparts *Sharma* (happiness) to the world through his religious character, calmness and self-control ; that of the Kṣattriya should end with *Varmā*, because like the *Varma* (armour), he protects the world from the three kinds of pain ; that of the Vaishya should end with *Gupta*, because he fosters (*gopāyati*) the people by giving them money at certain times ; that of the Shūdra should end with *Dāsa*, because he keeps the twice-born people satisfied by constant service.'

VERSE XXXIII

Laghushātātapa, 35.—'The girl should not be named after a river or an asterism or a tree; nor should she have a terrifying name.'

Āshvalāyana-Gṛhyasūtra, 1.15.9.—'The names of girls should consist of an odd number of letters.'

Gobhila-Gṛhyasūtra, 2.7.15.—'The names of girls should be soft and consisting of an odd number of letters.'

Shaunaka (Vīra-Saṁskāra, p. 243).—'The name of males should contain even, and of females odd, number of letters.'

Baijavāpa (Vīra-Saṁskāra, p. 243).—'The name of the woman should consist of three letters and should end in the long *ī*.'

Āshvalāyana (Vīra-Saṁskāra, p. 243).—'The name of males should contain an even number of letters, and of females odd number of letters.'

VERSE XXXIV

Viṣṇu, 1.1.5.—'In the fourth month, showing of the Sun; and in the sixth the feeding on grains.'

Yājñavalkya, 1.12.—'During the fourth month the Going Out; during the sixth the feeding on grains.'

Āshvalāyana-Gṛhyasūtra, 1.16.1.—'During the sixth month, feeding on grains.'

Pāraskara-Gṛhyasūtra, 1.17.19-5.1.—'The rite of Going Out during the fourth month, and the feeding on grains during the sixth month.'

Bhaviṣya-Purāṇa (Vīra-Saṁskāra, p. 250).—'On the twelfth day the taking out of the baby from the house.'

Bṛhaspati (Vīra-Saṁskāra, p. 250).—'The Going Out on the twelfth day, during the third month.'

Laugākṣi (Vīra-Saṁskāra, p. 250).—'The showing of the Sun during the third fortnight; and the feeding on grains, during the sixth month, on the cutting of teeth' (p. 267).

Yama (Vīra-Saṁskāra, p. 250).—'During the third month should be done the showing of the Sun, and the showing of the Moon during the fourth month; the Going Out during the fourth month.'

[The several texts prescribing the third and the fourth month for this Rite are to be reconciled as referring

respectively to the showing of the Sun and the showing of the Moon.]

Yama (Vīra-Saṁskāra, p. 267).—'The feeding on grains should be done during the sixth or eighth month.'

Āshvalāyana (Vīra-Saṁskāra, p. 250).—'The Going Out of the baby should be performed during the fourth month, and during the sixth month it may be carried to the temples of gods.'

Āshvalāyana (Vīra-Saṁskāra, p. 267).—' The feeding on grains is to be done during the sixth month, or during the even months succeeding.'

Shaunaka (Vīra-Saṁskāra, p. 250).—' During the fourth or the sixth month is to be performed the Going Out of the baby by the father or guardian.'

Nārada (Vīra-Saṁskāra, p. 267).—' The best time for the feeding on grains is during the sixth solar month; if it is not done during that month, it should be done during either the eighth or the ninth or the tenth or the twelfth month.' [The *ninth* month is prescribed with special reference to girls.]

Nārada (Vīra-Saṁskāra, p. 269).—'The first feeding on grains should be for males during the sixth month and for females, during the fifth or seventh month; or during the eighth, ninth or tenth month.'

Shaṅkha-Likhita (Vīra-Saṁskāra, p. 268).—' The feeding on grains on the lapse of a year.'

Shaṅkha (Aparārka, p. 268).—' Feeding on grains after one year ; or after half-year, say some.'

Bṛhaspati (Aparārka, p. 268).—' The feeding on grains is to be done after the 150th and before the 180th day.'

[Of the various alternatives laid down, one should adopt that which is in accordance with the practice in his family.]

Vashiṣṭha (Vīra-Saṁskāra, p. 268).—' The feeding on grains of male babies should be done during the even months, and that of female babies during the odd months.'

As regards the food to be given, says Āshvalāyana (Vīra-Saṁskāra, p. 276).—'During the sixth month one should feed the baby with grains mixed with goat-meat, or partridge-meat, or rice mixed with butter, or rice mixed with curd, or rice mixed with honey, or grains mixed with curd and butter.'

Shāṅkhāyana-Gṛhyasūtra (Vīra-Saṁskāra, p. 277).—'The first feeding during the sixth month, with goat-meat or partridge-meat or fish or butter-rice or rice mixed with curd, honey and butter.'

Mārkaṇḍeya (Vīra-Saṁskāra, p. 275).—'The child should be fed on rice cooked in milk.'

Purāṇa (Aparārka, p. 25).—'During the fourth month, the child shall be shown the moon; O King, the taking out of the house should be done on the twelfth day; such is the opinion of some people.'

Lokākṣi (? Laugākṣi; Parāsharamādhava, p. 442).—'Showing of the sun during the third fortnight.'

VERSE XXXV

Viṣṇu, 27.12.—'Tonsure is performed in the third year.'

Yājñavalkya, 1.12.—'Tonsure is to be performed according to family-custom.'

Āshvalāyana-Gṛhyasūtra, 1.17.1.—'Tonsure in the third year; or in accordance with the custom of the family.'

Pāraskara-Gṛhyasūtra, 2.1.2.—'The performance of Tonsure for the one-year-old child: or during the third year.'

Gobhila-Gṛhyasūtra, 1.9.1.—'The performance of Tonsure in the third year.'

Vashiṣṭha (Vīra-Saṁskāra, p. 296).—'The performance of Tonsure has been prescribed for all castes; by Tonsure is the life-span enhanced, by Tonsure is it reduced. It should be performed during the third or the fifth year, or according to the practice obtaining in the family. It may be performed

also during the seventh year from either birth or the taking of the Fires.'

Yama (Vīra-Saṁskāra, p. 296).—' Before the completion of the year, Tonsure should be performed; or during the second or the third year.'

Āshvalāyana (Vīra-Saṁskāra, p. 297).—' Tonsure is recommended during the third or the fifth year; or even earlier, but during the odd year, or during the sixth year; or along with the Upanayana.'

Bṛhaspati (Vīra-Saṁskāra, p. 296).—' Counting either from conception or from Birth,—during the fifth or the seventh year should be performed for the male as well as the female child.'

Nārada (Vīra-Saṁskāra, p. 996).—' The learned recommend the third year from Birth as the best; the fifth and the seventh years from Birth are to be regarded as mediocre and the worst time would be the tenth or the eleventh year from Birth.—The Tonsure of children should be performed either before the end of the first year, or in the third or fifth year, or according to the family-custom.'

Atri (Do., p. 298).—' Tonsure during the third year is conducive to the fulfilment of all desires; that during the first year is conducive to longevity and Brāhmic glory; that during the fifth year leads to the acquisition of cattle; during the even years, it is to be deprecated.'

Nṛsiṁha (Do.).—' Tonsure is to be performed during either the first or the third or the fifth year; after the lapse of the third part of the year.'

Laugākṣi (Do., p. 299).—' Tonsure should be performed during the third year, after the lapse of its third part.'

[The upshot of the whole is that Tonsure may be performed during any of the following years—1st, 3rd, 5th, 7th, 10th, 11th,—or on the Upanayana-day;—or according to the custom prevailing in the family.]

[The form in which the Tonsure is to be performed, the

shape that is to be given to the hair on the head, the keeping of the *Shikhā*,—all this is described in detail in the Vīramitrodaya-Saṁskāra, p. 315.]

Baijavāpa (Parāsharamādhava, p. 443).—'Tonsure during the third year.'

Shaṅkha (Do.).—'Tonsure during the third or the fifth year.'

Shaunaka (Do.).—'Tonsure during the third year, or according to the family-custom.'

Lokākṣi (Do.).—'For those belonging to the Vashiṣṭha Gotra, the tuft is towards the right, for those of Atri or Kāshyapa, on both sides; for those of Bhṛgu, it should be all shaven; for those of Aṅgiras, there are five tufts; others have the tuft in the form of a semi-circle.'

Shaṅkha-Likhita (Aparārka, p. 29).—'Tonsure during the third or the fifth year.'

Vyāsa (Do.).—[Lays down the auspicious days, etc.]

VERSE XXXVI

Gautama-Dharmasūtra, 1-7, 8, 13.—'For the Brāhmaṇa, the Upanayana during the eighth year;—for the Kṣattriya and the Vaishya, during the eleventh and twelfth years, respectively.'

Gautama (Aparārka, p. 32).—'*Initiation* during the eighth, fifth or ninth year; the eighth year from conception is the time fixed for all, the ninth or the fifth only for those with distinct motives.'

Bodhāyana-Dharmasūtra, 2.8-10.—'The years in this connection being computed from conception,—the Upanayana of the Brāhmaṇa should be performed during the eighth year;—three years after the eighth, of the Kṣattriya;—and after one more year, of the Vaishya.'

Vashiṣṭha-Smṛti, 11.44.—'The Upanayana of the Brāhmaṇa should be done during the eighth year from conception,

of the Kṣattriya during the eleventh year from conception, and of the Vaishya during the twelfth year from conception.'

Viṣṇu, 27.15-17.—'The Upanayana of the Brāhmaṇa during the eighth year from conception; of the Kṣattriya during the eleventh year from conception; of the Vaishya during the twelfth year from conception.'

Yājñavalkya, 1.14.—'The Brāhmaṇa's Upanayana should be performed either during the eighth year from conception, or during the eighth year (from birth); the Kṣattriya's during the eleventh year; the Vaishya's during the twelfth year; according to some, it is to be done in accordance with the practice prevailing in the family.'

Āshvalāyana-Gṛhyasūtra, 1.19.1-4.—'The Brāhmaṇa's, Upanayana should be done during the eighth year, or during the eighth year from conception; the Kṣattriya's during the eleventh year; the Vaishya's during the twelfth year.'

Pāraskara-Gṛhyasūtra, 1-2.1-3.—'The Brāhmaṇa's Upanayana should be performed during the eighth year, or during the eighth year from conception; the Kṣattriya's during the eleventh year; the Vaishya's during the twelfth year.'

Gobhila-Gṛhyasūtra, 1.10.1-3.—'The Upanayana of the Brāhmaṇa should be done during the eighth year from conception; of the Kṣattriya, during the eleventh year; of the Vaishya, during the twelfth year.'

Āpastamba-Dharmasūtra, 1.19.—'The Upanayana of the Brāhmaṇa should be done during the spring, of the Kṣattriya during the summer, and of the Vaishya, during the autumn. Of the Brāhmaṇa during the eighth year from conception, of the Kṣattriya, during the twelfth year from conception.'

Shṛuti (Vīra-Saṁskāra, p. 339).—'The Upanayana of the Brāhmaṇa should be performed when he is eight years old.'

Āshvalāyana-Smṛti (Do., p. 340).—'The Brāhmaṇa should acquire the 'twice-born' state during the eighth year from

conception, or during the eighth, or the tenth year; the Kṣattriya during the eleventh year: and the Vaishya during the twelfth year.

Nārada (Do., p. 341).—'For the Brāhmaṇa, the Upanayana should be performed during the eighth year, either from conception or from birth; for Kṣattriyas, during the eleventh year, and for Vaishyas during the twelfth year.'

Paiṭhīnasi (Do., p. 340).—'The Upanayana of the Brāhmaṇa should be performed during the fifth year from conception or during the eighth year from conception; of the Kṣattriya during the eleventh year from conception; of the Vaishya, during the twelfth year.'

Laugākṣi (Do., p. 341).—'The Brāhmaṇa's Upanayana during the seventh year; of the Kṣattriya during the ninth year, and of the Vaishya, during the eleventh year.'

Budha (Aparārka, p. 31).—'The Brāhmaṇa should get himself initiated in his eighth year from conception, during the spring.'

Shaunaka (Do.).—'One should initiate the Brāhmaṇa in his eighth year, or in his eighth year from conception; the Kṣattriya in the eleventh and the Vaishya in the twelfth year.'

VERSE XXXVII

Gautama-Dharmasūtra, 1.7-8.—'When special results are desired, during the ninth or the fifth year.'

Āpastamba-Dharmasūtra, 1.21-26.—'During the seventh year, if Brāhmic glory is desired for the boy; during the eighth year, if longevity is desired; during the ninth year, if brilliance is desired; during the tenth year, if possession of much food is desired; during the eleventh year, if efficiency of sense-organs is desired; during the twelfth year, if possession of cattle is desired.'

Ushanas (Vīra-Saṁskāra, p. 345).—'The Upanayana of the Brāhmaṇa should be done during the fifth year from birth,

of the Kṣattriya during the sixth, and of the Vaishya during the seventh year,—if strength is desired.'

Vashiṣṭha (Vīra-Saṁskara, p. 345).—'For the Brāhmaṇa if Brāhmic glory is desired, his Upanayana should be performed during the eighth year (either from conception or from birth); if food is desired, during the ninth year; if intelligence is desired, during the tenth year: if possession of jewels is desired, during the eleventh year; if bodily stoutness is desired, during the twelfth year.'

Aṅgiras (Do., p. 346).—'For the Kṣattriya desiring prosperity or strength, it should be performed during the sixth or the twelfth year, respectively; for the Vaishya desiring success in agriculture or longevity, it should be performed during the eighth or fourth year, respectively.'

Baudhāyana (Do., p. 346).—'During the seventh year, if Brāhmic glory is desired; during the eighth, if longevity is desired; during the ninth, if brilliance is desired; during the tenth, if food is desired; during the eleventh, if efficient sense-organs are desired; during the twelfth, if cattle is desired; during the thirteenth, if intelligence is desired; during the fourteenth, if stoutness is desired; during the fifteenth, if the birth of a brother's son is desired; and during the sixteenth, if all desirable things are desired.'

VERSES XXXVIII-XXXIX

Viṣṇu, 1.27.26.—(Exactly the same words as in Manu.)

Gautama-Dharmasūtra, 1.14.16.—'For the Brāhmaṇa, the Sāvitrī does not lapse till the sixteenth year; for the Kṣattriya, till the twenty-second year; for the Vaishya till two years longer.'

Bodhāyana-Dharmasūtra, 1.2.13.—'There is no lapse for these till the sixteenth, the twenty-second and the twenty-fourth year, respectively.'

Āpastamba-Dharmasūtra, 1.1.27.—'Till the sixteenth year

there is no lapse for the Brāhmaṇa; till the twenty-second, for the Kṣattriya; and till the twenty-fourth, for the Vaishya; till then they would be fit for keeping the observances that we are going to describe.'

Vashiṣṭha-Smṛti, 11.51.53.—'For the Brāhmaṇa, the time does not lapse till the sixteenth year; for the Kṣattriya, till the twenty-second year; for the Vaishya, till the twenty-fourth year.'

Āshvalāyana-Gṛhyasūtra, 1.19.5-6.—'For the Brāhmaṇa, the time does not lapse till the sixteenth year; for the Kṣattriya, till the twenty-second year; for the Vaishya, till the twenty-fourth year; after this, they become *lapsed from the Sāvitrī.*'

Pāraskara Gṛhyasūtra, 2.5.36-38.—'For the Brāhmaṇa, the time does not become lapsed till the sixteenth year; for the Kṣattriya, till the twenty-second and for the Vaishya till the twenty-fourth year.'

Paiṭhīnasi (Vīra-Saṁskāra, p. 342).—'The twelfth, the sixteenth and the twentieth years are the times not deprecated.'

Yājñavalkya (Vīra-Saṁskāra, p. 342).—'The time for Upanayana extends up to the sixteenth, the twenty-second and the twenty-fourth year, for the Brāhmaṇa, the Kṣattriya and the Vaishya, respectively.

Yājñavalkya 1.38 (Vīra-Saṁskāra, p. 347).—'After these years all the three become fallen, excluded from all religious rites; and become *apostates*, deprived of the Sāvitrī, until they perform the Vrātyastoma.'

Vyāsa (Vīra-Saṁskāra, p. 343).—'Sixteen years, twenty-two years and twenty-four years constitute the time for Upanayana.'

Shaṅkha (Vīra-Saṁskāra, p. 343).—'Sixteen years have been prescribed for the Brāhmaṇa, twenty-two years for the Kṣattriya and twenty-four years for the Vaishya.'

Yama (Vīra-Saṁskāra, p. 343).—'He who has dropped

the Sāvitrī for fifteen years, should keep the observance after having shaven his head along with the Shikhā.'

Yama (Vīra-Saṁskāra, p. 347).—'The apostates, fallen from Sāvitrī, should be studiously shunned.'

Āshvalāyana-Smṛti (Vīra-Saṁskāra, p. 343).—'Sixteenth is the limit for Brāhmaṇas for securing the status of the twice-born; twenty-second for Kṣattriyas; and twenty-fourth for Vaishyas.'

Āshvalāyana-Smṛti (Vīra-Saṁskāra, p. 347).—'After this, not having acquired the status of the twice-born, they fall and become apostates, excluded from Vedic rites.'

Vashiṣṭha (Vīra-Saṁskāra, p. 345).—The Brāhmaṇa who has passed his sixteenth year, should not have his Upanayana performed; the Kṣattriya after the twentieth year: and the Vaishya after the twenty-fifth year.'

Shaṅkha (Vīra-Saṁskāra, p. 347).—(Has the same definition of the 'Apostate' as Yājñavalkya.)

Yama (Vīra-Saṁskāra, p. 347).—(Same as Manu, 39.)

VERSE XL

Āpastamba-Gṛhyasūtra, 1.1.33; 1.2.6.—'With these (apostates) one should avoid association, dining and marriage; in the event of their being desirous of expiating (the omission and the consequent apostacy), they should keep, for twelve years, the observances relating to Vedic studies, and then undergo the Upanayana, and be sprinkled with water with Pāvamānī and other mantras.'

Vashiṣṭha-Smṛti, 11.55.—'They should not perform their Upanayana, nor teach them, nor sacrifice for them, nor marry them.'

Āshvalāyana-Gṛhyasūtra, 1.19.7.—'They should not perform their Upanayana, nor teach them, nor sacrifice for them, nor have any dealings with them.' [The Vīra-Saṁskāra, p. 349, explains 'dealings' to mean 'marriage-connection.']

Pāraskara-Gṛhyasūtra, 2.5.40.—[Exactly the same as above.]

Gobhila-Gṛhyasūtra, 2.10.6.—'They should not perform their Upanayana, nor teach them, nor sacrifice for them, nor have marriage-relations with them.'

Baudhāyana-Smṛti (Vīra-Saṁskāra, p. 348).—'There are no rites for the apostate until he passes through the Upanayana; so long as he is not born in the Veda, he remains like a Shūdra.'

Āshvalāyana-Smṛti (Vīra-Saṁskāra, p. 349).—'No dealings—either Vedic (tutorial), or marital or commercial,—should be ever held with them by any cultured person who is true to his *dharma.*'

VERSE XLI

Gautama-Dharmasūtra, 1.18.23.—'Skins of the black deer, the spotted deer and the goat; cloths of hemp, flax, tree-bark and kusha grass,—for all; also of cotton, pure white; according to some, also red-coloured, for the Brāhmaṇa, dyed in tree-bark, for the other two castes, dyed in *manjiṣṭhā* and *Haridrā.*'

Gautama (Aparārka, p. 58).—'For all, the cotton cloth in its natural colour.'

Baudhāyana-Dharmasūtra, 1.2.15.—'The skins of the black deer, the spotted deer and the goat are the *skins.*'

Āpastamba-Dharmasūtra, 1.2.39-41.—'For clothing—hempen, flaxen and skin—some people advice the reddish-brown cloth.'

Āpastamba-Dharmasūtra, 1.3.1-9.—'For the Kṣattriya, dyed in Manjiṣṭhā; for the Vaishya, dyed in Haridrā; for the Brāhmaṇa, the skin of the white or black deer; for the Kṣattriya, the skin of the spotted deer; for the Vaishya, the skin of the goat; the sheep-skin for all castes; as also the woolen cloth; if the student is desirous of Brāhmic glory, he should wear the skins alone; if desirous of Kṣattric glory,

he should wear the cloths alone; if desirous of both kinds of glory, he should wear both.'

Vashiṣṭha-Smṛti, 11.47.—'For the Brāhmaṇa, the upper garment consists of the skin of the black deer; for the Kṣattriya, of the skin of the spotted deer; for the Vaishya, of the skin of the cow or of the goat.' [Vīra-Saṁskāra, p. 413, reads for 'Gavyam,' '*āvyam*,' which means 'of sheep.']

Vashiṣṭha-Smṛti, 11.49.—'For the Brāhmaṇa, the cloth new and white; for the Kṣattriya, dyed in Mañjiṣṭhā; for the Vaishya, dyed in Haridrā, or silken; for all, woven cloth, undyed; the new white cotton cloth, as also the hempen.'

Viṣṇu-Smṛti, 27.19-20.—'The upper garment should be of cotton, hemp and wool; and the skins of the deer, the tiger and the goat.'

Āshvalāyana-Gṛhyasūtra, 1.19.7.—'The boy should be adorned and having his head shaven according to family-custom, clothed in new cloth or in skin; the Brāhmaṇa in the skin of the black deer, the Kṣattriya in that of the spotted deer, and the Vaishya in that of the goat.' [The '*ahata*,' 'new,' cloth has been thus defined by Prachetas :—'slightly washed, fresh-white, with ends intact, never worn before'—Vīra-Saṁskāra, p. 411.]

Āshvalāyana (Vīra-Saṁskāra, p. 411).—'If they wear cloth, then the Brāhmaṇa should wear the reddish-brown, the Kṣattriya that dyed in Mañjiṣṭhā, and the Vaishya that dyed in Haridrā.'

Pāraskara-Gṛhyasūtra, 2.5.16-19.—'Cloths, hempen, flaxen and woolen; for the Brahmaṇa, the upper garment is the skin of the black deer; for the Kṣattriya, that of the spotted deer; and for the Vaishya, either that of the cow or the goat; or that of the cow for all.'

Gobhila-Gṛhyasūtra, 2.10.7-8.—'The cloths for these are flaxen, hempen, cotton, and woolen; and the skins, those of the black deer, the spotted deer and the goat.'

Gobhila-Gṛhyasūtra, 2.10.10.—' For the Brāhmaṇa the cloth should be of flax or of hemp; for the Kṣattriya of cotton; for the Vaishya of wool.'

Shaṅkha (Vīra-Saṁskāra, p. 412).—' The clothing to be worn should be always white, whether it consists of flax, or cotton, or grass, or skin, or tree-bark, or wool.'

Paiṭhīnasi (Vīra-Saṁskāra, p. 412).—' The water-pot, the sacrificial thread and the reddish-brown cloth—these are common.'

Paiṭhīnasi (Vīra-Saṁskara, p. 413).—' The skins of the Kṛṣṇa, the Ruru and the Pṛṣat deer.'

Hiraṇyakeshin (Vīra-Saṃskāra, p. 413).—' For the Brāhmaṇa the skin of the black deer; for the Kṣattriya, that of the spotted deer; for the Vaishya, that of the goat.'

Shaṅkha (Vīra-Saṁskāra, p. 413).—' The upper garment should consist of the skins of the black deer, the spotted deer and the goat.'

Yama (Vīra-Saṁskāra, p. 413).—' The Brāhmaṇa, the skin of the black deer; the Kṣattriya, that of the spotted deer; and the Vaishya, the skin of the goat; or the skin of the spotted deer, for all.'

Yama (Aparārka, p. 58).—' For all, the skin of the Ruru, the hempen cloth and the woolen cloth, according to their circumstances, should form the lower garment.'

Bṛhaspati (Aparārka, p. 414).—' The skin for the Brāhmaṇa is of the black deer; for the Kṣattriya, of the spotted deer; for the Vaishya of the goat; and the cloths are hempen, flaxen and woolen.'

[The idea is that the lower garment should consist of *cloth* and the upper garment of *skin*.]

The size of the ' skin ' to be worn has been prescribed by Shākala (Vīra-Saṁskāra, p. 414)—as ' 48 *aṅguls* long and 4 *aṅguls* broad.'

VERSE XLII

Gautama-Dharmasūtra, 1.17.—'The girdles are of *Muñja* grass, of bowstring and made of Murvā grass, and of fibres respectively.'

Bodhāyana-Dharmasūtra, 1.2.14.—'The girdles are of Muñja, bowstring and hempen.'

Āpastamba-Dharmasūtra, 1.1.2.33-37.—'For the Brahmaṇa, the girdle consists of Muñja-string three-fold; for the Kṣattriya, of bowstring; or of Muñja-string mixed with iron; for the Vaishya, of woolen yarn; or according to some, of fibres of the Āsana tree, or of those of the Tamāla tree.'

Vashiṣṭha-Smṛti, 11.46.—'The girdle for the Brāhmaṇa consists of the Muñja-string; for the Kṣattriya, of the bow-string; for the Vaishya, of hempen fibre.'

Viṣṇu-Smṛti, 27.18.—'For these the girdles are of Muñja, of bowstring and of Balvaja fibres.'

Āshvalāyana-Gṛhyasūtra, 1.19.11.—'The girdle for the Brāhmaṇa is of Muñja grass, for the Kṣattriya, of the bow-string; for the Vaishya, of wool.'

Pāraskara-Gṛhyasūtra, 2.5.21-23.—'For the Brāhmaṇa, the girdle is of Muñja grass; for the Kṣattriya, of the bow-string; for the Vaishya, of Murvā grass.'

Gobhilā-Gṛhyasūtra, 2.10.10.—'The girdles are of Muñja, Kāsha and Kambala.'

Paiṭhīnasi (Aparārka, p. 55).—'For the Brāhmaṇa, the girdle of *Muñja* and *Ashmāntaka*.'

Yama (Vīra-Saṁskāra, p. 433).—'The girdle of the Brāhmaṇa is of Muñja grass; of the Kṣattriya of the bowstring made of Murvā grass; and that of the Vaishyas, of hempen fibre.'

Shaṅkha (Vīra-Saṁskāra, p. 434).—'Or, for all, of Muñja grass.'

VERSE XLIII

Pāraskara-Gṛhyasūtra, 2.5.24.—‘In the absence of Muñja, it should consist of Kusha, Ashmantaka and Balvaja.’

Yama (Vīra-Saṁskāra, p. 433).—‘In the absence of these (Muñja, Murvā and Hemp), it should consist of Kusha, Ashmantaka and Balvaja; and girdles should be made threefold with either one or three knots.’

Āshvalāyana-Smṛti (Vīra-Saṁskāra, p. 432).—‘The girdle should be made triplicated; turned round three times; its knots should be three or five or seven.’

VERSE XLIV

Bodhāyana-Dharmasūtra, 5.5.—‘The Sacred Garment consists of the silken thread triplicated, hanging down to the navel and passing under the right arm.’ [‘*Kausha*’ has been taken to mean ‘silken’ by the *Kalpataru*, but ‘made of *kusha*’ by the *Vīramitrodaya*-Saṁskāra, p. 415.]

Viṣṇu-Smṛti, 27.19.—‘The sacred garment and the cloths are to be of cotton, hempen fibre and wool.’

Paiṭhīnasi (Vīra-Saṁskāra, p. 415).—‘Cotton thread is for all.’

Gobhila (Vīra-Saṁskāra, p. 415).—‘The sacred garment is made of cotton, cloth or *Kusha*-string.’

Devala (Vīra-Saṁskāra, p. 415).—‘The Twice-born should wear the sacred garment made of cotton or flax or cow-hair or hemp or tree-bark or grass.’

Devala (Parāsharamādhava, p. 449).—‘The sacred thread should be made of nine-yarned thread.’

Ṛṣyashṛṅga (Parāsharamādhava, p. 449).—‘The purposes of the sacred garment should be served by means of the cloth, and in the absence of cloth, by means of the Triplicated Thread.’

Ādityapurāṇa (Parāsharamādhava, p. 449).—‘The sacred

garment to be worn should consist of either flax or cotton or hemp.'

Bhṛgu and Kātyāyana (Do., p. 416).—'The Upavīta should consist of three threads twisted upwards, then twisted downwards, then twisted upwards again.

Gṛhyaparishiṣṭa (Do.).—'One thread should be folded thrice and then twisted three times.'

Devala (Do.).—'The sacred garment should consist of nine threads, with a single knot.'

Paiṭhinasi (Do.).—'The sacred garment should be of cotton for the Brāhmaṇa consisting of six triplicated threads; for the Kṣattriya, of flax, and for the Vaishya, of wool.'

Bhṛgu (Do., p. 421).—'For the Student there should be only one Upavīta, for the Householder and the Recluse, two; and for the Renunciate also only one.'

Bhṛgu (Aparārka, p. 58).—'Three threads should be twisted upwards in three folds; the Upavīta shall be triplicated; and it should have a single knot.'

Vashiṣṭha (Do.).—'For the Accomplished Student there should be two Upavītas.'

Kashyapa (Do.).—'For the Householder, they may be three, four, five, eight or ten; for the Student only one; so also for the Recluse.'

Kātyāyana (Do., p. 422).—'One should always wear the Upavīta.'

Kātyāyana (Parāsharamādhava, p. 449).—'It should be of three threads three-fold, twisted upward and turned downwards. It has one knot.'

Parishiṣṭa (Do., p. 423).—'During acts in honour of Gods, the garment should be worn on the left shoulder (technically called *Upavīta*); during those in honour of Pitṛs, on the right shoulder (technically called *Prāchīnāvīta*); during malevolent rites, on both shoulders, hanging over the chest down to the navel; and during the vulgar act, hanging on the back ('technically called *nivīta*).'

Shruti (Darshapūrṇamāsa section—quoted by Shabara, 3.4.1).—'*Nivīta* for men, *Prāchīnāvīta* for Pitṛs and *Upavīta* for Gods.'

VERSE XLV

Bodhāyana-Dharmasūtra, 1.2.16.—'The staves are to be of a sacrificial tree.'

Gautama-Dharmasūtra, 1.24.26.—'The staff of the Brāhmaṇa is of Bilva and Palāsha; for the rest, of Ashvattha and Pīlu; or for all, of some sacrificial wood.'

Āpastamba-Dharmasūtra, 1.2.37.—'The staff for the Brāhmaṇa is of Palāsha; for the Kṣattriya, of the trunk or of the lower ends of the Nyagrodha tree; for the Vaishya, of Badara or Udumbara; some people prescribe simply that the staff should be of some tree, without reference to particular castes.'

Vashiṣṭha-Smṛti, 11.45.—'For the Brāhmaṇa, the staff is of Palāsha or Bilva; for the Kṣattriya of Nyagrodha; for the Vaishya, of Udumbara.'

Viṣṇu-Smṛti, 27.21.—'Staves are of Palāsha, Khadira and Udumbara.'

Āshvalāyana-Gṛhyasūtra, 19.12-13.—'The staff for the Brāhmaṇa is of Palāsha; for the Kṣattriya, of Udumbara; for the Vaishya, of Bilva.'

Pāraskara-Gṛhyasūtra, 2.5.25-28.—'The staff for the Brāhmaṇa is of Palāsha; for the Kṣattriya, of Bilva; for the Vaishya, of Udumbara; or all for all.'

Gobhila-Gṛhyasūtra, 2.10.11.—'Staves are of Palāsha, Bilva and Ashvattha.'

Hiraṇyakeshin (Vīra-Saṁskāra, p. 434).—'The staff for the Brāhmaṇa is of Bilva or Palāsha; for the Kṣattriya, of Nyagrodha; for the Vaishya, of Udumbara.'

Bhaviṣya-purāṇa (Do., p. 434).—'For the Brāhmaṇa, the staff is of Bilva, Palāsha and Plakṣa; for the Kṣattriya, of

Nyagrodha, Khadira and Vetasa; for the Vaishya, of Pīlu, Udumbara and Ashvattha.'

Shaṅkha (Vīra-Saṁskara, p. 435).—'The staves are of Palāsha, Pippala and Bilva, respectively.'

Shaṅkka-Likhita (Do., p. 437).—'Staves of Bilva, Palāsha, Khadira, Ashvattha, Pīlu and Udumbara.'

Paiṭhīnasi (Do., 435).—'For the Vaishya, of Udumbara or Badara and Varaṇa.'

Yama (Aparārka, p. 57).—'In the absence of those enumerated, any sacrificial wood may be used by any caste.'

The 'sacrificial trees' have been enumerated in Brahmapurāṇa, as follows :—'Shamī, Palāsha, Nyagrodha, Plakṣa, Vikaṅkata, Ashvattha, Udumbara, Bilva, Chandana, Sarala, Sālva, Devadāru and Khadira.' (Vīra-Saṁskara, p. 435).

VERSE XLVI

Gautama-Dharmasūtra, 1.27.—'They are of the size reaching up to the head, the forehead and the nose-tip.'

Bodhāyana-Dharmasūtra.—'The staves are of a sacrificial wood, reaching up to the head, the forehead and the nose-tip.'

Vashiṣṭha-Smṛti, 11.46.—'For the Brāhmaṇa, it should reach up to the hair; for the Kṣattriya, up to the forehead; for the Vaishya, up to the nose.'

Āshvalāyana-Gṛhyasūtra, 19.13.—'For the Brāhmaṇa, reaching up to the hair; for the Kṣattriya, reaching up to the forehead ; for the Vaishya, reaching up to the Breath (Nose-tip).'

Pāraskara-Gṛhyasūtra (Vīra-Saṁskāra, p. 436).—'The staff of the Brāhmaṇa should reach to his hair ; of the Kṣattriya, to his forehead; of the Vaishya, to the Breath.'

Vyāsa (Do.).—'Reaching up to the head, the forehead and the nose-tip.'

Shaṅkha (Do., p. 437).—'They have been described as ranging between the Hair and the Forehead.'

Viṣṇu (Vīra-Saṁskara, p. 437).—'They should reach the Hair, the Forehead and the Nose.'

Śhaṅkha-Likhita (Do.).—'They should reach the Hair, the Forehead and the Mouth.

VERSE XLVII

Gautama-Dharmasūtra, 1.27.—'They should be uninjured, tapering towards the top, and with bark.'

Viṣṇu-Smṛti, 27.24.—'They should be not crooked, and with bark.'

Vyāsa (Vīra-Saṁskāra, p. 436).—'They should be tapering like the sacrificial post.'

Paiṭhīnasi (Do.).—(The same words as Gautama's.)

VERSE XLVIII

Gautama-Dharmasūtra, 2.12.—'Fire-kindling and alms-begging.'

Āpastamba-Dharmasūtra, 1.3.25.—'Morning and evening, he should beg alms, from proper persons.'

Āshvalāyana-Gṛhyasūtra, 22.5.—'He should beg alms, morning and evening.'

Pāraskara-Gṛhyasūtra, 2.6.1.—'Alms-begging.'

Gobhila-Gṛhyasūtra, 2.10.42.—'After this he goes about begging alms.'

VERSE XLIX

Gautama-Dharmasūtra, 2.43.—'The term *bhavat* shall be used in the beginning, middle or end, respectively, according to the caste.'

Bodhāyana-Dharmasūtra, 1.2.17-18.—'In the formula used, the term *bhavat* should come in the beginning and the term *bhikṣām* in the middle. In begging, the Brāhmaṇa should

use the term *bhavat* in the beginning; the Kṣattriya, in the middle; the Vaishya, in the end.'

Āpastamba-Dharmasūtra, 1.3.28-30.—'The Brāhmaṇa should beg alms with words beginning with *bhavat*, the Kṣattriya with words having *bhavat* in the middle, and the Vaishya with words having *bhavat* in the end.'

Vashiṣṭha-Smṛti, 11.50.—'The Brāhmaṇa should beg alms with words beginning with *bhavat*, the Kṣattriya, with *bhavat* in the middle, and the Vaishya, with *bhavat* in the end.'

Viṣṇu-Smṛti, 27.25.—'Alms-begging is accompanied by the term *bhavat* in the beginning, in the middle and in the end.'

Yājñavalkya, 1.30.—'The alms-begging of the Brāhmaṇa, the Kṣattriya and the Vaishya, should be accompanied by the term *bhavat* in the beginning, middle and end, respectively.'

Āshvalāyana-Gṛhyasūtra, 22.8.—'The formula used should be *bhavat bhikṣām dadātu*.'

Pāraskara-Gṛhyasūtra, 5.2.2-4.—'The Brāhmaṇa should beg alms with the term *bhavat* in the beginning; the Kṣattriya, with the term *bhavat* in the middle; the Vaishya, with the term *bhavat* in the end.'

Shaunaka (Vīra-Saṁskāra, p. 439).—'In begging from males, he should say *bhikṣām bhavat dadātu*, and in begging from females *bhikṣām bhavatī dadātu*.'

VERSE L

Āshvalāyana-Gṛhyasūtra, 1.22.7.—'First of all, he should beg alms from a man or woman who would not refuse him.'

Pāraskara-Gṛhyasūtra, 2.5.5-7.—'Three ladies who would not refuse should be begged from,—or six, or twelve, or numberless. Some people hold that the Mother should be the first.'

Gobhila-Gṛhyasūtra, 2.10.43.—'The Mother first of all, then two other sympathising ladies, or as many as may be near at hand.'

Āshvalāyana-Smṛti (Vīra-Saṁskāra, p. 438).—'He should beg from such a lady or gentleman as would not refuse him.'

Shaunaka (Do.).—'For the purpose of cooking the *Brahmaudana* for the feeding of Brāhmaṇas, the Student should beg the materials from his relations,—such men and women as would not refuse him,—carrying a bowl in his hand and approaching each person severally; first of all, he should beg from his mother, then from such another lady as could not refuse him; then his father and such other relatives as may be present.'

Bhaviṣya-purāṇa (Aparārka, p. 60).—[Same as Manu, adding 'She should throw into his begging vessel, gold, silver and gems.']

VERSE LI

Gautama-Dharmasūtra, 2.46-47.—'Having offered it to the Teacher, he should eat it when permitted; in the absence of the Teacher, he should offer it to his wife or to his son or to his own fellow-students.'

Gautama-Dharmasūtra (Parāsharamādhava, p. 454).—'Morning and evening, he shall eat food which is respected, never decried.'

Āpastamba-Dharmasūtra, 1.3.31-35.—'Having collected it, he should describe it to the Teacher; he should eat it on being permitted by him; during the Teacher's absence, he should offer it to the Teacher's family; during the absence of these also, to other Vedic scholars; he should never beg alms for himself alone.'

Āpastamba-Dharmasūtra, 11.37.1.—'Food should be eaten, with face towards the East.'

Viṣṇu-Smṛti, 27.9.—'Alms should be begged from qualified persons, never from the Teacher's family; the food obtained should be eaten only with his permission.'

Yājñavalkya, 1.31.—'Having done his duty to the Fires, he should eat his food silently, with the Teacher's permission, after having sipped water.'

Āshvalāyana-Gṛhyasūtra, 1.22.9.—'He should offer it to the Teacher and then rest during the rest of the day.'

Pāraskara-Gṛhyasūtra, 2.5.8.—'He offers the alms obtained to the Teacher; and then he should rest during the rest of the day, with speech controlled,—so say some.'

Gobhila-Gṛhyasūtra, 2.10.44.—'He offers the food to the Teacher.'

Bodhāyana-Dharmasūtra, 20.2.6.—'He should eat seated, facing the East, not disparaging the food, with attention fixed thereon; and after having eaten, he should touch fire.'

Yama (Parāsharamādhava, p. 454).—'He shall never receive more alms than what would suffice for his meal; if he accepts more, he incurs the sin of theft.'

Gautama-Smṛti (Do.).—'In the absence of the Teacher, he shall seek the permission (to eat) from the Teacher's wife, or his son, or from his fellow-students.'

Hārīta (Do.).—'The alms, examined, taken round the fire, shown to the sun, offered to the Teacher and granted by him, is called *Nectar*.'

VERSE LII

Viṣṇu-Smṛti, 67.40-41.—'He should eat facing the East, or the South.'

Gobhila (Parāsharamādhava, p. 377).—'The Brāhmaṇa may sit facing the East, or the West; in connection with rites in honour of Pitṛs, even the North; but the South he must avoid.'

Mahābhārata (Āshvamedhika-Parāsharamādhava, p. 365).—'One shall eat with wet feet, facing the East, with his two feet or even one touching the ground.'

Old Saying (Parāsharamādhava, p. 369).—'One should eat seated, facing the east, with speech in check, not decrying the

food, nor scattering it, with mind concentrated on it: and having eaten he shall sip water.'

VERSE LIII

Viṣṇu-Smṛti, 67.34-35.—'One should eat without wetted feet or without wetted hands and mouth.'

Gautama-Dharmasūtra, 2.48.—'While eating, he should keep silent, contented, not greedy; and he should keep water near him; he should touch with water the holes in his head.'

Bodhāyana-Dharmasūtra, 5.1.21—'Touching the holes with water, as also the feet, the head and the left hand.'

Āpastamba-Dharmasūtra, 1.5.2.—'When going to eat, he should carefully sip water twice, he should wash twice and should sprinkle water once.'

Old Saying (Parāsharamādhava, p. 369).—(See above.)

Gadya-Vyāsa (Do., p. 378).—'Being satisfied, he shall sip water with the mantra *amṛtāpidhānamasi*, and moving a little from that place, he shall rinse his mouth in due form.'

Dēvala (Do.).—'Having eaten, he shall wash in due form, cleansing his mouth and hands by rubbing with clay.'

Gautama (Do.).—'At the time of rinsing the mouth, if one rubs it with the forefinger, the foolish man falls into the *Raurava* hell.'

Vyāsa (Do.).—'Having washed his hand, if the foolish man drinks the water taken for rinsing, he degrades the gods, his Pitṛs and himself. One shall not wash in the vessel in which he has eaten. If he rises from his seat before washing, he should bathe at once.'

Kūrmapurāṇa (Parāsharamādhava, p. 379).—'He shall sip water with the mantra *amṛtāpidhānamasi*; having sipped water, he shall wash again, with the mantra *Āyaṅgauḥ, etc*

Āpastamba (Aparārka, p. 61).—'Having eaten, he shall wash himself, without any mantra.'

VERSES LIV AND LV

Yājñavalkya, 1. 31.—'He should eat the food, paying due regard to it, not disparaging it.'

Bodhāyana-Dharmasūtra, 7. 2. 6.—'Seated—he should eat the food, intent upon it, without disparaging the food,—not dropping it on the ground; and after eating, he should touch Fire.'

Viṣṇu-Smṛti, 67. 42-43.—'Worshipping the food, with contented mind, wearing a garland and smeared with sandal-paste.'

Bodhāyana Dharmasūtra, 2.3.17.—'[Says the Food]—He who eats me, without having made offerings to Pitṛs, Gods, dependents, guests, and to friends, eats, through foolishness, poison; and him I devour; for him I am death. He who eats me after having made the Agnihotra-offerings and the Vaishvadeva-offerings and after having honoured the guests and fed his dependents,—content, clean and reverential,—for him I am nectar; he alone eats me.'

Gautama-Dharmasūtra, 7.59.—'He should eat the food, morning and evening, after worshipping it, never disparaging it.'

Old Saying (Parāsharamādhava, p. 369).—(See under 52.)

Vṛddha-Manu (Parāsharamādhava, p. 375).—'One should always welcome the food while eating it, with speech in check, not decrying the food.'

Mahābhārata (Āshvamedhika-Parāsharamādhava, p. 375).—'Silent or not silent, he shall be happy while eating.'

VERSES LVI AND LVII

Āpastamba-Dharmasūtra, 1. 3. 36-40.—'After eating, he should himself wash the dish; he should not have any leavings; what he does not eat he should bury in the ground; or throw into water.'

Āpastamba, 1. 11- 31. 22.—'He should not offer the leavings to a non-Brāhmaṇa.'

Āpastamba, 2.1.2-3.—'He should eat twice; never satiating himself with food.'

Vashiṣṭha (Aparārka, p. 61).—'For the ascetic the meal should consist of eight morsels, for the hermit, sixteen, for the householder, thirty-two; for the student, there is no limit.'

[This same text is quoted in Parāsharamādhava, p. 370, as from Āpastamba.]

Vashiṣṭha, 17.—'Leavings or no leavings,—he should not offer the food to a Shūdra.'

Vashiṣṭha, 14.17.—'Leavings, except those of the Teacher, should never be eaten; nor one's own leavings.'

Āpastamba-Dharmasūtra, 2. 7. 17. 12.—'He should not offer the leavings to any one who does not possess the necessary qualifications.'

Viṣṇu-Smṛti, 67. 36.—'One should not eat clarified butter, with mouth unclean.'

Bodhāyana-Dharmasūtra, 1. 2. 37.—'Leavings should be avoided.'

Samvarta (Aparārka, p. 61).—'Eating in the morning and in the evening has been prescribed for men, by the gods; one shall not eat in between these two meals; this practice is equal to the Agnihotra.'

Mahābhārata (Āshvamedhika-Parāsharamādhava, p. 370).—'One should never overeat himself, nor eat too little.'

Pulastya (Do.).—'One shall never eat all that is served to him, except curd, butter, fruits, milk, honey, and *sattu*.'

Brahmapurāṇa (Do., p. 372).—'He shall not leave food needlessly; he shall not go anywhere with particles of food still on him.'

Gautama-Dharmasūtra, 2.47.—'[He should eat] contentedly, not greedily.'

Gautama-Dharmasūtra (Parāsharamādhava, p. 371).—

'Morning and evening, he shall eat food, which has been worshipped, without decrying it.'

VERSES LVIII AND LIX

Vashiṣṭha-Smṛti, 3. 29.—'The line beyond the base of the thumb is the *Brāhma-tīrtha*; through that one should sip water thrice and then wash with water.'

Viṣṇu-Smṛti, 62. 6.—'He should sip water through the *Brāhma-tīrtha*.'

Yājñavalkya, 1.18.—'With hands between his knees, seated on a pure spot, facing the north or the east, the twice-born should sip water.'

Bodhāyana-Dharmasūtra, 1. 5. 11.—'One should sip water through the *Brāhma-tīrtha*.'

Bodhāyana-Dharmasū ra, 5. 1. 12-13.—'The base of the thumb is the *Brāhma-tīrtha*; the tip of the thumb is the *Pitrya-tīrtha*; the tips of the fingers, the *Daivā-tīrtha*; the base of the fingers, the *Ārṣa-tīrtha*; the *Pitrya-tīrtha* is also that between the thumb and the forefinger.'

Viṣṇu-Smṛti, 62. 1-4.—'For the twice-born, the base of the little finger is the *Prājāpatya-tīrtha*; at the base of the thumb, the *Brāhma-tīrtha*; at the tip of the fingers, the *Daiva*; at the base of the forefinger, the *Pitrya*.'

Yājñavalkya, 1. 19.—'The base of the little finger, the base of the forefinger, the base of the thumb, and the tip of the fingers of the hand constitute the *Prājāpatya*, *Pitrya*, *Brāhma* and *Daiva* tīrthas respectively.'

Shaṅkha (quoted in Medhātithi).—'The *Kāya* is at the base of the little finger; the *Prājāpatya* at the base of the thumb, the *Daiva*, at the tips of the fingers; the *Pitrya*, at the base of the index-finger.'

Shaṅkha-Likhita (Parāsharamādhava, p. 221).—'The *Brāhma tīrtha* is situated to the left of the thumb, on the line pointing upwards; the *Pitrya* between the thumb and the

index finger; the *Prājāpatya* between the palm and the little index: on the top of the finger tips, the *Daiva*.'

VERSE LX

Bodhāyana-Dharmasūtra, 1. 5. 15-16.—'Thrice he should sip water, reaching to the heart,—not laughing, not talking, not standing, not looking this way and that, not stooping, not bowing down, not having his *shikhā* untied, with throat not covered, nor with head covered, not in a hurry, not without the sacred thread, not spreading out his feet, with the end of his lower garment not tucked into the waist-band, with arms not outside the knees, without making any sound; and he should wash thrice; twice, according to some.'

Bodhāyana-Dharmasūtra, 1. 5. 21.—'Touching the holes with water, he should touch the feet, navel, head, and lastly, the left hand.'

Gautama-Dharmasūtra, 1. 38-42.—'Seated on a clean spot, placing his right arm between his knees, wearing the sacred thread, washing his hands up to the wrist, with speech in check, he should sip water, touching the heart, thrice or four times; he should wash twice; the feet also; should touch the holes in the head; should sprinkle water on the heart also.'

Āpastamba-Dharmasūtra, 1. 5. 16. 2-9.—'Seated, he should sip water twice, reaching his heart; should wash the lips thrice—twice, say some; once he should rinse his mouth,—twice, say some; washing the left hand with the right, he should touch with water, the feet, the head, the sense-organs, the eyes, the nostrils and the ears; then he should touch water; when going to take food, he should, even though clean, sip water twice, twice wash his lips and once rinse the mouth; he should sip water after having washed the lips to the ends.'

Vashiṣṭha-Smṛti, 3. 29-30.—'With the *Brāhma tīrtha*, he should thrice sip water and twice wash the lips with water; should touch the holes with water; should sprinkle water on the head.'

Viṣṇu-Smṛti, 62, 6-8.—'With the *Brāhma tīrtha*, he should sip water thrice; twice wash; touch with water the holes, the head and the chest.'

Gobhila-Gṛhyasūtra, 2.5-8.—'Going to the north of the Fire, washing his hands, seated, he should sip water thrice, and wash twice; having sprinkled water over the feet, he should sprinkle it over the head; touch the organs with water; the eyes, the nostrils and the ears.'

Yājñavalkya, 1-20.—'Having sipped water thrice and washed twice, he should touch the holes with water in its natural condition.'

VERSE LXI

Bodhāyanā-Dharmasūtra, 1. 5. 14. — 'Water-sipping should never be done with the fingers, nor with such water as has bubbles or foam, is brackish or saltish, or muddy, or discoloured, or foul-smelling.'

Bodhāyana (Vīra-Āhnika, p. 71).—'Sipping should not be done with water left over after washing the feet; or if this has to be done, it should be done after pouring out some of the water on the ground.'

Āpastamba-Dharmasūtra, 5. 15. 4-7.—'Water should not be sipped out of rain-showers; nor out of cavities in the Earth; nor with warm water, without reason.' ['Reason' such as sickness.] [But according to Vashiṣṭha, if the cavity contained water enough for satisfying the cow, which is not unclean, then, it may be used.]

Vashiṣṭha-Smṛti, 3. 36.—'Sipping should not be done with water with bad colour, bad smell or bad taste, or that proceeding from an unclean source.'

Viṣṇu-Smṛti, 62. 5.—'Seated in a clean place, with arms between the knees, facing the East or the North, with happy and concentrated mind, he should sip water, which is not fire-heated, which is free from foam, which has not been brought by the Shūdra, and which is not brackish.'

Yājñavalkya, 1.20.—'With water in its natural condition, free from bubbles and foam.'

Gobhila-Gṛhyasūtra, 1. 2. 22-23.—'With water, not hot, nor with bubbles.'

Shaṅkha (Vīra-Āhnika, p. 66).—'With water pulled out, which is free from bubbles and foam, not heated by fire, nor brackish.'

Gautama and Shaṅkha-Likhita (Do., p. 67).—'Not with water fetched by a Shūdra or an unclean person or by one hand.'

Kūrmapurāṇa (Do.).—'With water which is not brackish and which has not been fetched by a Shūdra or by an unclean person; nor with water brought with one hand.'

Samvarta (Do.).—'Never with water offered by a Shūdra or an unclean person, or with one hand.'

Shaṅkha-Likhita (Do., p. 68).—'With water pulled out, purified, examined, not brackish, nor heated, nor with foam and bubbles.'

Prachetas (Do., p. 69).—'One should twice, thrice or four times sip water, without making any sound, which is not hot, nor with foam, which has been purified by cloth and by the eye,—reaching the heart.'

Hārīta (Do., p. 70).—'Nor with water which has not been looked into, which is hot or unclean; discoloured or foul-smelling or foamy.'

Parāshara (Do., p. 71).—'Sipping should not be done with water fetched by a Shūdra, or with one hand, or by one who has not kept the observances, or by an unknown person.'

Yama (Parāsharamādhava, p. 222).—'It has been declared that at night, the wise men may be purified by even such water as has not been looked into; as also for sick men.'

VERSE LXII

Bodhāyana-Dharmasūtra, 1. 5. 17.— 'The Brāhmaṇa becomes pure by water reaching the heart, the Kṣattriya by its reaching the throat and the Vaishya by water actually drunk off; the woman and the Shūdra by merely touching it.'

Viṣṇu-Smṛti, 62. 9.—'The three twice-born castes become pure by water reching the heart, the throat and the palate respectively, the woman and the Shūdra by touching it once.'

Gautama Dharmasūtra, 1. 37.—'He should thrice or four times sip water reaching the heart.'

Vashiṣṭha-Smṛti, 3. 33-34.—'The Brāhmaṇa is purified by bubble-free and foamless water reaching his heart; the Kṣattriya by it reaching the throat, the Vaishya by water actually drunk; the woman and the Shūdra by merely touching it.'

Yājñavalkya, 1. 21.—[The same words as Viṣṇu, above.]

Gobhila-Gṛhyasūtra, 1. 2. 29.—'He should sip water reaching the heart.'

Brahmapurāṇa (Vīra-Āhnika, p. 74).—'The woman and the Shūdra are purified by the washing of the hands and lips.'

Ushanas (Vīra-Āhnika, p. 75).—'That quantity of water is to be taken as *reaching the heart* in which a bean sinks; this quantity, less by its fourth part is taken as *reaching the throat*; less by half, as *reaching the palate*; and less by three-fourths, as *reaching the teeth*.'

Prachetas—(See above.)

VERSE LXIII

Bodhāyana-Dharmasūtra, 5. 1. 5-8.—'The Sacred Thread worn at sacrifices to gods (*upavīta*) consists of the silk or the cotton thread folded three times three: it should reach

down to the navel; the right arm being held above;—the reverse (*prāchīnāvīta*) at offerings to Pitṛs; hanging by the neck, it is *nivīta*; hanging downwards it is *adhovīta*.'

Āpastamba-Dharmasūtra, 1. 6. 18-19.—'He who is wearing the Sacred Thread in the *upavīta* form is to be regarded as wearing two pieces of cloth;—while he who is wearing it in the *Adhovīta* form, is to be regarded as wearing only one piece of cloth.'

Gobhila-Gṛhyasūtra, 1. 2. 2-3.– 'Holding aloft the right arm, passing over the head, resting the thread on the left shoulder, hanging down the right arm-pit,—thus does he become the *wearer of the Yajñopavīta*; lifting the left arm, passing over the head, resting the thread on the right shoulder, hanging down the left arm-pit,—thus does he become the *wearer of the Prāchīnāvīta*.'

VERSE LXIV

Viṣṇu-Smṛti, 27.29.—[Reproduces the exact words of Manu.]

Bodhāyana-Dharmasūtra, 4.5-7.—'When these articles become spoilt by urine, excreta, blood or semen, they should be thrown away; when the water-pot breaks, one should offer a hundred libations with the Vyāhṛti mantras; the pieces he should throw into the water, and repeating the Sāvitrī ten times, he should take up another pot.'

Bhṛgu (Vīra-Saṃskāra, p. 423).—'When the sacred thread is torn or broken, the Brāhmaṇa should bathe and then wear a new one.'

VERSE LXV

Yājñavalkya, 1.36.—'The *keshānta* is to be done in the sixteenth year.'

Āpastamba-Gṛhyasūtra, 1.17.1-2.—'The Godāna (Hair-cutting) in the sixteenth year.'

Pāraskara-Gṛhyasūtra, 2.3.—'When the boy is sixteen years old, comes the *keshānta*.'

Gobhila-Gṛhyasūtra, 3.1.—'Now, the Godāna in the sixteenth year; the *keshānta* ceremony is described by the description of the *Chūḍākaraṇa*.'

VERSE LXVI

Viṣṇu-Smṛti, 27.13.—'The same rites for women are done without mantras.'

Yājñavalkya, 1.13.—'These rites for women are to be performed silently, but Marriage is to be with mantras.'

Āshvalāyana-Gṛhyasūtra, 15 (16.7)—12.—'For the girl, the Āvṛta only' ['āvṛta' standing for the Jātakarma and other rites].

Gobhila-Gṛhyasūtra (Vīra-Saṁskāra, p. 194).—'For women, these rites are to be performed silently, but the Homa is to be done with mantras.'

Shaunaka (Do., p. 278).—'All this rite is to be performed for the girl, without mantras.'

Āshvalāyana-Smṛti (Do., p. 278).—'The rites beginning with the Jātakarma and ending with Tonsure are to be done for women, without mantras; but even in Tonsure, the Homa is to be done with mantras.'

VERSE LXVII

Viṣṇu-Smṛti, 22.32.—'For women Marriage is the sacrament.'

Viṣṇu-Smṛti, 27.15.—'The Marriage of women is with mantras.'

Yājñavalkya, 1.13.—'For women, Marriage is with mantras.'

Yama (Vīra-Saṃskāra, p. 402).—'In former times, for girls also there was Upanayana, also the teaching of the Veda and the pronouncing of the Sāvitrī. But she should be taught by her father, uncle or brother, none else. For the girl, alms-begging is to be done in her own home; and she should avoid the skin, the rags and also matted locks.'

VERSE LXVIII

Āpastamba-Dharmasūtra, 1.26.9-17.—'Those who are not Shūdras, whose acts are not defective, for them, Upanayana, Vedic study, Fire-laying are all effective;—the Upanayana is a Vedic sacrament for purposes of study: it is the best *birth*.'

Gautama-Dharmasūtra, 1.10.—'The Upanayana is the second birth for the Brāhmaṇa.'

VERSE LXIX

Yājñavalkya, 1.15.—'The Teacher, having initiated the pupil, should teach him the Mahāvyāhṛtis and the Veda, and then instruct him regarding cleanliness and practices.'

Āshvalāyana-Gṛhyasūtra, 22.1.—'Having tied the girdle-zone and handed over the staff, he should instruct him regarding the duties of studentship, addressing him thus;—"Thou art a religious student, sip water, do your duty, sleep not during the day, under the guidance of your teacher study the Veda."'

Gautama-Dharmasūtra, 1.12; 3.5.—'He is a Teacher, because he expounds the Veda;—the student should remain under the Teacher.'

Āpastamba-Dharmasūtra, 1.1. 9, 12, 14.—'Upanayana is the Vedic sacrament for one who is seeking after knowledge; for that purpose one should seek an initiator who would belong

to a noble family and be endowed with learning and self-control,—and under him one should remain till the completion of his study ;—he is called *Āchārya* because he *contributes to the accumulation* (āchinoti) of Dharma.'

Arthashāstra (p. 30).—' For the student, Vedic study, Fire-feeding, Bathing, Living on alms, Attending on the Teacher till death, and in his absence, on his son or on a fellow-student.'

VERSE LXX

Kāmandaka (2. 22-23).—' The duties of the Religious Student are—to live in the house of his preceptor, to tend the sacred fires, to study the Veda and its auxiliaries, to observe vows, to perform ablutions three times, to beg alms, and live with the teacher all his life In the absence of the preceptor, he may live with the preceptor's son, or with one of his fellow-students ;—or if he likes, he may adopt another mode of life.'

Gautama-Dharmasūtra, 1. 52, 54, 60.—' Touching the organs with Kusha-grass ;—permitted by the teacher, he should sit to the right of the teacher, facing the East or the North ; touching the teacher's left foot with his hand, he should address the request to the teacher, saying " *Please sir, teach.*"

Shankha-Smṛti, 3. 5.—' Being permitted by the teacher, one should begin reading, adopting the *Brahmāñjali* attitude, respectfully looking on the teacher's face.'

Laghu-Vyāsa (Vīra-Saṁskāra, p. 524).—' He who reads a verse, or a half or a quarter of it, without the teacher's permission, is a *stealer of Veda*, and falls into hell.'

VERSE LXXI

Āpastamba-Dharmasūtra, 1. 3. 10.—' The teacher's feet should be clasped at both times,—at the time when one is going to read and also when he has read.'

Viṣṇu-Smṛti, 30, 32.—'At the beginning and at the end of the reading of Veda, the clasping of the teacher's feet should be done.'

Yājñavalkya, 1. 26.—'Then declaring himself—*here I am*—he should approach the teacher for purposes of study.'

Gautama-Dharmasūtra, 1. 52, 59.—'Clasping the left feet with his hand, he should address the teacher "*Please sir teach me*"; and he should clasp his feet at the beginning and at the end of the expounding of the Veda.'

Aṅgiras (Vīra-Saṁskāra, pp. 523-524).—'At the approach of the Vedic lecture, and also at its close, the teacher's feet should be clasped, as also when one returns from a journey.'

Āshvalāyana-Smṛti (Vīra-Saṁskāra, 9. 524).—'The left hand with palm upwards, and the right with the palm downwards, the backs of the hands being firmly attached, the thumbs being firmly steady,—this attitude of the hands is called *Brahmāñjali*, because of its having been adopted first of all by Brahmā. This has to be adopted at the beginning of Vedic study, also at its completion, during the Brahmayajña, and also during the time that the *Sāvitrī* is being taught.'

Samvarta (Vīra-Saṁskāra, 9. 524).—'Then he should read the Veda, looking at the teacher's face, keeping the hands in control, placed over the knees.'

VERSE LXXII

Gautama-Dharmasūtra, 1. 58.—'The clasping of the teacher's feet.'

Gautama-Dharmasūtra, 6. 1.—'Every day on meeting, the feet of the teacher should be clasped.'

Gautama-Dharmasūtra (Aparārka, p. 55).—'Also daily in the morning, as well as at the beginning and end of Vedic lectures.'

Āpastamba-Dharmasūtra, 1. 2. 5. 21-22.—'With the right hand clasping the right foot, he should touch it both

up and down, along with the ankle ;—according to others, the two feet should be clasped with the two hands.'

Āpastamba (Aparārka, p. 55).—'At sunrise, he shall meet the teacher and clasp his feet.'

Bodhāyana-Dharmasūtra, 1. 2. 26.—' Clasping the right foot with the right, and the left with the left hand, one obtains long life and goes to heaven.'

Paiṭhīnasi (Vīra-Saṁskāra, p. 455).—' With the palms of the two hands turned upwards, he should clasp the two feet of the teacher, the right with the right and the left with the left.'

Vashiṣṭha (Vīra-Saṁskāra, p. 456).—' The clasping of the teacher's feet should be done.'

Bodhāyana (Parāsharamādhava, p. 300).—' Touching his ears, concentrating his mind, he shall touch the teacher below his knees down to his feet, this is *feet-clasping*.'

Atri (Aparārka, p. 55).—'Ordinarily one should salute by raising the right hand ; hands should be joined in saluting a Vedic scholar ; in the case of the teacher, the feet should be clasped.'

VERSE LXXIII

Gautama-Dharmasūtra, 1. 52.—' Clasping the left foot with his hand, he should address the request to him—*pray read*.'

Āpastamba-Dharmasūtra, 1. 3. 10, 13, 15.—' When one desirous of learning meets a learned man, he should obtain his permission and then proceed to read ; and having approached near the teacher, he should read after having requested the teacher to *please read*.'

Yama (Vīra-Saṁskāra, p. 514).—'Regularly rising in the morning, he should cleanse his teeth, bathe, pour libations into fire ; then the man should carry on teaching.'

Āpastamba (Vīra-Saṁskāra).—'One should avoid teaching on the bed ; he should never teach on the bed whereupon he sleeps.'

VERSE LXXIV

Āpastamba-Dharmasūtra, 4. 13. 16.—'The syllable *Om* is the gate of Heaven; therefore when going to read the Veda, one should begin with it.'

Viṣṇu-Smṛti, 30, 33.—'The Praṇava should be pronounced.'

VERSE LXXV

Gautama-Dharmasūtra, 1. 54-56.—'The sense-organs should be touched with Kusha-blades;—there should be three Breath-suspensions, of fifteen units; and the seat should be on Kusha-grass pointing eastwards.'

Bodhāyana-Dharmasūtra, 2. 4. 5, 7.—'At the commencement of the performance of all acts, as also before the Twilight Prayers, one should sprinkle himself with the sanctifying blades and thereby prepare himself;—to this effect it is declared that seated on Kusha-blades, holding Kusha-blades in the hand, sprinkling himself with water, one should repeat the Gāyatrī a thousand times;—being purified with three Breath-suspensions.'

Kūrmapurāṇa (Vīra-Āhnika, p. 254).—'Seated on Kusha-blades pointing eastwards, with mind collected, he should perform three Breath-suspensions and then the Twilight Prayers.'

VERSE LXXVI

Viṣṇu-Smṛti, 55.10.—[The same words as Manu.]

Bodhāyana-Dharmasūtra, 2. 10. 69.—'The Praṇava is the soul of the Veda.'

VERSE LXXVII

Viṣṇu-Smṛti, 50.11.—[Reproduces the words of Manu.]

Āpastamba Dharmasūtra, 1. 1. 1-10.—'By all the Vedas, is the Sāvitrī expounded,—so says the Brāhmaṇa-text.'

VERSES LXXVIII-LXXIX

Shankha (Aparārka, p. 1220).—'The Brāhmaṇa stealing gold, or killing a Brāhmaṇa, or violating the teacher's bed, or drinking wine, becomes absolved from the sin by repeating the Gāyatrī a *lakh* of times.'

Hārīta (Do.).—'The syllable *om*, the Vyāhṛtis and the Sāvitrī constitute the *Sāvitra Pavitra*, by which one becomes absolved from all sins; by repeating it a hundred times he becomes purified in a month; repeating it ten thousand times he has his soul entirely purified of all sins.'

Viṣṇu-smṛti, 55.12—[reproduces the words of Manu].

Bodhāyana-Dharmasūtra, 4.5.—'They declare that seated on kusha-grass, holding kusha-blades and water in the hand, he should repeat the Gāyatrī a thousand times.'

Bodhāyana-Dharmasūtra, 2.29.—'Breath-suspensions, accompanied by the Vyāhṛtis and the Praṇava, repeated sixteen times daily, purify even the embryo-murderer, in a month's time.'

Vasiṣṭha-smṛti, 36-5 [reproduces the foregoing text of Bodhāyana].

Vasiṣṭha (Aparārka, p. 1220).—'On the commingling of all kinds of sin, the best purification consists in repeating the Gāyatrī ten thousand times.'

Nṛsimhapurāṇa (Vīra-Āhnika, pp. 254-255).—'Having offered the Evening Prayers, while the sun is still visible, he should go on repeating the Gāyatrī till the stars become visible.'

VERSE LXXX

Viṣṇu-smṛti, 55.14—[reproduces, with slight variations, the words of Manu].

Bodhāyana-Dharmasūtra, 2. 4. 15.—'Those who offer not the Morning-prayer before the advent of Dawn, nor the Evening-prayer before the lapse of Eve,—how can these be

called Brāhmaṇas? Those Brāhmaṇas who offer not the Morning and Evening Prayers, them the king should employ in works fit for the Shūdra.'

VERSES LXXXI-LXXXII

Āpastamba (Parāsharamādhava, p. 284).—'Seated upon kusha, holding kusha and water in his hand, facing the East, one shall repeat the Gāyatrī a thousand times, or a hundred times, or without any limit.'

Yogi-Yājñavalkya (Do., 283).—'The Religious Student and the Agnihotrin should repeat the Gāyatrī 108 times; the Hermit and the Renunciate, more than 1,000 times.

Yama (Parāsharamādhava, p. 286).—'There is nothing superior to the Gāyatrī for purposes of *Japa*; there is no penance higher than the Gāyatrī; there is no meditation higher than the Gāyatrī; there is no *Homa* higher than the Gāyatrī.'

Viṣṇu-smṛti, 55. 15-16—[reproduces the words of Manu].

Yama (Vīra-Samskāra, p. 429).—'He who acquires the three Vyāhṛtis preceded by the syllable *om*, and the Sāvitrī, attains Brahmacharya and is called *Shrotriya*.'

Laugākṣi (Do.).—'Having pronounced *om bhūrbhuvaḥ-svaḥ*, he pronounces the Sāvitrī verse beginning with *Tat savituḥ*.'

Bodhāyana-Dharmasūtra, 2. 4. 24.—'The Brāhmaṇa who daily, at all junctures, meditates upon this, becomes purified in Brahmaṇa and merged in Brāhmaṇ; following the scriptures, he wins the Brahmic regions.'

Vyāsa (Parāsharamādhava, p. 285).—'By repeating the Gāyatrī ten times one becomes absolved from all little sins committed during the day; repeated a hundred times, she destroys a host of sins; repeated a thousand times, she destroys all minor sins; by repeating it a *lakh* of times, all

the most heinous sins are destroyed; by repeating it a score of times, one obtains all that is desired.

Samvarta (Vīra-Samskāra, p. 522).—'One should utter the *Praṇava* first: after that, the Vyāhṛtis; and then the Sāvitrī.'

Yogi-Yājñavalkya (Vīra-Āhnika, p. 253).—'Gāyatrī is Brahmā and Sāvitrī is Rudra.'

Yama (Vīra-Āhnika, p. 321, also Parāsharamadhava, p. 284).—'One should daily repeat the Gāyatrī, which is destructive of all sins, a thousand times, or a hundred times, or at least ten times; the Lord put the Gāyatrī in one pan and the Vedas along with the subsidiary sciences in the other pan of the scale; and the two were found equal.'

Aṅgiras (Vīra-Āhnika, p. 322)—'One who is intent upon the Praṇava, the seven Vyāhṛtis, and the three-footed Gāyatrī has no fear anywhere.'

Hārīta (Vīra-Āhnika, p. 323).—'The Praṇava, the Vyāhṛtis, the Sāvitrī verse,—these constitute the *Sāvitra*, whereby one becomes absolved from sins; by hundred repetitions, from sins of thought; by thousand repetitions, from sins of word; and by ten thousand repetitions, from all sins, and has his soul perfectly pure.'

VERSE LXXXIII

Vasiṣṭha-smṛti, 5-6.—'The one syllable is Brahman Supreme; Breath-suspension is the highest penance; alms-begging is superior to fasting; and compassion is superior to charity.'

Viṣṇu-smṛti, 55·17—[reproduces the words of Manu].

Yama (Vīra-Āhnika, p. 321).—'The syllable *om* is the highest Brahman; Breath-suspension is the highest penance; there is nothing superior to the Sāvitrī; Truth is superior to silence;—all Vedic acts may dwindle away, but the syllable should be recognised as never dwindling;—the highest Brahman in the shape of the single syllable has been declared.

to be the best purifier; there is nothing superior to the Gāyatrī; Truth is superior to silence. Daily one should repeat the Gāyatrī, 1,000 or 100 or at least 10 times, as destructive of all sins.'

VERSE LXXXIV

Viṣṇu-smṛti, 55.18—[reproduces Manu].

Vasiṣṭha-smṛti, 25.11.—'The one syllable which is the highest Brahman, has been declared to be the best purifier.'

Bodhāyana-Dharmasūtra, 7. 2. 13.—'One should equip himself with the syllable.'

Yama [see preceding verse].

VERSE LXXXV

Viṣṇu-smṛti, 55.19.—[reproduces Manu's words.]

Vasiṣṭha-smṛti, 26.10—[the same as Manu, with the exception that for '*vidhi*' it reads '*ārambha*'].

VERSE LXXXVI

Viṣṇu-smṛti, 55.20 and *Vasiṣṭha*, 26.11—[reproduce the words of Manu].

Bhagavadgītā.—'Among sacrifices, I am the Japa-offering.'

VERSE LXXXVII

Viṣṇu-smṛti, 55.21 and *Vasiṣṭha*, 26.12—[reproduce the words of Manu].

VERSE LXXXVIII

Gautama-Dharmasūtra, 3.9—'One who behaves like this and keeps the senses under control attains the regions of Brahman.'

Gautama-Dharmasūtra, 11.4.—' Pure, with senses under control, equipped with fully qualified aids.'

Kaṭha-Upaniṣad, 3.6.—' He who is equipped with knowledge, with mind composed, has his senses under control ; just as good horses are under the control of the charioteer.'

Bhagavadgītā, 2.67-68.—' When the mind follows in the wake of the roaming sense-organs, it deprives him of his wisdom ; just as the storm destroys the boat in water. Therefore that man whose sense-organs have been withdrawn from the objects of sense, has his wisdom firmly established.'

VERSES LXXXIX—XCII

Sāṅkhya-sūtra, 2. 17-20.—' The eleven rudimentary elements are its products;—the internal organ, along with the five organs of action and the five organs of sensation constitute the group of eleven ;—the Manas is of the nature of both.'

Sāṅkhya-Kārikā (26-27).—' The organs of sensation are the Eye, the Ear, the Nose, the Tongue and Skin ; and speech the hands, the feet, the arms and the reproductive organs are the organs of action.'

Shaṅkha (7. 25).—' Eye, Ear, Skin, Taste, Nose should be known as the organs of sensation in the body ; the two hands, the two feet, the reproductive organ, the tongue (organ of speech) and the arms are the five organs of action in the body.'

Kāmandaka (1. 31, 33).—' The Auditory, the Tactile, the Visual, the Gustatory and the Olfactory organs,—these five and the arms, the penis, the arms, the legs and the organ of speech constitute what is called the conglomeration of sense-organs. The soul and the mind are styled the *internal senses* : ...by the conjoint action of these two, volition is engendered

VERSES XCIII-XCV

Dakṣa-smṛti (7. 12 and 16).—'He whose mind is addicted to objects never attains Yoga; therefore the Yogin should make an effort to avoid addiction to objects.'

Vashiṣṭha-smṛti (30. 10-11).—'As one grows old, his hairs fade, fade also his teeth; but longing for life and longing for wealth never fade, even while the man is fading away. That which cannot be avoided by foolish-minded persons, that which does not fade even while the man is fading away, that which is a mortal disease,—such Desire when one renounces, then alone does he attain happiness.'

VERSE XCVI

Shaṅkha-smṛti (7. 10-11).—'That man the Gods regard as a Brāhmaṇa, who is disgusted with birth, with death and with mental and physical ailments. The impurity of the body, the reversal of pleasure and pain, residence in the womb,—from all this one becomes freed.'

VERSE XCVII

Āpastamba-Dharmasūtra (1.2.6).—'For those non-Shūdras whose actions are not wicked—there is Upanayana, Vedic Study, Fire-laying and other acts leading to rewards.'

Āpastamba-Dharmasūtra (5. 1).—'The term *Tapas* is applied to the observances;—transgression thereof leads to the trickling away of Knowledge and Religious Acts.'

VERSE XCVIII

Shaṅkha-smṛti (7. 8-9).—'One should never mind it—whether his body is smeared with sandal-paste, or ripped by an axe, or he attains prosperity or adversity. Equally friendly

towards all beings, looking equally upon gold and upon a clod of earth, fixed in contemplative meditation, the Brāhmaṇa attains the highest state.'

Viṣṇu-smṛti (96. 23).—'While one arm is being ripped with an axe and another is being smeared with sandal-paint,—and while, on the one hand, he meets with prosperity, and on the other, with adversity,—he should not mind either.'

Bhagavadgītā (2. 57).—'He who has no attachment to anything, and on meeting with happiness, neither rejoices nor is grieved, his wisdom is firm.'

Bhagavadgītā (5. 20).—'One should not rejoice on coming by happiness; nor should he become ruffled on coming by unhappiness; he whose mind is firm, never deluded, he knows Brahman, and rests in Brahman.'

VERSE XCIX

Kaṭha, (3. 7).—'He who is devoid of wisdom, his mind not firm,—his organs get beyond control,—like vicious horses under the charioteer.'

Bhagavadgītā, (2. 67).—'When the mind follows in the wake of the roaming senses, it deprives him of his wisdom, and it is lost like the boat at sea.'

VERSE C

Vyāsa-smṛti (4. 13), (*also Vṛddha Shātātapa*, 61).—'Having brought his senses under control, wherever a man may live,—that place is Kurukṣetra, Naimiṣa and Puṣkara.'

Vyāsa-smṛti (4. 60-61).—'One does not become heroic by obtaining victory in battle; nor does he become learned by study; nor an orator by mere eloquence; nor liberal by making gifts of wealth; by conquering the organs does one become heroic; by following Dharma, learned,—by truthfulness, an orator; and liberal, by doing good to all beings.'

Vashiṣṭha-smṛti (25. 8).—'Wisdom is attained by Yoga; Yoga is the characteristic of Dharma; Yoga is ever the highest penance; therefore one should be always addicted to Yoga.'

Bhagavadgītā (5. 28).—'The wise man, having his senses, Manas and Buddhi under control, having his heart fixed upon Liberation, with all his desires, fear and anger gone,—is ever free.'

VERSE CI

Dakṣa (Parāsharamādhava, p. 267).—'The junction of Day and Night, devoid of the Sun, and the Stars, is called the *Twilight*.'

Dakṣa (Parāsharamādhava, p. 269).—'Two *nādis* at the end of night is the beginning of the Twilight; and the appearance of the first streak of the sun is its end.'

Gautama-Dharmasūtra, 2. 17.—'The morning prayers should be offered while the stars are still visible, and the Evening Prayers, before the stars become visible,—the man being seated and speech held in check.'

Bodhāyana-Dharmasūtra, (4.2. 10, 12, 13).—'The Morning Prayers should be offered by one seated facing the East;—it may be begun before sunrise, but it should be completed as soon as the sun has risen:—the Evening Prayers should be begun before sunset; it may be completed later on.'

Āpastamba-Dharmasūtra (1. 11. 30. 8).—'The two Twilight Prayers should be offered outside the village, with speech controlled.'

Vashiṣṭha-smṛti (26. 2-3).—'Whatever sins, in act, mind or speech, may have been committed during the day,—the man casts off by means of Breath-suspensions during the performance of the Evening Prayers;—whatever sins......during the day...Morning Prayers.'

Viṣṇu-smṛti (27. 2-3).—'Prayers during the two twilights;—the Morning one should he offered standing, and the Evening one, sitting.'

Yājñavalkya (1. 24-25).—'One should continue to repeat the Sāvitrī in the evening till the appearance of the stars; and in the morning till the appearance of the sun.'

Samvarṭa (Vīra-Saṁskāra, p. 447).—'In the morning the Twilight Prayers should be offered while the stars are still visible; the Evening Prayers while the sun is still visible, being only half-set; the student should offer the morning prayers, standing, and the evening prayers, seated.

Vyāsa (*Parāsharamādhava*, p. 268).—Since they worship the Twilight at the time of the junction of day and night, they call it the *Twilight Prayer*.'

Yogi-Yājñavalkya (*Parāsharamādhava*, p. 268).—'One should offer the Twilight Prayers at the junction, not either after sunset or after sunrise.'

Taittirīya-Brāhmana (*Parāsharamādhava*, p. 268).—'Meditating upon the sun, rising and setting, if the learned Brāhmaṇa offer the Prayers, he obtains all that is good.'

Shaṅkha (*Parāsharamādhava*, p. 275).—'The Morning Twilight is accompanied by stars, and the Evening one by the sun; both these one should observe.'

VERSE CII

Vashiṣṭha-Smṛti (26. 2. 3).—(See under 101.)

Bodhāyana-Dharmasūtra (2. 4. 18-21).—'The sin committed through the reproductive organs, through the feet, through the arms, through the mind, through speech,—from all this one becomes absolved by offering the Evening Prayers. If one offers the Evening Prayers, him Varuṇa captures not. Similarly by offering the Morning Prayers, one becomes absolved from sins committed during the night.'

Yama (*Parāsharamādhava*, p. 278).—'Those who constantly observe the Twilight have their sins removed;... whatever sin is committed during the day, by act, mind and

word, all that one destroys by means of the Evening Prayers and by Breath-control; whatever sin is committed during the night, all that one destroys by means of the Morning Prayers and by Breath-control.'

VERSE CIII

Bodhāyana-Dharmasūtra (2.4.15).—'Here are two verses recited by Prajāpati—One who does not worship the Morning Twilight before its advent, and who does not worship the Evening Twilight before its lapse,—how can they be regarded as Brāhmaṇa? Those Brāhmaṇas who worship not the Morning and Evening Twilights, them the righteous king would be free to employ in the works of Shūdras.'

Dakṣa (*Parāsharamādhava*, p. 268).—'The man devoid of the Twilight Prayers is unclean and unfit for all rites.'

Gobhila (*Parāsharamādhava*, p. 278).—'One who knows not, and observes not the Twilight Prayers,—while living—he remains a Shūdra, and on death becomes born as a dog.'

Viṣṇu-purāṇa (*Parāsharamādhava*, p. 278).—'Those who observe not the Morning or Evening Prayers, those evil-minded ones fall into the darkest hell.'

Kūrmapurāṇa (*Parāsharamādhava*, p. 379).—'If one neglects the Twilight Prayers, and devotes his attention to other acts, he falls into ten thousand hells.'

Yājñavalkya (*Parāsharamādhava*, p. 379).—'If a Brāhmaṇa, except when he is ill, omits the Twilight Prayers, he incurs sin and is despised in the world.'

Atri (*Parāsharamādhava*, p. 379).—'Those who, while in good health, observe not the Twilight Prayers,—are wicked and injure the sun.'

VERSE CIV

Vyāsa (*Parāsharamādhava*, p. 275).—'In the house, the Twilight prayer is onefold; in cow-pen, tenfold; on the river ten-thousandfold; near Viṣṇu, it is infinite.'

Mahābhārata (*Parāsharamādhava*, p. 275).—'Twilight prayer is tenfold, when performed outside, near a tank or a stream; at a sacred *tīrtha*, it is a hundredfold; and thousandfold on the bank of the Ganges.'

Bodhāyana-Dharmasūtra (2. 5. 14-15),—'They declare that the Praṇava, the Vyāhṛtis and the Sāvitrī,—the five Brahmic Sacrifices,—all this done daily absolves the Brāhmaṇa from sins.—Being purified by the five Brahmic Sacrifices they appease the lords.'

Shātātapa (*Parāsharamādhava*, p. 276).—'Lying, smell of liquor, sexual intercourse during the day, eating of Shūdra's food,—all these sins are removed by offering the Twilight Prayer outside.'

Shātātapa (*Parāsharamādhava* 6. 6. 7).—'Daily he should carry on Vedic Study beginning with the Praṇava; thus does he fulfil the Brahmic Sacrifice;—Vedic Study constituting the Brahmic Sacrifice.'

VERSES CV-CVI

Āpastamba-Dharmasūtra (2. 4. 12. 9).—'There are forbidden days for study, but none for the reciting of Mantras during religious acts.'

Shaunaka (*Parāsharamādhava*, p. 149).—'For the compulsory recitation, for sacrifices, for a certain purpose and for the repetition of the texts, there are no forbidden days for the Vedas; nor in the reciting or imparting of Mantras.'

Āpastamba-Dharmasūtra (4. 12. 3).—'Vedic study is Brahma-Yajña.'

Shaunaka (*Vīra-Saṃskāra*, p. 537).—'There are no forbidden days for the Daily Sacrifices, nor for the subsidiary Sciences, nor for sacrificial performances, nor for the repeating of lessons, nor in the receiving of Mantras. There is no day forbidden for the reciting of Mantras in the worshipping of gods.'

Kūrmapurāṇa (*Vīra-Saṃskāra*, p. 538).—'There is no day forbidden for the Obligatory Rites, nor in the offering of Twilight Prayers, nor in the Upākarma rites, nor in the reciting of the Homa-mantras. .. There are no forbidden Days for the study of the Subsidiary Sciences, or of Itihāsas and Purāṇas... One should always study the Brahmavidyā, and repeat the Sāvitrī, the Shatarudriya Hymn and also the Vedānta texts.'

Kūrmapurāṇa (*Parāsharamādhava*, p. 150).—'There is no day forbidden for the study of the Subsidiary Sciences, or of Itihāsas and Purāṇas, or of the Dharmashāstras. But these should be avoided on the *Parva* days.'

VERSE CVII

Viṣṇu-Smṛti (30. 34-38).—'When one recites the Ṛk verses, he satisfies the Pitṛs with clarified butter;—when he recites the Yajuṣ verse, he satisfies them with honey;—when he recites the Sāma verses, he satisfies them with milk;—when he recites the Atharva verses, he satisfies them with meat;—when he reads the Purāṇas, the Itihāsas, the Vedic Subsidiary Sciences and the Dharmashāstras,—he satisfies them with grain-food.'

Yājñavalkya-Smṛti (1. 41-47).—'One who daily reads the Ṛk verses satisfies the gods and the Pitṛs with honey and clarified butter;—he who reads the Yajuṣ verses every day, to the best of his ability, satisfies the gods with clarified butter and the Pitṛs with clarified butter and honey;—he who reads the Sāma verses daily satisfies the gods with Soma

and clarified butter, and the Pitṛs with honey and clarified butter;—he who daily reads the Atharvāṅgiras texts satisfies the gods with fat and the Pitṛs with honey and clarified butter;—he who to the best of his capacity, daily reads the Vākovākya, Purāṇa, the Nārāshamsī hymns, Itihāsa and the Sciences, satisfies the gods with meat, milk, rice and honey, and the Pitṛs with honey and clarified butter—all these being satisfied endow him with all kinds of prosperity.'

Āpastamba-Gṛhyasūtra (3. 3. 2-3).—'When one reads the Ṛk verses he satisfies the gods with offerings of milk;—when he reads the Yajuṣ verses, with offerings of clarified butter;—when he reads the Sāma verses, with offerings of honey;—when he reads the Atharvāṅgiras verses, with offerings of Soma;—when he reads the Brāhmaṇas, the Kalpas, the Nārāshamsī hymns, the Itihāsas and the Purāṇas,—with offerings of nectar. When he reads the Ṛk verses, streams of milk reach his Pitṛs;—when he reads the Yajuṣ verses, streams of clarified butter;—when he reads the Sāma verses, streams of honey;—when he reads the tharvāṅgiras verses, streams of Soma;—when he reads the Brāhmaṇas, the Kalpas, the Nārāshamsī hymns, the Itīhāsas and Purāṇas, streams of nectar.'

VERSE CVIII

Bodhāyana-Dharmasūtra (2. 1. 20-21, 43).—'Every day he should fetch fuel from the forest and lay it;—he should rise before the Teacher and sleep after him;—during the course of his study, he should attend upon the Teacher and follow him.'

Āpastamba-Dharmasūtra (1. 1. 2. 15).—'He should never bear malice towards the Teacher.'

Āpastamba-Dharmasūtra (1. 1. 2. 11).—'After initiation the boy should live with the Teacher as a religious student.'

Āpastamba-Dharmasūtra (1. 1. 2. 20-21).—'Always doing good to the teacher, never crossing him in his words; sleeping on a lower bed.'

Āpastamba-Dharmasūtra (1. 1. 4. 13, 14, 16).—'Morning and evening he should fetch a jar of water;—always he should fetch fuel from the forest and lay it down;—having kindled the fire and cleaned the place, he should lay fuel upon it, both morning and evening, in accordance with instructions.'

Āpastamba-Dharmasūtra (1. 1. 3. 25).—'Morning and evening he should beg for food from people other than those that are wicked or accused of evil deeds; and after having presented to the teacher all that he obtains, he should live upon what the Teacher gives him.'

Vashiṣṭha-Smṛti (1. 3, 4, 5, 10, 11).—'The Religious Student shall serve the Teacher till the death of his body; —he shall keep his speech under control and having begged food, he shall take it either during the fourth or the sixth or the eighth part of the day;—he shall come to read when called:—whatever food he obtains by begging, he shall present to the Teacher, and shall eat only with his permission; —during the day, he shall avoid sleeping on the bedstead, washing the teeth, applying of collyrium to the eyes, oiling of the body, wearing of shoes and carrying of the umbrella; —he shall rest during the night.'

Viṣṇu-Smṛti (27. 4, 7, 9, 12).—'Both times he shall bathe and tend the fire;—he shall do what is good for and agreeable to the Teacher;—he shall beg alms from respectable families, but not from his Teacher's family;—he shall sleep on the ground.'

Yājñavalkya-Smṛti (1. 25, 27, 28).—'Both morning and evening he shall attend upon the fire;—he shall always do, with his mind, speech and body what is good for his teacher; for his livelihood, he shall beg food from respectable Brāhmaṇas.'

Brahmapurāṇa (*Vīra-Saṃskāra*, p. 489).—'The Religious Student shall always wear the girdle, the skin, the staff, the Upavīta, the loin-slip and the waist-band.'

Yama (*Do. and Parāsharamādhava*, p. 455).—'Living on food received in alms, he shall live with the Teacher, and keep the staff, the water-pot, the kusha-bundle, muñja-girdle, and the vow of celibacy. The Religious Student shall always carry the girdle, the skin, the staff, the sacred thread, the loin-slip, and the thread round the loins.'

Vyāsa (Do.).—'Sleeping after the Teacher and rising before him, living in the teacher's house, he shall do all that should be done by the pupil and the servant; he shall always stay by his side, his constant attendant; he shall not eat until the Teacher has eaten; nor shall he drink water until the Teacher has drunk it; he shall not sit while the Teacher is standing, nor sleep while he is sitting.'

Yājñavalkya (Do. 490).—'He shall attend upon the Teacher, for purposes of Vedic study; he shall read when he is called upon to do so: whatever he obtains in alms he shall present to the Teacher.'

Hārīta (Do.).—'He shall serve the Teacher by fetching water, gathering Kusha, flowers, fuel, roots and fruits, sweeping, washing, bodily service; he shall attend upon him while he is walking, sitting or sleeping; he shall never sleep over what has been worn by him, or over his bed and seat or wear his sandals or step over his shadow.'

Āpastamba (Do.).—'He should be entirely subservient to the Teacher,—except as regards the degrading crimes.'

Yama (Do.).—'Subservient to the Teacher, not independent, living in the Teacher's house, he shall rise before him and sleep after him; he shall keep his sleep and food under control, suppressing indolence and anger, fully self-controlled, ever attentive, free from egotism and devoted to the service of the Teacher.'

Viṣṇu (Do., p. 491).—'He shall never sit on the same seat with his Teacher, except upon rafts and boats.'

Sumantu (Parāsharamādhava, p. 455).—'Celibacy, austerity, alms-begging, fire-tending during the twilights, Vedic study, service of the Teacher, these the Religious Student shall observe.'

VERSE CIX

Yājñavalkya (1.28).—'(1) One who is grateful, (2) who bears no hatred, (3) who is exceptionally intelligent, (4) who is clean, (5) who is not jealous, (6) who is gentle, (7) who is competent, (8) a near relative, (9) who imparts knowledge and (10) who gives money ;—these should be taught for the sake of merit.'

VERSE CX

Vashiṣṭha-Smṛti (2.18).—'The Veda should not be taught to one who is not prepared to render such respect as lies within his power.'

Bodhāyana-Dharmasūtra (2.50).—'If a question regarding the Veda is asked without due respect, it destroys the questioner, as fire burns straw ; therefore the Veda should not be expounded to those who do not render proper respect.'

VERSE CXI

Viṣṇu-Smṛti (29.7)—(reproduces the words of Manu).

Do., (Vīra-Saṁskāra, p. 516).—'One should not teach, or sacrifice for, a person who has not been duly tested.'

VERSES CXII AND CXIII

Bodhāyana-Dharmasūtra (2.4.9).—'Where merit and wealth are not possible, nor is there an adequate desire to serve,

there one may rather perish with his learning, than sow it on barren soil.'

Viṣṇu-Smṛti (29.8).—(reproduces the words of Manu 112).

Yama (Vīra-Saṃskāra, p. 516).—' Where there is no merit or wealth, nor desire to serve nor chance of riches,—there one may perish along with his learning ; he should never sow it on barren soil.'

VERSES CXIV AND CXV

Viṣṇu-Smṛti (29.9-10)
Vashiṣṭha-Smṛti (2·14-15) } These authorities, along with Manu, paraphrase the text which is found in Nirukta-Naigama Kāṇḍa, 2.4.

Kūrmapurāṇa (Vīra-Saṃskāra, pp. 514-515).—' One who teaches the Vedas, the Dharma, the Purāṇas and the subsidiary sciences to one who is endowed with character and is self-controlled and is ever attentive.'

VERSE CXVI

Viṣṇu-Smṛti (30.42-43).—' Until permitted by the Teacher, one should not acquire knowledge from another person who may be reading with the Teacher ;—such acquisition of knowledge constitutes Veda-stealing and leads one to hell.'

VERSE CXVII

Viṣṇu-Smṛti (30.43).—' One should never bear malice towards him from whom one acquires knowledge, either temporal or scriptural or spiritual.'

Gautama-Dharmasūtra (6.1-3).—' On meeting, the feet should be clasped daily ; also on returning from a journey ;—obeisance should be offered to the mother, the father, maternal and paternal relations, elderly persons and to the Teachers of knowledge.'

Āpastamba-Dharmasūtra (1.2.15).—'He should never bear malice towards him.'

Āpastamba-Dharmasūtra (5.19-20).—'He should be always saluted; some people hold that the Teacher's feet should be clasped.'

Āpastamba-Dharmasūtra (14.7-9).—'When one has completed his study he should clasp the feet of all his superiors;—also when he meets them on returning from a journey;—there should be clasping of the feet of brothers and sisters, in the order of seniority.'

Vashiṣṭha-Smṛti (13.12).—'The feet should be clasped of one who is superior either in Vedic learning or in birth.'

Viṣṇu-Smṛti (27. 14-17).—'Having offered the Twilight Prayers, he should salute the Teacher:—he should touch his feet with reverent hands, the right with the right and the left with the left;—at the salutation, he should also announce his name, ending with the term *bhoḥ*.'

Gobhila-Gṛhyasūtra (3.1.27).—'Wearing of the girdle, begging alms, fetching fuel, water-sipping, morning-salutation,—these are obligatory daily duties.'

Shānkhyāyana-Gṛhyasūtra (Vīra-Saṃskāra, p. 460).—'Daily, one shall salute the Teacher, as also his elders—of these, the Vedic scholar whenever one meets him; and one who is not learned in the Veda, only when one meets him on returning from a journey.'

Paiṭhīnasi (Do.).—'One should salute, first of all, that person from whom one acquires knowledge, either temporal or scriptural or related to Dharma.'

VERSE CXIX

Gautama-Dharmasūtra (1.2.20-21).—'Within sight of the Teacher one should avoid the following—sitting with a piece of cloth passing round the neck and the two knees, spreading out of the legs, spitting, laughing, yawning, finger-snapping.'

Gautama-Dharmasūtra (1.2.31).—' One should leave his bed or seat before answering the Teacher's call.'

Āpastamba-Dharmasūtra (1 6. 3-5).—' One should not put forward his legs towards the Teacher ;—some people hold that no such spreading is reprehensible when the Teacher is seated on a bedstead ;—near the Teacher one should speak to him lying down.'

Āpastamba-Dharmasūtra (1.8-11).—' One should not sit on the bed or the seat before the Teacher.'

VERSE CXX

Vashiṣṭha-smṛti (13.13).—' The Priest, the Father-in-law, the paternal uncle, the maternal uncle—those not junior in age ;—these he shall salute after standing to receive them.'

Āpastamba, (Parāsharamādhava, p. 297)—[reproduces Manu].

Mahābhārata (13.104.64-65).—(same as Manu).

VERSE CXXI

Āpastamba-Dharmasūtra (1.5.15).—' Desiring Heaven and Longevity (one should salute the Teacher).'

Bodhāyana-Dharmasūtra (1.2.26).—' Desiring Heaven and Longevity, one should grasp his right foot with the right hand and the left foot with the left.'

VERSE CXXII

Gautama-Dharmasūtra (1.6.5.)—' Having announced his name he should say *Here I am*,—such is the form of salutation on the meeting of a learned man.'

Bodhāyana-Dharmasūtra (1.2.27).—' Saying *Here I am Sir*, he should touch his ears, for securing attention.'

Āpastamba-Dharmasūtra (1.5-12).—'In the morning one should salute the Teacher, saying *Here I am.*'

Vashiṣṭha-Smṛti.—'He should say *Here I am Sir* to all those persons who are entitled to their feet being clasped by him.'

Viṣṇu-Smṛti (27.17).—'He should announce his name and at the end of the salutation should pronounce the word *bhoḥ.*'

Yajñavalkya (1.26).—'Then he should salute the elders, saying *Here I am.*'

VERSE CXXIII

Vashiṣṭha-Smṛti (13.13).—'*Here I am*—he should say only this much, when saluting a person who is not learned enough to know the proper form of returning the salutation.'

Āpastamba (Aparārka, p. 54).—'Elderly ladies one shall salute with bowing the head; all ladies are to be saluted with one's name; not so one's mother or the wives of Elders—say some.'

VERSE CXXIV

Viṣṇu-Smṛti (28.17.)—'In salutation, he should pronounce his own name and at the end the word *bhoḥ.*'

VERSE CXXV

Āpastamba-Dharmasūtra (1.5.17).—'The previous letters should be ultra-long in the salutation as also in the return-greeting.'

Vashiṣṭha (Vīra-Saṃskāra, p. 453).—'The last vowel in the greeting is ultra-long.'

VERSE CXXVI

Vashiṣṭha (13.14).—'He should simply say *Here I am*, when saluting one who knows not the form of the return-greeting.'

Yama (Vīra-Saṃskāra, p. 465).—'On being saluted, if one does not offer his blessing, a part of the saluter's sins falls upon the person saluted. To the Brāhmaṇa he should say *svasti* (all may be well), to the Kṣattriya *āyuṣyam* (long-life), to the Vaishya *vardhatām* (may you prosper), to the Shūdra *ārogyam* (freedom from disease).'

[Yama also reproduces Manu's Verse.]

Bhaviṣya-purāṇa (Parāsharamādhava, p. 298).—'On being saluted, if one does not return the salutation, or if one does not pronounce the blessing, one falls into many hells.'

Gautama-Dharmasūtra (7.42).—'*Welfare, Freedom from Distemper, Freedom from Loss* and *Freedom from Disease*, the asking of these constitutes the return-greeting ; the last being for the Shūdra.'

Āpastamba-Dharmasūtra (1.14.26-29).—'One should ask one who is not senior, also one of the same age, about his *welfare* ; the Kṣattriya about his *freedom from distemper* ;—the Vaishya about *freedom from loss* ;—the Shūdra about *freedom from disease*.'

VERSE CXXVII

Yama (Parāsharamādhava, p. 298).—'The response to the Brāhmaṇa shall be *svasti* ; to the Kṣattriya, *āyuṣmān* ; to the Vaishya, *dhanavān* ; to the Shūdra, *freedom* from disease.'

VERSE CXXVIII

Gautama-Dharmasūtra (6.19).—'The Initiated also, upon the Purchase (of Soma) [should be addressed as *Sir*].'

VERSE CXXIX

Viṣṇu-Smṛti (32.7).—'The wife of another man, even though not known, should be addressed as *sister*, or *daughter*, or *mother*.'

VERSE CXXX

Gautama-Dharmasūtra (6.9).—'One should rise to welcome the priest, the father-in-law, the paternal uncle, and the maternal uncle; but they should not be saluted, if they are junior in age.'

Bodhāyana-Dharmasūtra (2.46).—'The priest, the father-in-law, the paternal uncle and the maternal uncle, when they are junior in age,—one should accost after rising from the seat.'

Āpastamba-Dharmasūtra (1.14.11).—'One should rise and accost,—or silently embrace—the priest, the father-in-law, the paternal uncle and the maternal uncle, if they are junior in age.'

Vashiṣṭha-Smṛti (13.13)—(reproduces the words of Āpastamba).

Viṣṇu-Smṛti (32.4).—'In the case of the father-in-law, the paternal uncle and the maternal uncle, if these are junior in age—salutation consists in rising to welcome.'

VERSE CXXXI

Gautama-Dharmasūtra (6.7).—'Unless one has returned from journey, one shall not touch the feet of a woman, except his mother, paternal aunt and sister.'

Āpastamba-Dharmasūtra (1.14.6.9).—'The Mother and the Father should be attended upon like the Teacher;—on the completion of his study, he should clasp the feet of all his elders;—also when he meets them on returning from a journey;—in the case of brothers and sisters, clasping of feet should be done in order of seniority.'

Viṣṇu-Smṛti (32.3).—'Mother's sister, father's sister and the elder sister also.'

Smṛtyantara (Vīra-Saṁskāra, p. 458).—'Feet-clasping should be done of the mother's sister, also of the wives of one's paternal uncle.'

VERSE CXXXII

Gautama-Dharmasūtra (6.8).—‘Of the brother’s wife and the mother-in-law, there should be no clasping of the feet.’

VERSE CXXXIII

Viṣṇu-Smṛti (32.3).—‘Mother’s sister, father’s sister, and the elder sister also.’

VERSE CXXXIV

Āpastamba-Dharmasūtra (1.24.13).—‘Friendship (equality) among citizens extends up to ten years; among members of the same Vedic sect, up to five years and the elder Vedic scholar deserves salutation if he is senior by three years.’

Gautama-Dharmasūtra (6.2.5).—‘One born on the same day as oneself is his *friend*; a citizen who is senior by ten years; an artisan, who is senior by five years; a Vedic scholar of the same Vedic sect, who is senior by three years.’

VERSE CXXXV

Āpastamba-Dharmasūtra (1.14.25)—(a paraphrase of Manu).

Viṣṇu-Smṛti (32.17)—(reproduces the exact words of Manu).

Bhaviṣya-purāṇa (Vīra-Saṃskāra, p. 474)—(has the verse of Manu, to which it adds another verse to the effect that)—‘the Brāhmaṇa has thus been declared by the wise the Kṣattriya’s father, the Vaishya’s grand-father and the Shūdra’s great-grand-father.’

Shātātapa (Vīra-Samskāra, pp. 473-474).—‘Agni is the superior of the Twice-born men, the Brāhmaṇa is the superior of all castes.’

Shātātapa (Parāsharamāḍhava, p. 299).—'The Kṣattriya and the rest should never be saluted by the Brāhmaṇa, even though they be endowed with knowledge and of good conduct and very learned.'

Mahābhārata (13.8.21).—'The Kṣattriya, hundred years old and the Brāhmaṇa, ten years old, should be regarded as father and son; of the two, the Brāhmaṇa being the superior.'

VERSE CXXXVI

Viṣṇu Smṛti (32.16)—(words of Manu reproduced).

Gautama-Dharmasūtra (6.20).—'Wealth, Relationship, Caste, Learning and Age are objects of respect: the succeeding being superior to the preceding; Vedic Learning is superior to all, Dharma being based upon that.'

Vashiṣṭha-Smṛti (13.24).—'Learning, Wealth, Age, Relationship and Deeds are objects of respect; when all these are present, the preceding has preference over the succeeding,'

Yājñavalkya (1.116).—'By reason of Learning, Action, Age, Relationship, etc., and Wealth, in order, does a man become respected.'

VERSE CXXXVII

Gautama-Dharmasūtra (10.6).—'The Shūdra also if he has children and is over 80 years in age.'

Yājñavalkya (1.116).—'When the said qualities (of Learning, etc.) are present in a very large degree, the Shūdra also deserves respect, when he has reached old age.'

VERSES CXXXVIII-CXXXIX

Vashiṣṭha-Smṛti (13.25, 26).—'Among the following—an aged person, a child, a sick person, a man carrying a load, a woman, a man driving in a chariot,—the succeeding should make way for the preceding; when the King and the

Accomplished Student meet, the king should make way for the student; all should make way for a bride who is being married.'

Gautama-Dharmasūtra, 6. 25, 26.—'One on a chariot, a man in the tenth stage of life, one who deserves kindness (*i.e.*, the sick), a bride, an Accomplished Student, and the King, —for these way should be made; the King should make way for the Vedic scholar.'

Bodhāyana-Dharmasūtra, 2. 3. 50 (also Devala quoted in Vīra-Saṁskāra, p. 476).—'Way should be made for the Brāhmaṇa, the cow, the king, the blind person, the aged, the man suffering under a load, a pregnant woman and a weak person.'

Āpastamba-Dharmasūtra, 2. 2. 57.—'Way should be made for the King until he meets the Brāhmaṇa; but when he meets the Brāhmaṇa, way should be made for the latter. All men should make way for a conveyance, for one carrying a load, one struck with disease, and a woman; to one of superior caste; and also to the Renunciate, and the intoxicated and the lunatic,—these latter for the sake of one's own safety.'

Mārkaṇḍeya Purāṇa (Vīra-Saṁskāra, 6.475).—'Way should be made for the dumb, the blind, the deaf, the intoxicated, the lunatic, the loose woman, one's enemy, a child and the outcast.'

Shaṅkha-Likhita (Vīra-Saṁskāra, p. 476).—'Way should be made for the child, the aged, the intoxicated, the lunatic, one struck with a foul disease, one carrying a load, a woman who is pregnant, the Accomplished Student, the Renunciate, and also persons excelling in learning, arts and other qualities.'

Yājñavalkya (Vīra-Saṁskāra, p. 476).—'Way should be made for the aged, the man with a load, the King, the Accomplished Student, a woman, the sick, the bridegroom, the man on a chariot; among these the King deserves special honour; but the Accomplished Student deserves honour even from the King.'

VERSE CXL

Gautama-Dharmasūtra, 1. 10-11.—'The Upanayana is the second birth....He from whom this is received is the *Āchārya*.'

Āpastamba-Dharmasūtra, 1.2.24-27.—'He from whom one gathers (learns, *āchinoti*) his duties is the Āchārya; he brings about the essence of knowledge; this constitutes the *highest birth*.'

Vashiṣṭha-smṛti, 3. 24.—'He who having initiated him, teaches him the entire Veda is the *Āchārya*.'

Viṣṇu-smṛti, 29.1.—'He who having initiated the pupil and taught him the observances, teaches him the Veda, should be known as the *Āchārya*.'

Yājñavalkya-smṛti, 1.34.—'He who, after initiating, teaches the Veda is called the *Āchārya*.'

Yama (Vīra-Saṁskāra, p. 478).—'He is called *Āchārya* who is truthful in speech, steady, expert, kind to all beings, orthodox, devoted to the Veda and pure.'

VERSE CXLI

Vashiṣṭha-smṛti, 3-27.—'He who teaches a portion of the Veda, as also the subsidiary sciences, is the *Upādhyāya*.'

Yājñavalkya, 1-35.—'The *Upādhyāya* is one who teaches a portion of the Veda.'

Viṣṇu-smṛti, 29.2.—'He who teaches for payment received or who teaches a portion of the Veda, is the *Upādhyāya*.'

VERSE CXLII

See also Manu, 149.

Yājñavalkya, 1.34.—'He is the *Guru* who, having performed all the rites, imparts the Veda to the pupil.'

Yama (Vīra-Saṁskāra, p. 478).—'He is a *Guru* who is

fully equipped with knowledge of the Veda, has excellent character, with senses under control.'

Hārīta (Parāsharamādhava, p. 303) }.—' The sub-teacher,
Devala (Aparārka, p. 65) } the father, the elder brother, the king, the maternal uncle, the father-in-law, the protector, the maternal and paternal grand-fathers, the uncle, one of the superior caste,—these are *gurus* among males. The mother, the maternal and paternal grandmothers, the teacher's wife, the uterine sisters of the father and of the mother, the mother-in-law, and the elderly nurse,—these are *gurus* among females.'

Vyāsa (Aparārka, p. 65).—' Maternal grandfather, maternal uncle, paternal uncle, father-in-law are *gurus*; the elder brother, the Accomplished Student and the Ṛtvik are to be respected like the *guru*. The mother's sister, the maternal aunt, the mother-in-law, the nurse, the father's sister, the paternal grandmother, the paternal aunt and the teacher's wife are to be treated as the mother.'

VERSE CXLIII

Yājñavalkya, 1.34.—' He who performs, for one, sacrifices, is called the *Ṛtvik*.'

Viṣṇu-smṛti, 3.3.—' He who performs, for one, the sacrificial rites, him he should know as the *Ṛtvik*.'

Hārīta (Aparārka, p. 66).—' The Ṛtvik is of three kinds called—(1) the *Ksīrahotā*, *i.e.*, one who helps one, in the Fire-laying, (2) the *Ahāryavṛtā*, *i.e.*, one who, in the absence of the (1) is appointed for purposes of the obligatory rites, (3) the *Vishesavṛta*, *i.e.*, one who is appointed at the subsequent sacrifices.'

VERSE CXLIV

Viṣṇu-smṛti, 30.40.—' He who fills one's ears with the truth, imparting nectar, without causing pain,—him I regard

as Father and Mother; and knowing what he has done, one should bear no malice towards him.'

Āpastamba-Dharmasūtra, 1.1.25.—'One should never bear malice towards him.'

Nirukta, Naigamakāṇḍa, 4.—'He who has expounded the Veda is to be regarded as similar to Viṣṇu.'

VERSE CXLV

Gautama-Dharmasūtra, 2.58.—'Among elders the Āchārya is the highest; the mother—say some.'

Vashiṣṭha, 13.17.—(Manu's words reproduced.)

Yājñavalkya, 1.35.—'These deserve to be respected in the order in which they are mentioned; the mother is more venerable than all of them.'

Bhaviṣya-Purāṇa (Vīra-Saṁskāra, p. 478).—(Manu's words reproduced.)

Shaṅkha-Likhita (Vīra-Saṁskāra, p. 479).—'One should not intervene between his Father and Mother; he may speak in favour of his mother: as she is the person that bore him and brought him up.'

Nārada (Vīra-Saṁskāra).—'Of the two, the Father is superior, on account of the supremacy attaching to the seed: in the absence of the Father, the Mother is the highest; and in her absence, the elder brother.'

Purāṇa (Parāsharamādhava, p. 304).—'By law these are two *gurus* for man: the Father and the Mother; between these two, the Father is superior, then the Mother, then the elder brother.'

Vyāsa (Do.).—'For ten months she keeps the child in her womb, suffering from shooting pains, then she gives him birth, being rendered unconscious in the process; devoted to her son, she regards him as superior even to her very life; who can recompense her even in a hundred years?'

VERSE CXLVI

Viṣṇu-smṛti, 30.44.—(Reproduces Manu's words.)

Gautama-Dharmasūtra, 2.57.—'Among elders the Āchārya is the highest.'

Vashiṣṭha, 2.5.—'They declare the Āchārya to be highest, because of his imparting the Veda.'

Āpastamba-Dharmasūtra, 1.2.27.—'The Father and Mother bring forth only the physical body.'

VERSE CXLVII

Viṣṇu-smṛti, 30.44.—(Reproduces Manu.)

Āpastamba-Dharmasūtra, 1.2-2.—'The parents produce only the body.'

Vashiṣṭha-Dharmasūtra, 2.5.9.—'They call the Teacher *Father* because of his imparting the Veda.'—'Therefore the learned expounder of the Veda is never regarded as *childless*.'

VERSE CXLVIII

Viṣṇu-smṛti, 30.5.—(Reproduces Manu.)

Āpastamba-Dharmasūtra, 1.1-17.—'That is the highest birth; therein he gives him birth in knowledge.'

Gautama Dharmasūtra, 1.10.—'That is the second birth.'

VERSE CXLIX

See above, verse 142.

Gautama-Dharmasūtra, 1-12.—'Also because he expounds the Veda.'

Vashiṣṭha-Smṛti, 3.24.—'He who teaches a portion of the Veda and the Vedic subsidiaries is the *Upādhyāya*.'

Atri, 9-10.—'There is no substance in the world by giving which one could become freed from the debt owing to that

Teacher who teaches even a single syllable to his pupil. One who honours not the Teacher who has taught him even a single syllable (is a sinner).'

Yājñavalkya, 1-34.—' He who teaches a portion is the *Upādhyāya* : he is a *Guru* who, having performed the rite, imparts to him the Veda.'

Hārīta (see under 142).

VERSES CL—CLIV

Bodhāyana-Dharmasūtra, 2-48.—' This is found in the case of the infant Āṅgirasa.'

Sūtasaṁhitā, 6-31.—' To regard the Teacher as a ***child*** or a ***human being*** or an ***uncultured person***,—is the result of ignorance.'

Gautama-Dharmasūtra, 6.22-23.—' Learning is superior to all ; since it forms the very basis of Dharma.'

Viṣṇu-smṛti (Parāsharamādhava, p. 305).—' One should behave towards the Teacher,—be he a child or of the same age as oneself,—as towards the Guru.'

VERSE CLV

Viṣṇu, 32-18.—(Reproduces Manu.)

VERSE CLVI

Gautama (see under 154).

VERSE CLVII

Bodhāyana, 1.1-11
Parāshara, 8-16
Vashiṣṭha, 3.12
} .—Reproduce the words of Manu.

Mahābhārata, 12.3.6-46.—(Same as Manu, but reading '***bibhrati***' for '***dhāraka***.')

VERSE CLVIII

Parāshara-smṛti (Prā. 8-18).—(Reproduces Manu with a slight verbal variation.)

Vyāsa (*Vīra-Saṁskāra*, p. 511).—'For one who is devoid of the Veda, all actions are futile.'

Vashiṣṭha (Do.).—'One bereft of the Veda is not a Brāhmaṇa.'

Hārīta (Do., p. 512).—'The Veda is what should be learnt by the Brāhmaṇa.'

Mahābhārata, 12.36.47.—(First half the same as Manu)—'as the bird is without wings, so is the Brāhmaṇa devoid of *Mantras*.'

VERSE CLIX

Gautama, 2.49-50.—'The training of the pupil should be done without hurting him; in case of this being impossible, the chastisement should be inflicted by means of a thin rope or a thin piece of split bamboo.'

Āpastamba-Dharmasūtra, 1.8.28-29.—'In the case of the pupil committing some fault, the Teacher should admonish him; and until the pupil desists, the following punishments may be inflicted in accordance with the gravity of the offence: threatening, fasting, water-bath, refusing to see him.'

VERSE CLX

Āpastamba-Dharmasūtra, 2-5-19.—'The Teacher who does not lose control over his mind, his speech, his nose, his ears, his eyes, his tactile organ, his generative organ, and his stomach, attains immortality.'

VERSE CLXI

Gautama, 2-25.—'One should avoid harsh speech.'

Gautama, 90.50-51.—'Ever harmless, kind, firm in his

actions, self-controlled and charitable; the Accomplished Student who behaves thus never falls from the regions of Brahman.'

Āpastamba-Dharmasūtra, 1.1-15.—'One should bear no malice towards him.'

Āpastamba-Dharmasūtra, 1.3.23-24.—'Free from anger, free from jealousy.'

Bodhāyana, 3·3-19.—'He shall not seek to injure insects and mosquitoes.'

Viṣṇu (96.19-20).—'He should avoid exaggerations; he should not show disrespect towards any one.'

VERSES CLXII AND CLXIII

Āpastamba-Dharmasūtra, 1.13.4.—'If overjoyed, he becomes arrogant; when arrogant, he transgresses Dharma; and transgression of Dharma leads to hell.'

VERSE CLXIV

Āpastamba-Dharmasūtra, 1.2-12.—'For the initiated, there is residence in the Teacher's house, as a Religious Student.'

Vashiṣṭha, 7.3.—'The Religious Student should serve the Teacher.'

Viṣṇu, 27·1.—'Residence in the Teacher's House is for Religious Students.'

VERSES CLXV AND CLXVI

Gautama, 2.10.12.—'The observances begin with the Initiation; fire-kindling, alms-begging, truthfulness of speech.'

Āpastamba-Dharmasūtra, 1.5.1-5.—'The term *tapas* is applied to the observances; deviation therefrom leads to the dwindling of Knowledge and Duty; on account of deviation

from the observances, no sages appear among those who are thereby degraded; whatever the man acquires from the Teacher, with his mind collected, the fruits thereof accrue to him like Brahman itself: and whatever he thinks of acquiring either by mind or speech or eyes, it comes about exactly as he wishes.'

Āpastamba-Dharmasūtra (1.12-1).—'Vedic study is the austerity.'

Viṣṇu (8.34-36).—'Thus should he learn one Veda, or two Vedas or three Vedas; and then the Vedic subsidiaries; he who, without having studied the Veda, works on other things, becomes a Shūdra, along with his offspring.'

Yājñavalkya (1.40).—'For the twice-born, the Veda is what is conducive to his highest good.'

Yājñavalkya (1-90).—'He should learn the meaning of the Veda, as also the various sciences.'

Kumārila (Vīra-saṁskāra, p. 505).—'It is not right for one to study a rescensional text other than the one pertaining to himself by hereditary tradition.'

Vashiṣṭha (Vīra-Saṁskāra, p. 505).—'There should be study of one's own rescensional text; it is only after he has studied his own text that he should study another.'

Laugākṣi (Vīra-Saṁskāra, p. 507).—'He who, abandoning his own rescensional text, learns another, should be expelled from all rites performed in honour of the Gods and Pitṛs.'

Parāshara (Vīra-Saṁskāra, p. 507).—'For the proper fulfilment of the rites, the meaning of the Veda should be always learnt; he who learns merely the verbal text suffers as badly as the cow in the mud; the learning of the Veda and also of the Dharmashāstra is futile, if the meaning is not understood.'

Vyāsa (Vīra-Saṁskāra, p. 508).—'Dharma cannot be learnt from any other source; as it was out of the Veda that it shone forth; therefore for the purpose of sacrifices, one should make every effort to have recourse to the Veda.'

Dakṣa (Vīra-Saṁskāra, p. 508).—'The *Study of Veda* is fivefold—(1) learning up of the text, (2) pondering over it, (3) repeating it, (4) reciting it, and (5) teaching it.'

Shruti (Vīra-Saṁskāra, p. 507).—'The Brāhmaṇa should study the Veda along with subsidiary sciences, disinterestedly.'

Shaṅkha (Vīra-Saṁskāra, p. 511).—'Without having read the Veda, one should not study any other science, except the Vedic Subsidiaries.'

Hārīta (Vīra-Saṁskāra, p. 512).—'The Veda is the science for the Brāhmaṇa.'

Dakṣa (Parāsharamādhava, p. 306).—'For the second part, the study of the Veda has been prescribed.'

Kūrmapurāṇa (Parāsharamādhava, p. 307).—'One should then carry on the study of the Veda, to the best of his ability; one should recite it, teach it to pupils, hold it in memory and ponder over it and also look into the scriptures bearing upon Dharma and so forth.'

VERSE CLXVII

Bodhāyana (2. 2. 1).—'Always wearing the Sacred Thread, always reading the Veda......the Brāhmaṇa falls not from the Brāhmic regions.'

Smṛtisārasamuchchaya (Vīra-Saṁskāra, p. 510).—'He who bears the Veda in his body is never touched by sin.'

Vyāsa (Vīra-Saṁskāra, p. 512).—'Just as fire burns even wet trees, so does one knowing the Veda burn all the evil in one's self.'

VERSE CLXVIII

Viṣṇu (28. 36).—'He who, without having studied the Veda, labours over other studies, becomes a Shūdra, along with his offspring.'

Vashiṣṭha (3. 3)—(reproduces Viṣṇu's words).

Vashiṣṭha (Vīra-Saṁskāra, p. 511).—' A Brāhmaṇa without the Veda is not a Brāhmaṇa.'

Shaṅkha (Vīra-Saṁskāra).—' Until one has studied the Veda, he should not study any other science, except the Vedic Subsidiaries.'

VERSE CLXIX

Vashiṣṭha (2. 3)—(reproduces the first part of Manu).

Viṣṇu (27. 37)—(reproduces the first part of Manu).

Yājñavalkya (1. 39).—' For the first time, the Brāhmaṇa, the Kṣattriya and the Vaishya are born from their mother; for the second time, out of the girdle-tying Rite (of Upanayana); it is for this reason that they have been declared to be *twice-born.*'

VERSE CLXX

Vashiṣṭha (2.4) }
Viṣṇu (28.37) } —(reproduce the second half of Manu).

Shruti (Vīra-Saṁskāra, p. 335).—' With the Gāyatrī, he created the Brāhmaṇa; with the Triṣṭup, the Kṣattriya; with the Jagatī, the Vaishya; and the Shūdra without any Vedic verse.'

Gautama (Vīra-Saṁskāra, p. 335).—' This is his second *birth*, whereat the Sāvitrī is the *mother*, and the Teacher the *father.*'

VERSE CLXXI

Vashiṣṭha (2.5).—' By reason of his imparting the Veda, they call the Teacher *father.*'

Āpastamba-Dharmasūtra (1.1.16).—' He gives him birth through knowledge.'

Gautama (1.10-11).—' This is his second birth; he from whom this is obtained is the Teacher.'

Gautama (2.1).—'Before the Upanayana, the boy may do what he likes, say what he likes and eat what he likes.'

Bodhāyana (2.7).—'Till the Upanayana, they lay no restriction on the actions of the boy.'

Vashiṣṭha (2)—(reproduces the second half of Manu).

VERSE CLXXII

Vashiṣṭha (2.12).—'In character, he should be regarded as a Shūdra, until he is born in the Veda.'

Bodhāyana (2.1.7).—'Until he becomes born in the Veda, he remains, in character, equal to the Shūdra.'

Gautama (2.4, 5, 9).—'The boy may urinate or stool as he pleases; for him there are no rules regarding water-sipping; he should not pronounce Vedic texts, except at offerings to Pitṛs.'

Viṣṇupurāṇa (Vīra-Saṁskāra, p. 327).—'So long as the boy has not been initiated there is no harm done if he does not observe rules regarding what should or should not be eaten or what should or should not be spoken or regarding lying.'

Brahmapurāṇa (Vīra-Saṁskāra).—'He may do and eat and say what he likes, short of committing degrading sins.'

VERSE CLXXIII

Āshvalāyana Gṛhyasūtra (22.1-2).—'Having tied the girdle, and handed over the staff, he should direct him to Religious Studentship—"Thou art a Religious Student, sip water, do your duty, sleep not during the day, study the Veda under the Teacher."'

Yājñavalkya (2-15).—'The Teacher, having initiated the boy, should teach him the Veda preceded by the *mahāvyāhṛtis*, and instruct him regarding cleanliness and conduct.'

Gautama (2-20).—'The restrictions begin with the Upanayana.'

Āpastamba-Dharmasūtra (1.2.11, 17-20).—'On being initiated, the boy should reside in the Teacher's family, as a Religious Student; there is no fasting for the Religious Student desirous of acquiring knowledge; the rule for the Religious Student is that he should be entirely under the Teacher, except as regards the committing of degrading sins; he should be ever bent upon the good of the Teacher, never crossing him in speech.'

Āpastamba-Dharmasūtra (4.13, 14, 16).—'Morning and evening, he should fetch a jar of water;—every day he should bring fuel from the forest and keep it on the ground;—having kindled the fire and swept round it, he should lay fuel on it, morning and evening, in accordance with the instructions he receives.'

Āpastamba-Dharmasūtra (5.5).—'He should do such acts as might be pleasing to the Teacher.'

Viṣṇu (28.1).—'For Religious Students, residence in the Teacher's house.'

Viṣṇu (2,14).—'The offering of the two Twilight Prayers; and after offering it, he should salute the Teacher.'

Viṣṇu (34-35).—'Thus he should make his own either one Veda, or two Vedas, or three Vedas; then the Vedic Subsidiaries.'

Viṣṇu (34-42).—'After having made the Veda his own, he should obtain the Teacher's permission and offer him an excellent thing and then bathe.'

Viṣṇu (19.1).—'Him should one know as the *Teacher* who initiates him, teaches him the observances and teaches the Veda.'

Gobhila Gṛhyasūtra (2.20. 33-34).—'Then he directs the boy—thou art a Religious Student,—fetch fuel, sip water, do thy duty, sleep not during the day.'

Gobhila Gṛhyasūtra (3. 4. 1).—'The Religious Student should study the Veda.'

Gobhila Gṛhyasūtra (1. 1. 7).—'The Religious Student

having studied the Veda, should make the final offering of fuel on the fire.'

Shaṅkha (3.1-2).—'Having initiated the pupil, the Teacher should first of all instruct him regarding cleanliness, course of conduct, fire-tending, the offering of Twilight-Prayers. That person is the *Guru* who having performed all the rites, imparts to him the Veda.'

VERSE CLXXV

Laghvāshvalāyana Smṛti (1.5).—'The Religious Student, firm in his own duty, should remain devoted to the service of the Teacher.'

Laghvāshvalāyana Smṛti (12. 15-16).—'Then he should make the student get up the Veda on such days as are fit for study; being initiated, from that day onwards for six months, he should serve the Teacher and study the Veda in the prescribed manner.'

Vashiṣṭha (5.2-3).—'Having studied either one Veda, or two Vedas, or three Vedas,—his studentship unruffled, the Religious Student should serve the Teacher.'

Vashiṣṭha (26.18-19).—'As horses, without a chariot, or a chariot without horses, so is Austerity without Knowledge, and Knowledge without Austerity. Just as food mixed with honey, or honey mixed with food, is wholesome, so also are Knowledge and Austerity united.'

Gautama (3.9.5).—'Conducting himself thus, with senses subdued, he reaches Brahmic regions.'

Āpastamba-Dharmasūtra (1.2, 11, 12, 19, 26).—'After initiation, residence in the Teacher's house......He should never have sexual intercourse.'

Āpastamba-Dharmasūtra (4. 23, 29).—'He should every day safeguard the interests of the Teacher by means of virtuous and prudent acts; the Religious Student, with mind concentrated, should perform all useful acts.'

Āpastamba-Dharmasūtra (5.1, 5, 9-11).—'The term Austerity stands for the Restrictions; he should perform such acts as may be pleasing to the Teacher;—attentive to Vedic study, bent upon Dharma, fixed in austerity, straightforward and merciful, thus does the Religious Student become accom plished.'

Viṣṇu (27.47).—'The Brāhmaṇa who carries on his studentship in this manner goes to the highest place and is not born again.'

Viṣṇu (1.24).—'Delighting in learning the Veda, living under the Teacher, bent upon the Teacher's good.'

Vyāsasmṛti (1.24).—'Being initiated, he should reside in the Teacher's house, ever calm and collected; on a sacred day, having pronounced the Praṇava and the Gāyatrī, he should begin the study of the Veda, also the Dharmashāstra, for the purpose of understanding cleanliness and conduct; having duly read all this from the Teacher, he should act so as to please him; in this manner should he keep the observances of his studentship. He should ever attend upon him till he completes his Veda study.'

Nārada (5.8-15).—'Till he has mastered the sciences, the student shall attend diligently on his Teacher; the same conduct has to be observed by him towards the Teacher's wife and son. He shall preserve chastity and beg alms, lying on a low couch and using no ornaments. He shall go to rest after, and rise before, all persons in the Teacher's house. He shall never come or stay without his Teacher's bidding; his Teacher's call he must obey without hesitation, when he is able to do so. He shall read at the proper time, when his Teacher is not averse to it, sitting on a lower seat than his Teacher, by his side, or on a bench and paying attention to what he says. Science, like the current of a stream, is constantly advancing towards the plain; therefore one studying science should be humble towards his Teacher. His Teacher shall correct him, if he is not obedient, scolding him

or chastising him with a rope or with a small shoot of cane. The Teacher shall not strike him a heavy blow; nor on the head or on the chest; and he must encourage him after having chastised him. Otherwise the king shall punish the Teacher. After having completed his studies, he shall give the customary present to his Teacher and return home. Thus should be the conduct of the Student.'

VERSE CLXXVI

Viṣṇu (28. 4, 5).—'Both times, there should be bath and fire-tending;—dipping in water like a wooden log.'

Vashiṣṭha (7.7).—'With speech controlled, eating at the fourth, sixth and eighth parts of the day,—he should go alms-begging.'

Yājñavalkya (1.22).—'Bathing with mantras dedicated to the deity *Apas*, water-sprinkling, breath-control, praying to the Sun, and repetition of the *Gāyatrī*,—daily.'

Gautama (2.12, 14).—'Fire-kindling, alms-begging;—bathing in water.'

Yama (*Aparārka*, p. 62).—'With sleep, indolence, anger and his own self under control, he shall avoid sleeping and sitting on the couch, and the cleansing of the teeth; he shall sleep alone on kusha-gass, and shall never emit his semen anywhere.'

VERSES CLXXVII-CLXXIX

Gautama (2.19).—'He should abstain from honey, meat, scents, garland and the like, sleeping during the day, anointing, riding on conveyances, applying collyrium, wearing shoes, umbrella, attachment, anger, avarice, delusion, wrangling, bathing, teeth-cleansing, rejoicing, dancing, singing, calumniating and dangers.'

Āpastamba-Dharmasūtra (1.23-26).—'Avoiding saline salts, honey and meat; not using scents;—he should never have recourse to sexual intercourse;—free from anger, and jealousy.'

Yājñavalkya (1-33).—'Honey, meat, collyrium, eating of leavings, fermented acids, woman, killing of living creatures, gazing at the Sun, indecent talk and so forth,—these he shall avoid.'

Pāraskara Gṛhyasūtra (2.5).—'He should avoid honey, meat, collyrium, sitting on a raised seat, approaching women, lying, taking what is not given.'

Gobhila Gṛhyasūtra (3.1,16.25).—'Sexual intercourse, dramatic acting, scents, collyrium, honey and meat, anger, lying, sleeping on raised bed, bathing, scratching of ground, teeth-washing, feet-washing, use of the razor, riding on conveyances yoked with bulls, wearing of shoes within the village,—he shall avoid.'

Bodhāyana (1.2.25).—'Dancing, singing, playing on musical instruments, scents, garlands, shoes, holding of umbrella, anointing,—these he shall avoid.'

Viṣṇu (28.11).—'He should abstain from shrāddhas, artificial salts, fermented acids, food kept over-night, dancing, singing, women, honey, meat, collyrium, eating of leavings, killing of animals, indecencies.'

Hārīta (Vīra-Saṁskāra, p. 495).—'He shall abstain from riding on horses and elephants and oxen, walking over funeral pyres, ascending trees, much talking, passing through crevices and openings, crossing of large rivers and oceans, dangerous positions.'

Kūrma-Purāṇa (Parāsharamādhava).—'He shall not look at the mirror; he shall not cleanse his teeth; the leavings of his teacher also he shall use as a medicine, not with an eager longing for them.'

VERSE CLXXIX

Gautama (2.22.24).—'Looking at and touching of women should be avoided, for fear of the intercourse proceeding further; also gambling, service of low people, appropriating what is not given, killing;—also harsh words.'

Bodhāyana (1.2.23-24).—'Truthful in speech, modest, free from egotism;—conversing with women, only to the extent that may be necessary.'

Āpastamba-Dharmasūtra (1.3.11, 23).—'He should not see any dancing; he should not talk ill of people.'

Viṣṇu (28.26).—'He should not stay at a place where calumniating is going on.'

VERSE CLXXX

Viṣṇu (28.48).—'Those Vedic Scholars who know Dharma have declared that in the case of the Brāhmaṇa under vow of studentship, intentional emission is a transgression.'

Gobhila Gṛhyasūtra (2.26).—'He should avoid giving vent to his organ.'

Yama (Vīra-Saṁskāra, p. 496).—'Sitting and sleeping on a couch and teeth-cleansing should be avoided; he should sleep alone, on kusha-grass, and should never emit his semen anywhere.'

VERSE CLXXXI

Yama (Aparārka, 11.41).—'The Religious Student involuntarily emitting semen during a dream shall bathe, look at the Sun and repeat the Gāyatrī a hundred and eight times.'

Viṣṇu (28.53)—(reproduces Manu's words).

VERSE CLXXXII

Āpastamba-Dharmasūtra (2.4.13.14).—'Morning and evening he should fetch jars of water; every day fetching fuel from the forest, he should keep it on the ground.'

Āshvalāyana Gṛhyasūtra (22.5).—'He should beg alms morning and evening.'

Gobhila Gṛhyasūtra (3.2.27).—'Wearing of the girdle, begging of alms, carrying of the staff, fetching of fuel, bathing in water, and morning-salutation,—these are the daily obligatory duties.'

VERSE CLXXXIII

Āpastamba-Dharmasūtra (1.3.1).—'All that he obtains he should present to the Teacher, going out pot in hand, morning and evening, for begging alms from all except those that are considered unfit for this purpose and also those of ill-repute.'

Bodhāyana (1.2.19).—'Persons to be begged from are the Brāhmaṇa and the rest, who are firm in their duties.'

Gautama (2.42).—'Alms-begging should be done from all castes, except from those who are accused or outcast.'

Viṣṇu (29.9).—'Alms-begging should be done from qualified persons, except from the teacher's family.'

Viṣṇu (Vīra-Saṁskāra, p. 482).—'Alms should be begged from the good people among Brāhmaṇas, Kṣattriyas and Vaishyas who are firm in their duties; from all four castes in times of distress.'

Yājñavalkya (1.29).—'For his own subsistence, he should beg alms from irreproachable Brāhmaṇas.'

Vyāsa (Vīra-Saṁskāra, p. 482).—'They should daily beg alms from Brāhmaṇas, Kṣattriyas and Vaishyas, only from the houses of people belonging to one's own caste, or from those of all castes.'

Bhaviṣya Purāṇa (Vīra-Saṁskāra, p. 482).—'In the absence of the above, he may go for alms to the entire village, with the exception of the Chaṇḍāla.'

Aṅgiras (Vīra-Saṁskāra, p. 482).—'In the absence of any other means of subsistence, he may accept uncooked food from the Shūdra, enough to keep him for a day and night.'

Parāshara (Vīra-Saṁskāra, p. 483).—'The Renunciate and the Religious Student are entitled to cooked food only.'

Bhaviṣya Purāṇa (Parāsharamādhava, p. 453).—'If he does not obtain it from the right sources, he may beg from all the four castes.'

VERSE CLXXXIV

Gautama (2.44-45).—'Food should be begged from the houseof the Āchārya, or one's relations, or the Guru; from one's own family, only in the event of its not being obtained elsewhere,—the succeeding one of these being preferred to the preceding.'

VERSE CLXXXV

Gautama (2.42).—'Food should be begged from all castes, except from the outcasts and persons of ill-repute.'

Āpastamba-Dharmasūtra (1.3.25).—'Pot in hand, one should beg for food from qualified Brāhmaṇas, excepting the Teacher's house; and avoiding those unfit and of ill-repute.'

Bhaviṣya Purāṇa (see under 183).

Aṅgiras (Parāsharamādhava, p. 453).—'From the Shūdra he shall accept only raw food, that also just enough for one night.'

VERSE CLXXXVI

Āpastamba-Dharmasūtra (2.4.16).—'Having kindled fire and swept the place, he should lay fuel on it, morning and evening, in accordance with instructions received.'

Āpastamba-Dharmasūtra (Vīra-Saṁskāra, p. 448).—'He should not go for fetching fuel in the evening.'

Viṣṇu (28.4).—'Both times, bathing and fire-tending.'

Āshvalāyana Gṛhyasūtra (2.22.6).—'Morning and evening, he should fetch fuel.'

Pāraskara Gṛhyasūtra (2.5.9)—'Without causing injury, he should fetch fuel from the forest, lay it on the fire and then utter speech.'

Gobhila Gṛhyasūtra (3-2-27).—'Girdle-wearing, alms-begging, staff-carrying, fuel-fetching, water-bathing, morning salutation,—these are the daily compulsory duties.'

Bodhāyana (1.2.54).—'Therefore, the Religious Student should fetch fuel.'

Āpastamba (Vīra-Saṁskāra, p. 448).—'Some people say that Fire-kindling should be done in the evening only.'

Laugākṣi (Do.)—(same as above).

Baijavāpa (Do.).—'Before sunset, and also in the morning, going northward, without causing injury, he should fetch fuel,—wet, if desirous of food; dry, if desirous of Brahmic glory; both, if desirous of both.'

Vāyu-purāṇa (Parāsharamādhava, p. 452).—'The fuel should be of Palāsha; in the absence of that, Khadira or Shamī or Rohitaka or Ashvattha; and in the absence of these, Arka and Vetasa.'

VERSE CLXXXVII

Bodhāyana (1.2.5).—'There is sin in omitting the alms-begging, sin in the non-kindling of fire; one who omits these for seven days should perform the *Avakīrṇi-vrata.*'

Viṣṇu (28.52)—(reproduces Manu's words).

VERSES CLXXXVIII AND CLXXXIX

Yājñavalkya (1.32).—'The student firm in his vow should not, except in times of distress, habitually eat food given by a

single person; at a Shrāddha the Brāhmaṇa may eat when he likes, without injuring his vow.'

VERSE CXCI

Gautama (2.36, 37).—'Reading, when called upon to do so;—addicted to what is agreeable and beneficial to the Teacher.'

Āpastamba-Dharmasūtra (1.4.24, 26).—'Engaged in work for the Teacher:—Reading when called upon to do so.'

Viṣṇu (28.6, 7).—'Reading on being called upon;—doing what is agreeable and beneficial to the Teacher.'

Yājñavalkya (1-27).—'On being called upon, he should read; whatever he obtains as alms, he should present to the teacher; he should always do, with mind, body and act, what is good for the teacher.'

Gobhila Gṛhyasūtra (3.1.15).—'He should be entirely under the teacher.'

VERSE CXCII

Gautama (1-52, 53).—'Catching hold of the left hand, leaving the thumb free, he should request the teacher with the words, *Teach, Sir*;—fixing his eyes and mind thereon.'

VERSE CXCIII

Gautama (1.60).—'Being permitted, the pupil should sit to the teacher's right, facing either the east or the north.'

VERSE CXCIV

Gautama (2.28).—'Sleeping and sitting on the ground, rising before and sleeping after the teacher.'

Bodhāyana (1.2.22).—'Rising before and sleeping after.'

Āpastamba-Dharmasūtra (1.2.28).—'Having got rid of all pride.'

Do. Do. (1.4.22).—'Should avoid sleep.'

Do. Do. (1.4.28).—'One who sleeps after and rises before the teacher is described as *not sleeping.*'

Viṣṇu (2.8.13).—'Rising before the teacher, he should sleep after him.'

VERSE CXCV

Gautama (2.31).—'The answering of the teacher should be done while one is not lying down, or sitting or standing.'

Āpastamba-Dharmasūtra (1.6.5, 7).—'Near the teacher, he should not address the teacher lying down; nor without rising while the teacher is standing.'

Viṣṇu (28.18).—'He should not address the teacher, while standing, or seated or lying down, or eating, or with face turned away.'

VERSE CXCVI

Viṣṇu (28.19)—(reproduces Manu).

Gautama (2-34).—'While the teacher is walking, he should follow him.'

Āpastamba-Dharmasūtra (1.6.6.9).—'When addressed, he should not answer seated; while the teacher is standing, he should not answer him without standing up; he should walk behind him while he is walking; when he is running, he should run behind him.'

Pāraskara Gṛhyasūtra (2-5-30).—'If the teacher is lying down, he should be seated; if he is seated, he should stand; if he is standing, he should be moving; if he is moving, he should be running.'

VERSE CXCVII

Viṣṇu (28.20, 21, 23).—'Facing the teacher when he has his face turned away;—if he is far away, he should approach near him;—if he is lying down, he should be saluted.'

VERSE CXCVIII

Gautama (2.20, 21, 27).—'In the presence of the teacher, the pupil should avoid sitting with the knees tied to the neck, spreading of the legs, spitting, laughing, yawning, cracking of fingers; he should sleep on a lower level, always rising before and sleeping after the teacher.'

Āpastamba-Dharmasūtra (1. 2. 21).—'He should sit and sleep on the ground.'

Āpastamba-Dharmasūtra (1. 3. 15).—'In the teacher's presence, he should not be unrestrained in his acts.'

Āpastamba-Dharmasūtra (1. 6. 13).—'He should worship the teacher as a god, always attentive to him, never talking ill of him, never showing him any disrespect.'

Āpastamba-Dharmasūtra (1. 8. 8-10).—'He should not sit on a higher seat;—nor on one with several legs;—nor on that which is the most honourable.'

Viṣṇu (28. 23).—'Within range of the teacher's vision, he should not sit as he likes.'

Viṣṇu (Vīra-Saṁskāra, p. 491).—'He should not sit on the same seat with the teacher, except on a stone-slab, or on a boat, or on a conveyance.'

VERSE CXCIX

Gautama (2. 24).—'One should avoid uttering the name of the teacher, of the teacher's son and of one initiated for a sacrifice.'

Gautama (Vīra-Samskāra, p. 492).—'The teacher's name and *gotra* should be uttered with respect.'

Āpastamba Dharmasūtra (1. 8. 15).—'Poking with the finger, whispering at the ear, laughing, addressing loudly, uttering the name, and directing—these should be avoided, in regard to the teacher.'

Viṣṇu (28. 24. 25).—'He should not pronounce his mere name;—nor should he mimic his gait, speech or deportment.'

Smṛti (Vīra-Samskāra, p. 492).—'One should not address by name—the *Āchārya*, the teacher's son, one initiated at a sacrifice, the *guru*, father's sister, mother, maternal uncle, one's well-wisher, a learned man, father-in-law, husband, and the mother's sister.'

VERSES CC-CCI

Viṣṇu (28. 23).—'One should not stay at a place where the teacher is being defamed or censured.'

Viṣṇu (32. 8-11).—'He should not address the teacher as *thou*;—in the event of his insulting the teacher, he should fast for the day, and take food in the evening, only after having propitiated the teacher;—one should not talk to the teacher disputatiously;—should not utter anything defamatory regarding the teacher;—nor anything not agreeable to him.'

Viṣṇu (45. 18).—'One who is inimical to his teacher suffers from epilepsy.'

Vashiṣṭha (2. 17).—'Those persons who, on being taught, respect not their Teacher, by speech, mind and deed,—are as useless to them, as they are to the Teacher.'

VERSE CCII

Āpastamba Dharmasūtra (1.14.16-17).—'He should salute him after descending;—in every case, one should stand up and then salute.'

Āpastamba Dharmasūtra (Vīra-Saṃskāra, p. 464).—'The Teacher should not be saluted while he is in a difficult situation; one should come down before saluting the Teacher; one should be calm and collected when saluting, the Teacher also being calm and collected; nor should he salute him with shoes on, or with head covered.'

Gautama (2.30).—'One should leave off his seat or bed before answering the Teacher.'

Gautama (Vīra-Saṃskāra, p. 464).—'While one is wearing shoes, one should not eat or salute or address (a superior).'

Bodhāyana (1.2. 29).—'When the Teacher is seated, the pupil, while addressing him, should not remain seated; when the Teacher is lying down, the pupil addressing him should not remain lying down.'

Shaṅkha-Likhita (Vīra-Saṃskāra, p. 464).—'One should not offer salutation while carrying the water-jar, or begging alms, or carrying flowers and such things, or while impure, or while repeating Mantras, or performing rites in honour of Gods or Pitṛs; or in an assembly in an inaudible tone.'

Viṣṇu (Vīra-Saṃskāra, p. 464).—'In assemblies, at a sacrificial session, or in a King's palace, one should simply bow down to the Brāhmaṇas, and not offer salutation with the formula prescribed.'

Bodhāyana (Vīra-Saṃskāra, p. 464).—'While carrying fuel, or water-jar, or flowers, or food or such things, one should not offer salutation; nor in an assemblage of people.'

Laghu-Hārīta (Vīra-Saṃskāra, p. 465).—'A person who is repeating Mantras, or attending a sacrificial session, or carrying fuel, flowers, kusha, fire, water-jar or food should not be saluted.'

VERSE CCIII

Āpastamba Dharmasūtra (1.6. 15, 23).—'He should not be seated to the windward of the Teacher;—or to the leeward.'

VERSE CCIV

Bodhāyana (1. 2. 35).—'There is nothing wrong in sitting with the Teacher on a boat, or a stone-slab, or an elephant, or the roof of a house, or a mat, or on a wheeled conveyance.'

Āpastamba Dharmasūtra (1. 8. 12).—'In a journey he should ascend the conveyance behind the Teacher.'

Viṣṇu (28.27, 28).—'He should not sit on the same seat with the Teacher;—except on a stone-slab, a boat, or a conveyance.'

VERSE CCV

Āpastamba Dharmasūtra (1. 8. 19).—'When the Teacher and the Teacher's Teacher are seated together, he should clasp the feet of the latter and then those of the former.'

Āpastamba Dharmasūtra (1.6. 29).—'In the presence of the Āchārya, he should not clasp the feet of other Teachers of the lower grade.'

Gautama (6. 3, 4).—'Mother, father, relations, elders, intellectual teachers;—when all these are present, the preceding should be saluted before the succeeding.'

Viṣṇu (28.29, 30).—'When the Teacher's Teacher is present, behaviour towards him should be like that towards the Teacher;—until permitted by the teacher, he should not salute his elders.'

Vashiṣṭha (13.22).—'When the Teacher's Teacher is present, the behaviour towards him is prescribed to be like that towards the Teacher.'

VERSES CCVI-CCVII

Gautama (2.30).—'Similarly towards respected superiors.'

Bodhāyana (1. 1. 37).—'The eating of the leavings should be avoided in the case of the Āchārya's son or in that of the expounder of the Veda.'

Āpastamba Dharmasūtra (1. 7. 29, 30).—'Towards the older fellow-student,—the behaviour towards the Āchārya's son should be like that towards the teacher, with the exception of eating the leavings.'

Vashiṣṭha (13. 22).—'Towards the teacher's son, one should behave like that towards the teacher himself,—so says the Shruti.'

Viṣṇu (32.1).—'The King, the priest, the Vedic scholar, one who prevents him from doing wrong, the sub-teacher, the paternal uncle, the maternal grandfather, the maternal uncle, the father-in-law, the elder brother, one's relations,—the behaviour towards these should be like that towards the teacher.'

VERSES CCVIII-CCIX

Viṣṇu (28.31-33).—'One should behave towards the teacher's son who imparts instruction to him just as he would towards the teacher himself,—whether he be younger than him or of the same age;—he should not wash his feet;—nor should he eat his leavings.'

Gautama (2. 38, 39).—'He should behave similarly towards the teacher's wife and his sons;—but should not eat his leavings, or bathe him, or dress his hair, or wash his feet, or rub his body, or clasp his feet.'

Bodhāyana (1. 2. 37).—'Towards the teacher's son, or towards the expounder of the Veda, one should behave similarly, with the exception of eating his leavings.'

Āpastamba Dharmasūtra (1.7.30).—'The behaviour towards the teacher's son should be like that towards the teacher himself,—with the exception of eating the leavings.'

VERSE CCX

Viṣṇu (32. 2, 5).—'Also the wives of these;—of such wives of the teachers as belong to lower castes, the salutation

should be done from a distance; there should be no clasping of the feet.'

Gautama (2. 38).—' Similarly towards the wives and sons of the teachers.'

Āpastamba Dharmasūtra (1. 7. 27).—'The behaviour towards the teacher's wives should be similar to that towards the teacher; with the exception of the clasping of the feet and the eating of the leavings.'

Bodhāyana (1. 2. 38).—' In the case of the teacher's wife, one should avoid hair-dressing, dressing, bathing and eating of the leavings.'

VERSE CCXI

Bodhāyana (1. 2. 38).—(See above.)

Gautama (2. 39).—' There should be no eating of the leavings, bathing, hair-dressing, feet-washing, shampooing and feet-clasping.'

Āpastamba Dharmasūtra (1. 7. 57).—(See above.)

Viṣṇu (32. 6).—' For the teacher's wives one should not do shampooing, applying of collyrium, dressing of hair, or touching the feet and such like acts.'

VERSE CCXII

Viṣṇu (32, 13).—(Reproduces Manu.)

Gautama (2. 39).—' Feet-washing and feet-clasping shall not be done for the teacher's wife.'

Bodhāyana (1. 2. 34).—' One who has become an adult shall not salute (by feet-clasping) the youthful sister-in-law or the youthful wife of the teacher.'

VERSES CCXIII-CCXV

Āpastamba Dharmasūtra (1. 3. 16).—' With women one should talk only when necessary.'

Āpastamba Dharmasūtra (7. 3).—' One should not look at a naked woman.'

Bodhāyana (1. 2. 24).—' Talking to women only when necessary.'

Gautama (2. 22, 41).—' Gazing at and touching of women should be avoided ; one who has attained majority should not see young women alone.'

Shukranīti (3. 27).—' One should not sit very near his mother, sister or daughter.'

Mahābhārata (13. 48. 47-48).—(Three lines same as Manu.) ' That is why wise men do not become too much attached to women.'

VERSE CCXVI

Viṣṇu (32-14).—[Reproduces Manu.]

VERSE CCXVII

Gautama (2. 40).—' Returning from a journey, he should clasp the feet of the teacher's wives.'

Āpastamba (1.14.7).—'Also when meeting her on returning from a journey.'

Viṣṇu (32.15).—[Reproduces Manu.]

VERSE CCXVIII

Bodhāyana (1.2.5).—'All Vedas enter into him who learns and behaves thus ; just as fire supplied with fuel shines brightly, so shines he who knowing this follows the life of the Religious Student.'

Vyāsa Smṛti (1.36, 37).—' In this manner, living, from day to day, on alms, the Religious Student should keep his vows ; speaking agreeably, avoiding calumny, always accomplishing the needs of his teacher ; from beginning to end of his Vedic Study, he should constantly attend upon him ; studied in this manner, the Vedic Mantra carries the Brāhmaṇa forward.'

Āpastamba Dharmasūtra (1.14.5).—'Service of the Teacher is the only means.'

Nārada (Vīra-Saṁskāra, p. 525).—'Knowledge is acquired by service of the Teacher, or by much wealth, or by knowledge (in exchange); there is no fourth means;—the white ants rear up a huge heap by collecting small particles of dust: it is not strength that accomplishes this but only effort; gradually and slowly is learning acquired, gradually and slowly are riches attained, gradually and slowly is the hill ascended, gradually and slowly is the rags-cover made up; and gradually is the journey accomplished.'

VERSE CCXIX

Gautama (1.29).—'With head shaven, with hair in braids or with top-hair braided.'

Āpastamba Dharmasūtra (1.2.31,32).—'With braided locks;—or others may have the head shaven, leaving the top-hair braided.'

Vashiṣṭha (7-8).—'Dependent on the Teacher, with hair braided or with top-hair braided, he shall walk behind the Teacher when he walks.'

Viṣṇu (28.41).—'The Religious Student shall have either his hair all shaven or all in braids.'

VERSES CCXX AND CCXXI

Viṣṇu (8-53).—[Reproduces Manu 220.]

Gautama (23.21).—'The Religious Student before whom the Sun has risen shall remain without food during the day: and he who remains asleep at sunset should remain without food during the night, repeating the Sāvitrī.'

Āpastamba Dharmasūtra (2.12-13, 14).—'If asleep, he is forestalled by sunset, he shall remain without food, and silent, during the night; and in the morning, shall bathe and then

speak ;—if he is asleep at sunrise, he shall remain without food and silent during the day.'

Āpastamba Dharmasūtra (2.12.22).—' He who is forestalled by sunrise, he who is forestalled by sunset, he with bad nails... are impure.'

Vashiṣṭha (20.4.6).—' Forestalled by sunrise, he shall remain standing during the day and repeat the Sāvitrī ;—similarly if he, while asleep, is forestalled by sunset, he shall sit up during the night.'

Vashiṣṭha (1.17).—' He who is forestalled by sunrise, he who is forestalled by sunset, who has bad nails, who has black teeth......are sinners.'

VERSE CCXXII

Viṣṇu (28.2).—' Offering of the two Twilight Prayers.'

Gautama (2-17).—' The Morning Prayer should be offered standing, the Evening one, seated ; the former while stars are visible, the latter before the stars have become visible.'

VERSE CCXXIII

Āpastamba Dharmasūtra (2.29.2).—' He who repeats a good act obtains specially good rewards.'

VERSE CCXXIV

Gautama (9.48.49).—' Either the morning or the midday or the evening, he shall not make devoid of merit, wealth and pleasure ;—from among these he should regard merit as the highest.'

Vashiṣṭha (1.1).—' The investigation of Dharma for the good of man.'

Viṣṇu (1.8).—' Merit is the essence of all.'

Āpastamba Dharmasūtra (1.20.3).—' When a man does what is meritorious, wealth follows.'

VERSES CCV-CCVIII

Gautama (21.15).—'There should be no remissness in one's behaviour towards his father and mother.'

Āpastamba Dharmasūtra (1.14.6).—'Towards the father and the mother, one's service shall be as towards the Āchārya.'

Viṣṇu (31.1).—'For man there are three *super-elders*;—the Father, the Mother and the Āchārya;—one should ever attend upon these;—one should do what is agreeable and beneficial to these.'

VERSE CCXXIX

Viṣṇu (31.4.6).—'One should do what they tell him to do;—he shall do nothing until permitted by them.'

Mahābhārata (12.108.5).—(Same as second half of Manu.)

VERSE CCXXX

Viṣṇu (31.7).—[Reproduces Manu.]

Mahābhārata (12.108.6).—(Same as Manu.)

VERSE CCXXXI

Viṣṇu (31.8).—'The father is the Gārhapatya Fire; the Mother, the Dakṣiṇāgni; and the Teacher, the Āhavanīya.'

Mahābhārata (12.108.7).—(Same as Manu.)

VERSE CCXXXII

Mahābhārata (12.108.8).—(Same as Manu, but reversing the order—'*Pitṛvṛttyā imam lokam mātṛvṛttyā tathāparam.*')

VERSE CCXXXIII

Viṣṇu (31.10).—[Reproduces Manu.]

Shruti (Parāsharamādhava, p. 336).—'These objects become manifest to that person who has the highest devotion to God, and as towards God so towards the Guru.'

Shivapurāṇa (Parāsharamādhava, p. 336).—'The Guru has been declared to be Shiva.'

Mahābhārata (12.108.9).—(Same as Manu.)

VERSE CCXXXIV

Viṣṇu (31.9).—[Reproduces Manu.]

Mahābhārata (12.108.12).—(Same as Manu, but reading '*lokāḥ*' for '*dharmaḥ*.')

VERSE CCXXXV

Viṣṇu (31.3.5.6).—'One should always attend upon these;—he should do what is agreeable and beneficial to them;—he should do nothing without their permission.'

VERSE CCXXXVI

Viṣṇu (31.4.6).—'He shall do what they tell him to do;—he shall not do anything until permitted by them.'

VERSE CCXXXVIII

Āpastamba Dharmasūtra (2.29.11).—'That knowledge which rests in women and Shūdras.'

Mahābhārata (12.165.31).—(Same as Manu.)

VERSE CCXXXIX

Mahābhārata (12.165.30-31).—(Same as Manu.)

VERSES CCXLI AND CCXLII

Gautama (7.1.3).—'In times of distress the Brāhmaṇa may acquire knowledge from the non-Brāhmaṇa;—there should be following and service of such Teacher;—but after completion of the study, the Brāhmaṇa is to be treated as superior.'

Bodhāyana (1.2.42-43).—'One may read under a non-Brāhmaṇa also, during times of distress;—so long as he is reading under him, he should follow him, and attend upon him.'

Āpastamba Dharmasūtra (2.4.25-27).—'In times of distress, the Brāhmaṇa may study under the Kṣattriya or the Vaishya;—these teachers should be followed;—but after the study, the Brāhmaṇa should have precedence.'

Devala (Vīra-Saṃskāra, pp. 513-514).—'Wife, Knowledge, Dharma, Purity, Literary Sayings, and the various Arts,—these may be acquired from all.'

VERSE CCXLIII AND CCXLIV

Gautama (3.5).—'Dependence upon the Teacher, till the end.'

Gautama (3.9).—'Behaving thus, he attains the Brahmic Region.'

Bodhāyana (2.6.).—'The Religious Student should attend on the teacher till death.'

Āpastamba Dharmasūtra (2.21.6).—'The Religious Student shall surrender his body to the Teacher's House, observing the same restrictions as those during the course of his study.'

Vashiṣṭha (7.3, 4).—'The Religious Student shall serve the Teacher,—till the falling off of the body.'

Viṣṇu (28.43).—'Or he may pass the whole of his life in the Teacher's house.'

Yājñavalkya (1.49, 50).—'The Life-long Student shall remain with the Teacher;—and after the Teacher, with the teacher's son, or his wife or his fire.'

Bṛhaspati (Vīra-Samskāra, p. 549).—'The observances of the Life-long Student are as follows:—the Twilight Prayers, Fire-tending, Vedic Study, Alms-begging, Sleeping on the ground, Self-control,—observing these till death, the Life-long Student attains the Brahmic region.'

Vashiṣṭha (Vīra-Samskāra, p. 549, and Parāsharamādhava, p. 458).—'He shall maintain his studentship till his body dies; on his teacher's death, serving the fire. With speech controlled, eating of alms during the fourth, sixth and eighth parts of the day, dependent on the teacher, with hair-braided or with top-hair braided, walking behind the teacher when he works, standing when he is seated, reading when called upon to do so, offering to the teacher all that he obtains as alms,—he shall eat with his permission;—and avoiding sleeping on the cot, washing of the teeth, and annointing of the body, he shall remain standing or seated, and bathing three times during the day.'

Devala (Do., p. 550).—'Wearing of the sacred thread, the string of beads, the staff, the loin-cloth, the water-pot and the girdle; eating once only; bathing more than once; performing Agnihotra both times, as also the twilight prayers;—with hair and nails uncut; he shall avoid garland, perfumes, unguents, ornaments, dresses, shoes, conveyances, jumping, bathing, running, teaching, medication, astrology, science of house-building, auspicious rites, fattening rites, allaying of portents, music, assemblies, entrance into contracts, caligraphy, carpentry, measurements of houses, fields, substances, and grains, use of weapons, gambling...'

Hārīta (Do.).—'Having fetched sacrificial fuel, he shall attend upon the Fire by sweeping, scratching, rekindling,

collecting, putting on fuel, worshipping, hymning and saluting; he shall not touch it with his feet; nor shall he blow it with the mouth; shall not carry fire and water at the same time: shall not eat when there is indigestion, etc. . Those Brāhmaṇas who keep up this studentship become immortal.'

Yama (Do.).—'Till the falling off of the body, those who serve the teacher, ever strict in celibacy, reach the region of Brahman and are not born again.'

Chhāndogya Upaniṣad (Do., p. 551).—'He who is firm in Brahman attains immortality.'

Dakṣa (Do., p. 552).—'The second kind of Religious Student is the life-long one.'

Viṣṇu (Parāsharamādhava, p. 459).—'The life-long studentship is for the dwarf, the humpbacked, one born blind, the sexless, the lame, the diseased and the invalid.'

VERSE CCXLV

Gautama (2. 55, 56).—'At the end of the study, he should approach the teacher with a present;—having done this, when permitted by him, he should take the Final Bath.'

Āpastamba Dharmasūtra (1. 7. 19).—'Having finished his study, he shall present in the proper manner to the teacher as fee whatever may be in his power.'

Viṣṇu (28. 42).—'After having acquired the Veda, he shall, when permitted by him, present to him something good and then take the Bath.'

Yājñavalkya (2. 1).—'Having presented a good thing to the teacher, he shall take the Bath, with his permission; after having completed either the Veda or the observances, or both.'

Gobhila Gṛhyasūtra (3. 4. 1, 2).—'The Religious Student, after having studied the Veda, shall make a present to the Teacher.'

Āshvalāyana (Vīra-Samskāra, p 573).—'Having studied the four, or three or two Vedas, or a single Veda, the wise man should satisfy the teacher with fees, having obtained from his parents and relations the wealth necessary for it.'

Āshvalāyana (Vīra-Samskāra, p. 575).—'At the end of study, he should approach the teacher with a present and then perform the Bath.'

Shaunaka (Do.).—'Having read the four Vedas and kept the observances, the pupil shall give to the teacher the fee that he can, and then, permitted by him, he shall perform the Samāvartana Rites.'

Laghu Hārīta (Do., p. 574).—'That teacher who teaches a man a single syllable, —there is nothing on earth by giving which he would be free from the debt to him.'

VERSE CCXLVI

Vyāsa (Vīra-Samskāra, p. 574).—'Having completed his study, the pupil should with his permission take the Bath, after having offered to him a cow as his fee.'

VERSE CCXLVII

Gautama (3. 7).—'In the absence of the teacher, service should be rendered to his offspring.'

Viṣṇu (28. 44, 45).—'On the death of the teacher, one should reside with his son, as with the teacher himself :—or with the teacher's wife, or with others of the same caste.'

Yājñavalkya (1. 49).—'In the absence of the teacher, he shall reside either with his son, or with his wife or with his fire.'

VERSE CCXLVIII

Gautama (3. 8).—'In the absence of them, he shall reside either with a senior fellow-student, or with the fire.'

Vashiṣṭha (7. 5, 6).—'On the teacher's death, he shall attend upon the Fire;—as the fire has been recognised as the teacher.'

Viṣṇu (28, 46).—'In his absence, the Life-long Student shall attend upon the Fire.

Yājñavalkya (1. 49).—(See above.)

VERSE CCXLIX

Viṣṇu (28. 47).—[Reproduces Manu.]

Gautama (3. 9)—'Behaving thus, the man with senses subdued, attains the Brahmic Region.'

End of Adhyāya II.

ADHYĀYA III

VERSE I

Gautama (2. 52. 54).—'One should keep up his studentship over one Veda, for twelve years;—or for twelve years over each Veda;—or over all, till they have been got up.'

Bodhāyana (1. 2. 1-4). —' The ancient studentship over the Veda lasts for 48 years;—or for 24 years;—or for 12 years over each Veda;— or for one year over each *Kāṇḍa*;—or till it has been got up.'

Āpastamba Dharmasūtra (1. 2. 12-16).—' For 48 years; or less by a quarter;—or by half;— or by three quarters; or at least for half-twelve years.'

Yājñavalkya (1. 36).—Over each Veda, studentship should continue for 12 years, or for 5 years; or, according to some, for such time as may suffice for its being got up.'

Āshvalāyana Gṛhyasūtra (1. 22. 3,4).—' Studentship over the Veda should continue for 12 years:—or for such time as would suffice for its being got up.'

Pāraskara Gṛhyasūtra (2. 5. 13-15).—'One should keep up his studentship over the Veda for 48 years;—or for 12 years over each Veda;—for such time as would suffice for its being got up.'

Pāraskara Gṛhyasūtra (2. 6. 2).—' Studentship continues for 48 years; according to some, for 12 years.'

VERSE II

Yājñavalkya (3. 52).—' Having unfailingly maintained his studentship, he shall marry a girl endowed with good qualities.'

VERSE III

Ashvalāyana Gṛhyasūtra (1. 24. 2).—'When an Accomplished Student arrives, one should offer him the honey-mixture.'

Ashvalāyana Gṛhyasūtra (3. 9. 3).—'Where people are going to worship him (the next morning), there he should stay during the night.'

Gobhila Gṛhyasūtra (3. 4. 28. 33).—'Having approached the Āchārya seated in his assembly, he shall look upon the assembly,—sitting down, he shall control his breath;—then the Āchārya shall worship him;—having brought over a chariot yoked with a pair of bullocks...;—he is to ascend the chariot;—starting either eastward or northward, he is to go round.'

Āpastamba Dharmasūtra (2. 8. 4. 5).—'The Vedic Student deserves the Cow-honey-mixture;—as also the Āchārya, the Priest, the Accomplished Student, the King endowed with righteousness.'

VERSE IV

Vashiṣṭha (8. 1).—'The Householder, with anger and joy under control, when permitted by the teacher, should take up a wife of the same grade as himself, younger in age, not having the same sage (as an ancestor), and who has not had intercourse.'

Yājñavalkya (1. 52).—'Having gone through his studentship intact, he should marry a qualified girl, one who has not belonged to another man, loving and younger in age, who is not a *Sapiṇḍa*.'

Ashvalāyana Gṛhyasūtra (1. 5. 3).—'One should marry a girl who is free from disease and endowed with intelligence, beauty, modesty and other good qualities.'

Ashvalāyana Gṛhyasūtra (3. 9. 4).—'On the completion of his study, he should approach the teacher with presents and then, permitted by him, he should take the Bath.'

Pāraskara Gṛhyāsūtra (2. 6. 1-4).—'Having finished the Veda, he should take the Bath;..............permitted by the teacher.'

Gobhila Gṛhyasūtra (2. 1. 1. 2).—'One should take to a wife during the Puṣya-Asterism,—one who is endowed with commendable qualities.'

Gobhila Gṛhyasūtra (3. 4. 1-3).—'The Religious Student, having studied the Veda, and having offered presents to the Teacher, should take a wife, after being permitted by the Teacher.'

Vyāsa (Vīra-Saṁskāra, p. 586).—'Having taken the Bath, one should marry a girl of one's own caste, endowed with good qualities.'

Dakṣa (Vīra-Saṁskāra, p. 586).—'Having, with due effort, studied the Veda both verbally and intelligently, he shall marry a girl endowed with good qualities, after having previously taken the Bath.'

VERSE V

Gautama (4. 2-5).—'Marriage should be performed with persons not belonging to the same *Pravara*;—above the seventh grade among his paternal relations;—also beyond persons of the same *seed*;—and above the fifth grade among maternal relations.'

Vashiṣṭha (8. 1, 2).—'He should marry a girl who has no common Ṛṣi (as her ancestor)..........; nor one who is in the seventh grade among his paternal and in the fifth grade among his maternal relations.'

Bodhāyana (2. 1. 38).—'If he unknowingly marries a girl who is of the same *gotra* as his mother, he should maintain her as his mother; if he has got a child from her, he should perform the following expiation.........'

Viṣṇu (24.9-10).—'He should obtain a wife who is not the same *gotra* as himself nor with the same *Pravara-ṛṣis*;

and who is beyond the fifth grade of his maternal, and beyond the seventh grade of his paternal relations.'

Viṣṇu (*Aparārka*, p. 82).—'Those who marry within the seventh and fifth grades, and the children of such marriages, become outcasts and Shūdras.'

Yājñavalkya (1.53).—'The girl who is free from disease, has a brother, and does not belong to the same *gotra* of the same Ṛṣis, and who is above the fifth and seventh grades of relationship on the maternal and paternal sides respectively.'

Gobhila Gṛhyasūtra (3.4. 4, 5).—'The girl who does not belong to the same *gotra*, and who is not his mother's *sapiṇḍa*.'

Laghu-Shātātapa (37).—[Reproduces Manu.]

Shātātapa (Vīra-Saṁskāra, p. 590).—'First of all there should be purity regarding *gotra* and *pravara*, and then that regarding the fifth and seventh grades of relationship.'

Baudhāyana (Vīra-Saṁskāra, p. 590).—'One born of a woman of the same *gotra* as her husband is a Chaṇḍāla.'

Shātātapa (Vīra-Saṁskāra, p. 683).—'If one marries the daughter of his maternal uncle, or a girl who is of the same *gotra* as his mother, or of the same *pravara*,—he should renounce her and perform the Chāndrāyaṇa penance.'

Sumanta (Vīra-Saṁskāra, p. 683, Aparārka, p. 80).—'Having married the daughter of his father's sister, or that of his mother's sister, or one who is of the same *gotra* as his mother, or of the same *pravara*,—one should perform the Chāndrāyaṇa; he shall give her up, but support her.'

Sumanta (Vīra-Saṁskāra, p. 702).—'Girls are unmarriageable up to the seventh grade on the father's side, and up to the fifth grade on the other sides.'

Vyāsa (Vīra-Saṁskāra, p. 683).—'Some people hold that one should not marry a girl who has the same *gotra* as his mother.'

Kāṭhaka Gṛhya (Vīra-Saṁskāra, p. 683).—'One should not marry a girl who has the same *gotra* and the same *pravara* as his father, nor one who is of the same *gotra* as his mother.'

Kātyāyana (Vīra-Saṁskāra, p. 684).—'One should avoid a girl who, as regards his father, is of the same *gotra* or of the same *pravara*; but as regards his mother, only one who has the same *gotra* (the sameness of *pravara* in this latter case does not matter).'

Pāraskara (Vīra-Saṁskāra, p. 702).—'*Jñāti*-relationship extends to the seventh grade, or to the tenth.'

Yājñavalkya (Vīra-Saṁskāra, p. 702).—'From the seventh to the tenth grade extends the *Jñāti*-relationship.'

Devala (Vīra-Saṁskāra, p. 703).—'On the father's and on the mother's side, the *sapiṇḍatā* (consanguinity) ceases beyond the seventh and the fifth grades of relationship respectively.'

Paiṭhīnasi (Vīra-Saṁskāra, 703).—'One should select a girl who has no *pravara*-sage in common with him,—avoiding seven grades on the father's and five on the mother's side.'

Paiṭhīnasi (Vīra-Saṁskāra, p. 704).—'In marriage one should avoid three grades on the mother's side and five grades on the father's.'

Hārīta (Vīra-Saṁskāra, p. 704).—'One shall select a girl who has been found to be endowed with the three qualifications, and he should avoid seven grades on his father's, and five on his mother's side.'

Nārada (Vīra-Saṁskāra, 407).—'Within the seventh and the fifth grades of relationship from the father and the mother respectively—a girl is unmarriageable; as also one who has the same *gotra* or *pravara*.'

Vashiṣṭha (Vīra-Saṁskāra, p. 703).—'The householder shall marry a girl who is in the fifth grade on his mother's side and in the seventh on the father's.'

Shlokavashiṣṭha (Vīra-Saṁskāra, p. 703).—'One should marry the girl who is the seventh on his father's side and fifth on his mother's side.'

Viṣṇu-purāṇa (Vīra-Saṁskāra, p. 703).—'O king, the householder shall marry, in the proper form, a girl who is fifth on his mother's side and seventh on his father's side.'

Shankha (Vīra-Saṁskāra, p. 704).—'One shall acquire rightfully a wife, who is not born of the same *gotra* or the same *pravara* as himself,—and who happens to be the fifth on the mother's and seventh on the father's side.'

Manu and Viṣṇu (Vīra-Saṁskāra, p. 704).—'*Sapiṇḍatā* ceases in the seventh grade.'

Chaturviṁshatimata (Vīra-Saṁskāra, 704).—'On both sides, one should marry the girl in the third and the fourth grades.'

Saṭtṛṁshanmata (Vīra-Saṁskāra, 704).—'Manu has declared that one may marry the girl who is in the third grade on the mother's side and in the third grade on the father's side.'

VERSES VI AND VII

Āshvalāyana Gṛhyasūtra (1.5.1).—'First of all, one should examine the family—on the father's as also on the mother's side, etc., etc.'

Yājñavalkya (1.54).—'[The girl should be selected] from a Shrotriya family of which ten generations are well known, which is expansive and which is not beset with the defect of an infectious disease.'

Laghu-Shātātapa (36).—'One shall not marry a girl whose father is not known.'

Viṣṇu (Vīra-Saṁskāra, p. 587).—'In connection with the marriage of Brāhmaṇas, what should be heeded is the family.'

Yama (Vīra-Saṁskāra, p. 588).—'The following are the fourteen families in which one should not marry: (1) One should avoid such Brāhmaṇa-families as have their *Pravaras* unknown, and also (2) the family of hereditary (professional) priests; (3) a family of which the members are too tall; (4) that of which the members are too short; (5) that of which the members are of too pronounced a complexion; (6) the family of which several members have a limb wanting; (7) that of which several members have too many limbs; (8) that of

which the members suffer from dyspepsia; (9) that of which the members suffer from leucoderma, or (10) leprosy and such other diseases; (11) that of which the members are too lascivious; (12) that of which the members are given up entirely to Tāntric practices; (13) the family of which the members suffer from epilepsy or (14) from paleness.'

Hārīta (Vīra-Saṁskāra, p. 589)—'[Such objectionable families are to be avoided, because] the offspring is of the same nature as the family.'

Hārīta (Aparārka, p. 84).—'The following families are to be avoided even though they be not outcasts: In which there has been lucoderma, or leprosy, or dropsy or pthisis or other infectious deseases, in which members have been short-lived or suffering from piles; of which the *Gotra* and *Pravara Ṛṣis* are not known, or that in which the Veda is unknown or one which has the same *Ṛṣis*. The first six are to be avoided because the offspring takes after the family; of the unknown *Gotra-Pravara* is to be avoided because such a family would be unfit for sacrificial performances; and one in which the Veda is unknown is to be avoided, because it would be unfit for divine rites; one having the same *Ṛṣis* as the man himself is to be avoided because it is the same family. For these reasons one should examine seven generations on the father's side and five on the mother's side and then select as his wife a girl who has not attained puberty, is endowed with superior qualities and has a brother. He shall always select one who is fully qualified as regards family, the asterism under which she has been born, and learning and wisdom.'

VERSES VIII AND IX

Viṣṇu (24.12-16).—'Not one who is diseased or with excessive limbs; or with deficient limbs; nor one who is too pale, or too talkative.'

Yājñavalkya (1. 3).—' ''ne who is free from disease and has a brother.'

Laghu-Shātātapa (34).—[Reproduces Manu.]

Yama (Vīra-Saṁskāra, p. 731).—' Too hort, too tall, too thin, too fat, with tawny eyes, too pale,—such girls should not be accepted.'

Viṣṇu-purāṇa (Vīra-Saṁskāra, p. 731).—' The wise man shall not marry a girl who bears signs of a beard, who has a masculine appearance, whose voice is cracked, who speaks insinuatingly, whose voice is like the crow's, who looks on without winking, whose eyes are defective;—he shall not marry her whose thighs are hairy, whose ankles are high, in whose cheeks there are dimples;—he shall not marry a girl whose skin is rough, who is pale, who is diseased, or with red eyes, or with lean hands and feet,—or one who is dwarfish, or too tall, or one whose eye-brows are joined: nor one whose teeth have many holes, nor one with a frightful face.'

Āpastamba (Vīra-Saṁskāra, p. 532).—' One named after an asterism, or after a river, or after a tree is not commended; one should avoid one whose name contains the consonants *r* or *l* or *gh* or *jh* or *ḍh* or *dh* or *bh*.'

Yama (Vīra-Saṁskāra)—' In selecting a wife one should avoid one named after a Veda, or a river, or a mountain or a Gandharva, or an asterism, or a tree, or a creeper.'

VERSE X

Laghu-Āshvalāyana (15. 2).—'After due examination, he shall select a girl who is born of a good family, has a pleasing face, nice limbs, nice clothes and of agreeable looks, who has beautiful eyes and is handsome.'

Shātātapa (Vīra-Saṁskāra, p. 731).—' One shall select a girl who has the voice of the swan, complexion like the clouds and eyes of the tawny colour of honey.'

Āpastamba (Vīra-Saṁskāra).—'One shall marry a girl who has relations, good character, and auspicious marks, and who is free from disease.'

VERSE XI

Gautama (Parāsharamādhava, p. 474).—'According to some people the daughter becomes *appointed* by the mere intention of the father (to that effect) ; hence as there could always be a suspicion regarding this, one should not marry a girl who has no brother.'

Yājñavalkya (1. 53).—'One who has a brother and is free from disease, etc.'

Laghu-Shātātapa (36).—[Reproduces Manu].

Likhita (51)—[Reproduces Manu].

Āshvalāyana (Vīra-Saṁskāra, p. 534).—'One shall marry a girl who has her father, mother and brother and is endowed with all suitable qualities, etc., etc.'

VERSES XII AND XIII

Bodhāyana (1. 8. 2-5).—'For the Brāhmaṇa there are four wives, in the order of the castes ; for the Kṣattriya, there are three ; for the Vaishya, two ; for the Shūdra, one.'

Viṣṇu (24. 1-4).—[Same as above.]

Viṣṇu (Parāsharamādhava, p. 494).—'For the twice-born, the Shūdra wife can serve no spiritual purpose ; the only purpose she can serve is that of lust and hence she has been permitted only for one who is blinded by lust.'

Yājñavalkya (1. 57).—'In the order of the castes, there are three wives for the Brāhmaṇa, two for the Kṣattriya and for the Vaishya ; for the Shūdra, there is only the wife of the same caste.'

Vashiṣṭha (1. 24-25).—‘ In the order of the castes, there are three wives for the Brāhmaṇa, two for the Kṣattriya, one each for the Vaishya and the Shūdra ;—according to some people, the Shūdra girl may also be married, but without mantras.’

Pāraskara (1. 4. 8-11).—‘ For the Brāhmaṇa, there are three wives, in the order of the castes ;—two for the Kṣattriya ;—one for the Vaishya ;—for all, the Shūdra wife also, but without mantras.’

Yama (Vīra-Saṁskāra, p. 747).—‘ For all men the first alternative is to have a wife of the same caste as oneself.’

Yama (Vīra-Saṁskāra, p. 748).—‘In the order of the castes, the Brāhmaṇa may have four wives ; the Kṣattriya, three ; the Vaishya, two ; the Shūdra, only one, the Shūdra.’

Paiṭhīnasi (Vīra-Saṁskāra, p. 748).—‘ In the event of his not obtaining a girl of the same caste as himself, the Brāhmaṇa may beget a son on a Kṣattriya wife, or on a Vaishya wife, or according to some, on a Shūdra wife.’

Nārada (Vīra-Saṁskāra, p. 748).—‘ Apart from the Brāhmaṇa wife, there are three wives, in the descending order of the castes ; for the Shūdra girl, there are (apart from the Shūdra husband), three husbands in the ascending order of the castes ; for the Kṣattriya there are two wives, in addition to the one of his own caste ; for the Vaishya only one ; for the Vaishya girl there are two husbands and for the Kṣattriya, one only—in addition to that of her own caste.’

VERSES XIII-XIX

Vashiṣṭha (1. 27).—‘ By doing this, degradation of family is certain, and after death, fall from heaven.’

Vashiṣṭha (14. 5).—‘ The Devas eat not in the house of the Brāhmaṇa-husband of a Shūdra wife.’

Yājñavalkya (1. 56).—‘ The view that has been held, that

the Twice-born may take a Shūdra wife,—this I do not accept; because the man himself is born in his wife.'

Shaṅkha (4. 9).—'By the twice-born, the Shūdra girl shall not be made a wife, even in times of distress; there is no salvation for him as born of her. Those twice-born persons among whose Sapiṇḍa descendants, a Shūdra-born person comes in,—all become Shudras themselves, even though they may have attained heaven. For these reasons, he shall always avoid the taking of a Shūdra wife.'

Viṣṇu (26. 26).—(Reproduces Manu 15.)

„ (26. 25).—'For the twice-born person, a Shūdra wife can never serve any religious purpose; she may be taken sometimes only for the purpose of pleasure.'

Viṣṇu (46. 7).—(Reproduces Manu 18)

Bodhāyana (2. 1. 41).—'Begetting children on a Shūdra wife, etc., etc.......lead to degradation.'

Vṛddha Yama (3. 13).—'If the Brāhmaṇa, infatuated with pride, marries a low-caste wife, he commits the sin of Brāhmaṇa-killing day after day' [then it reproduces Manu 19].

Yama (Vīra-Saṁskāra, p. 750).—'If the Brāhmaṇa has intercourse with a Shūdra woman, he remains impure for three days; if he begets a child on her, he falls off from Brāhmaṇa-hood.'

Hārīta (Do.).—'The Brāhmaṇa having recourse to the Shūdra woman immediately goes downward; if he has a child by her, he becomes fallen.'

Hārīta (Do., p. 751).—'There is a doubt as to whether or not the Brāhmaṇa becomes degraded by begetting children on wives of lower castes. There can be no such in regard to Kṣattriya or Vaishya wives. But he who begets a child on the Shūdra certainly becomes degraded.'

Ushanas (Do., p. 751).—'There may be expiation for the wine-drinker, or even for the Brāhmaṇa-murderer; there is none for one who has begotten a child on a Shūdra wife .... Some people say that the Brāhmaṇa-husband of a Shūdra girl becomes

degraded; according to others, he does not become degraded, because of the assertion that the Brāhmaṇa may have four wives in due order of the four castes.'

Bhaviṣya-purāṇa (Do.).—' Atri became degraded by leading a Shūdra girl to the altar; Utathya became degraded by begetting a son on the Shūdra; Shaunaka became a Shūdra by having a grandson born from a Shūdra; similarly Bhṛgu and others also became degraded.'

Brahma-purāṇa (Do., p. 752).—'The Brāhmaṇa shall never marry the Kṣattriya, the Vaishya or the Shūdra girl; but after having married a Brāhmaṇa-girl, he may afterwards marry the others, but only under certain circumstances.'

Mahābhārata (Āshvamedhika-Parāsharamādhava, p. 495).—' When the semen falls into the womb of the Shūdra woman, it gives out a loud wail of grief saying "*I am fallen into an ordure-pit; this man, blinded by sinful lust, is casting me downwards, may he himself quickly fall down into the lowest state*;"—having thus cursed the man, it falls down.'

Mahābhārata (Anushāsana-Parāsharamādhava, p. 496).—' The good do not commend the begetting of children on a Shūdra wife; some people have declared that even for purposes of enjoyment, one shall not have recourse to a Shūdra girl.'

Smṛtyantara (Do., p. 496).—' The marrying of a girl of a different caste.........should be avoided during the Kali age.'

VERSES XX-XXI

Viṣṇu (24. 17-18).—' There are eight marriages;—Brāhma, Daiva, Ārṣa, Prājāpatya, Gāndharva, Āsura, Rākṣasa, and Paishācha.'

Bodhāyana (1. 11. 1).—' There are eight marriages.'

Vasiṣṭha (1. 28-29).—' There are six marriages,—Brāhma, Daiva, Ārṣa, Gāndharva, Kṣātra, and Mānusha.'

Shaṅkha (4. 2).—'Brāhma, Daiva, Ārṣa, Prājāpatya, Âsura, Gāndharva, Rākṣasa, and Paishāca, the lowest is the eighth.'

Nārada (Vīra-Saṁskāra, p. 846).—'Eight forms of marriage have been laid down as a sacrament for several castes: among these the Brāhma is the first, then comes the Prājāpatya, the Ārṣa, the Daiva, the Gāndharva, and the Āsura; then come the Rākṣasa and the Paishācha; the eighth is the lowest.'

Hārīta (Do.).—'There are eight marriages; Brāhma, Daiva, Gāndharva, Āsura, Rākṣasa, Paishācha, Mānuṣa and Kṣātra.'

Arthashāstra (Part II, p. 12).—'When the girl is adorned and given away, it is the Brāhma form of marriage;—when the pair perform religious rites together, it is the Prājāpatya; when a pair of cows is received in exchange, it is the Ārṣa; when the girl is given away to the Priest within the altar, it is the Daiva; that which is accomplished by mutual consent is the Gāndharva; when the giver receives a fee, it is the Āsura; when the girl is taken away by force, it is the Rākṣasa; when the girl is taken away while asleep, it is the Paishācha.'

Nārada (12. 38-53).—[38-39 as in the above-mentioned quotation from Vīramitrodaya; then]—'In the *Brāhma* form, a maiden decked with ornaments is given to the bridegroom, after he has been invited and honourably received by the father. When he has been received with the words—"Carry on your sacred duties together with her," it is called the *Prājāpatya* form. When the father receives from the bridegroom, a dress, a bull and a cow, it is called the *Ārṣa* form. When she is given before the altar, to a priest officiating at a sacrifice, it is called the *Daiva* form. The union of a willing maiden with her lover is the fifth form called *Gāndharva*. When a price is asked for the bride by her father and received by him, it is the form called *Āsura*. The *Rākṣasa* form is declared to consist of the forcible abduction of a maiden. Sexual intercourse with a woman during her sleep, or while

she is unconscious, constitutes the eighth form, the basest of all. Of these, the first four, beginning with the *Brāhma*, are declared to be lawful; the *Gāndharva* form is common to all castes; the three forms that come after it are unlawful. Besides the lawful wives, seven other kinds of wives are mentioned, who have been previously enjoyed by another man. Among those, the *Punarbhū* is of three kinds and the Svairiṇī of four kinds. A maiden, not actually deflowered, but only joined in wedlock to a former husband by the hand, is the first kind of *Punarbhū*. She is required to have the marriage-ceremony performed once more, with her second husband. One who, after having left her husband, and betaken herself to another man, returns to her husband, is called the second kind of *Punarbhū*. When a woman, on the failure of brothers-in-law, is delivered by her relations to a Sapiṇḍa of the same caste, she is called the third *Punarbhū*. When a woman, with or without children, goes to live with another man, through love, while her husband is alive, she is called the first *Svairiṇī*. When the woman, after the death of her husband, rejects her brother-in-law or other relations, and unites herself with a stranger, through love, she is called the second *Svairiṇī*. One who, having come from a foreign country, or having been purchased with money, or being oppressed with hunger or thirst, gives herself up to a man, saying " I am thine," is called the third *Svairiṇī*. When a woman, after having been given in marriage, by her elders, in accordance with the custom of her country, becomes forcibly united with another man, she is called the fourth *Svairiṇī*.'

VERSE XXII

Āpastamba (2. 12. 4).—' As the marriage so the offspring.'

Bodhāyana (1. 11. 17).—' It is well known that the offspring is in keeping with the form of marriage.'

VERSES XXIII-XXIV

Bodhāyana (1. 11. 10-14).—'Of these, four are commended for the Brāhmaṇa, of these the preceding being more commendable than the succeeding; and of the remaining four, the succeeding is more reprehensible than the preceding; of these again, the sixth and the seventh are in keeping with the character of the *Kṣattriya*,—and the fifth and the eighth for the Vaishya and the Shūdra; because Vaishyas and Shūdras have no restrictions regarding their wives.'

Shaṅkha (4.3).—'Among these the four mentioned first are lawful; the Gāndharva and the Rākṣasa are commended for the Kṣattriya.'

Gautama (4. 14, 15).—'The first four are lawful; six, according to some.'

Viṣṇu (24. 27, 28).—'Among these, the first four are lawful; the Gāndharva also, for Kṣattriyas.'

Āpastamba (2. 12. 3).—'Of these, the first three are commended, the preceding being more commendable than the succeeding.'

Mahābhārata (Ādi-parva, 73, 12).—'The Gāndharva and the Rākṣasa are lawful for the Kṣattriya.'

Mahābhārata (Vīra-Saṁskāra, p. 859).—'O Yudhiṣṭhira, for the good Brāhmaṇas, the Brāhma form is the lawful one.'

Nārada (Vīra-Saṁskāra, p. 859).—'The first four are commended for the Brāhmaṇa; the Gāndharva and the Rākṣasa for the Kṣattriya, the Āsura for the Vaishya, and the Shūdra; the last one has been condemned.'

Devala (Vīra-Saṁskāra, p. 860).—'The first four forms of marriage are lawful, and conducive to water-libations; being free from fees and fit for Brāhmaṇas, they save both families.'

Smṛtyantara (Parāsharamādhava, p. 487).—'The first four are commended for the Brāhmaṇa; the Gāndharva and the

Rākṣasa for the Kṣattriya, the Āsura for the Vaishya and for the Shūdra; the eighth one is entirely condemned.'

Samvarta (Parāsharamādhava, p. 487).—'If a good girl be unobtainable by any means, then she may be married even by theft, while she may be alone.'

Arthashāstra (Part II, p. 13).—'Of these the first four are righteous, as authorised by the Father; the remaining (which are unrighteous) may be authorised by the Father and the Mother (who accept the fees).'

VERSE XXV

Mahābhārata (Ādi-parva, 73.11).—[Reproduces Manu.]

Nārada (Vīra-Saṁskāra, p. 859).—'The last one has been condemned.'

Kashyapa (Parāsharamādhava, p. 488).—'The woman got by purchase is not called *Patnī*; she is not fit to participate in rites either to gods or to Pitṛs; Kashyapa has called her a *slave*.'

Devala (Parāsharamādhava, p. 488).—'The first four marriages are conducive to spiritual merit and help also in the water-offerings: that is, those in which no price is paid, and which alone are fit for the Brāhmaṇa; these save both families.'

VERSE XXVI

Mahābhārata (Ādi-parva, 73. 12-13).—'The Gāndharva and the Rākṣasa are lawful for the Kṣattriya: the two may be performed either separately or jointly.'

Bodhāyana (1. 11. 16).—'Some people commend the Gāndharva for all,—since it is accompanied by love.'

VERSE XXVII

Gautama (4. 6).—'One should give away his daughter, dressed and adorned, to a man who is endowed with learning,

character, good conduct, and relations;—this is the Brāhma form.'

Bodhāyana (1. 11. 2).—'The Brāhma form consists in giving the girl to a man who has kept the vows of the Religious Student seeking for wife, after having tested his learning and character.'

Āpastamba-Dharmasūtra (2. 11. 17).—'In the Brāhma form of marriage, one should find out all about the relations, the character, the learning and the health of the man and then give to him the girl after having adorned her to the best of his power, for the purpose of bearing children and for companionship.'

Vashiṣṭha (1.30).—'That is the form of marriage in which the father gives away the girl to a person desirous of having a wife, after having made to him an offering of water.'

Viṣṇu (24. 19).—'The Brāhma form consists in inviting the qualified man and giving the girl to him.'

Yājñavalkya (1. 58).—'When the girl, adorned to the best of one's power, is given to a man who has been invited for the purpose, it constitutes the Brāhma form of marriage; the son born of these marriages purifies twenty-one generations on both sides.'

Āshvalāyana-Gṛhyasūtra (1. 6. 15).—'Having adorned the girl one should give her away, preceded by the water-offering; the son born thereof purifies twelve future generations and twelve past generations on both sides.'

Devala (Vīra-Saṁskāra, p. 847).—'One should give away the girl, endowed with auspicious qualities, dressed and adorned, wearing new bangles, to a deserving man; this constitutes the Brāhma form of marriage.'

Saṁvarta (Vīra-Saṁskāra, p. 847).—'One should give away—by the Brāhma form of marriage—his daughter, endowed with good qualities, after having adorned her with excellent ornaments, to a suitable bridegroom.'

Vyāsa (Vīra-Saṁskāra, p. 847).—'One should give away

the girl, dressed and adorned, after going round the fire thrice and pronounced the name and *gotra*; this is the Brāhma form.'

Yama (Vīra-Saṁskāra, p. 848).—'The girl that is given away with water, they regard as *Brahmadeyā*.'

Hārīta (Vīra-Saṁskāra, p. 848).—'When one offers a pair of clothes to a man and gives his girl to him, without deprecating or discussing him, directing him to jointly carry on Dharma, this is the Brāhma form of marriage.'

Shaṅkha-Likhita (Vīra-Saṁskāra, p. 848).—'When one gives to a man of his own caste, who is well known to him, the girl who has not reached puberty,—this is the Brāhma marriage.'

Paiṭhīnasi (Vīra-Saṁskāra, p. 848).—'One should give away the girl adorned with gold, before she has reached puberty.'

Brahmapurāṇa (Vīra-Saṁskāra, p. 848).—'To a qualified bridegroom, you give the girl, with proper faith and confidence, after having adorned her to the best of your power and endowed her with wealth.'

VERSE XXVIII

Gautama (4. 4).—'The Daiva consists in giving the girl to the Priest within the sacrificial altar.'

Bodhāyana (1. 11. 5).—'At the time that the sacrificial fees are being given, if the girl is given to the Priest within the sacrificial altar,—this the Daiva.'

Āpastamba Dharmasūtra (2. 11. 19).—'In the Daiva form, the girl is to be given to the Priest, in course of the sacrificial performance.'

Vashiṣṭha (1. 31).—'In course of a sacrificial performance, if one gives his girl, after having decked her, to the Priest carrying on his sacrificial duties,—this they call the Daiva marriage.'

Viṣṇu (24-20).—'The Daiva is that offered to the Priest engaged in a sacrifice.'

Āpastamba-Gṛhyasūtra (1. 6. 2).—'When a sacrifice is being performed, if one gives the girl duly decked to the Priest therein engaged, this is called the Daiva marriage; the son born thereof purifies ten past and ten future generations on both sides.'

Devala (Vīra-Saṁskāra, p. 849).—'When one brings into the sacrificial altar the girl decked in gold and gives her to the Priest, this is the marriage called *Daiva*.'

Yama (Vīra-Saṁskāra, 849).—'The marriage of the Priest is called *Daiva*.'

Hārīta (Vīra-Saṁskāra, 849).—'When the girl is given within the altar, to the bridegroom after having presented to him a pair (of cow and bull), this is the *Daiva* marriage.'

VERSE XXIX

Gautama (4. 8).—'In the *Ārṣa* form the bridegroom should present to the bride's guardian a pair of cow and bull.'

Bodhāyana (1. 11).—'After having made the first two offerings of fried grains, the bridegroom should present a pair of cow and bull to the bride's guardian and then marry her; this is the *Ārṣa* form.'

Āpastamba-Dharmasūtra (2. 11. 18).—'In the Ārṣa form, two pairs of cow and bull should be given to the bride's father.'

Vashiṣṭha (1. 32).—'The Ārṣa is accomplished by means of a pair of cow and bull.'

Viṣṇu (2. 4. 21).—'The Ārṣa is accomplished by the acceptance of a pair of cow and bull.'

Yājñavalkya (1. 59).—'By accepting a pair of cows, it is the Ārṣa.'

Āshvalāyana-Gṛhyasūtra (1. 6. 4).—'If one marries the girl after presenting a pair of cow and bull, it is the *Ārṣa*

marriage : it purifies seven future and seven past generations on both sides.'

Devala (Vīra-Saṁskāra, p. 851).—' That wherein there is giving away of the girl, along with a pair of cow and bull, to a bridegroom, praiseworthy and not belonging to the same *gotra*,—this they know as the *Ārṣa* marriage.'

Shaṅkha-Likhita (Do.).— ' The Ārṣa is accomplished by means of a pair of cow and bull, or of a pair of clothes; but in every case ornaments and dowry should be given.'

VERSE XXX

Gautama (4. 7).—' The Prājāpatya consists in merely bringing them together, with the exhortation—*may you together perform your duty*.'

Bodhāyana (1. 11. 3).—' Having dressed and adorned her, if she is given away, with the exhortation, *may this girl co-operate with you in the performance of duty*,—this constitutes the Prājāpatya form. '

Viṣṇu (24. 22).—' The Prājāpatya form consists in the giving away of the girl when she has been asked for.'

Yājñavalkya (1. 60).—' When a girl is given to a man who has asked for her, with the words—*may she co-operate with you in the performance of duty*—this is the Prājāpatya form, and the son born of this purifies six generations on each side along with the giver himself.'

Āshvalāyana-Gṛhyasūtra (1. 6. 1. 3.).—' The Prājāpatya is accompanied by the exhortation—*may you both co-operate in the performance of duty*; this purifies eight past and eight future generations on both sides.'

Devala (Vīra-Saṁskāra, p. 851).—' When the girl is decked and given away on the clearly expressed understanding that the couple is to co-operate in the performance of duty,—this is the Prājāpatya marriage.'

VERSE XXXI

Gautama (4. 11).—'When the acquiescence of the bride's guardians is secured by means of wealth, it is the Āsura form.'

Bodhāyana (1. 11. 7).—'It is the Āsura which is performed after satisfying with wealth (the girl and her guardians).'

Āpastamba-Dharmasūtra (2. 12. 1).—'When one takes away the bride after having given as much wealth as he can, it is the Āsura form.'

Vashiṣṭha (1. 35).—'When one obtains a girl who has been purchased with wealth after staking, it is the Mānuṣa form.' [Mānuṣa is another name for 'Āsura,' says the Vīramitrodaya Saṁskāra, p. 853.]

Viṣṇu (24. 24).—'Marriage by purchase is Āsura.'

Yājñavalkya (1. 61).—'The Āsura is that which is brought about by the acceptance of wealth.'

Āshvalāyana-Gṛhyasūtra (16. 1. 6.).—'When one marries a girl after having satisfied her with wealth, it is the Āsura form.'

Paiṭhīnasi (Vīra-Saṁskāra, p. 853).—'When the parents give away the girl, selling her for a fee, it is the Āsura form.'

Hārīta (Do.).—'When the girl is given away to a man who is suspected, by other people, of hypocrisy and deceit,—it is the Āsura form.'

VERSE XXXII

Gautama (4. 10).—'When the girl loves a man and herself becomes united to him, it is the Gāndharva form.'

Bodhāyana (1. 11. 6).—'The Gāndharva consists in the mutual union of the loving bride and the loving bridegroom.'

Āpāstamba-Dharmasūtra (2. 11. 20).—'When the couple become united through mutual love, it is the Gāndharva.'

Vashiṣṭha (1. 33).—'It is the Gāndharva when the man loving the girl who loves himself, and is similar to himself, marries her.'

Viṣṇu (24. 23).—'When the couple in love with one another, become united, independently of the parents,—it is the Gāndharva.'

Yājñavalkya (1. 61).—'The Gāndharva is accomplished by mutual agreement.'

Āshvalāyana-Gṛhyasūtra (1. 6. 1. 5).—'It is Gāndharva when the man marries the girl after coming to a mutual agreement.'

Devala (Vīra-Saṁskāra, p. 855).—'When in a sacred place, the man and the woman become united by mutual agreement, through love, it is the fifth form of marriage, the Gāndharva.'

Hārīta (Do., p. 856).—'When the girl herself selects the bridegroom, it is Gāndharva.'

VERSE XXXIII

Gautama (4. 12).—'When there is taking away by force, it is the Rākṣasa.'

Bodhāyana (1. 11. 8).—(Same as above.)

Āpastamba-Dharmasūtra (2. 12. 2).—'When the girl is taken away after attacking her guardians, it is the Rākṣasa.'

Vashiṣṭha (1. 34).—'When they suddenly attack with force and take away the girl, it is the *Kṣātra* form of marriage.'

Viṣṇu (24. 24).—'Taking away by fighting constitutes the Rākṣasa.'

Yājñavalkya (1. 61).—'It becomes the Rākṣasa, if there is taking away by fight.'

Āshvalāyana-Gṛhyasūtra (6.15).—'When one wrests the crying girl from her crying guardians after having killed and maimed them, it is the Rākṣasa.'

Hārīta (Vīra-Saṁskāra, p. 856).—' It is the Rākṣasa form of marriage when, with the king's support, the girl is obtained by attacking and chastising her guardians.'

Harīta (Vīra-Saṁskāra, p. 857).—' It is the *Kṣātra* form when the decked girl is won in battle.'

Devala (Vīra-Saṁskāra, p. 857).—' If the girl is taken away by force, it is Rākṣasa, the seventh form of marriage, based upon bravery.'

VERSE XXXIV

Gautama (4.13).—' When there is intercourse without the girl's knowledge it is the Paishācha form.'

Bodhāyana (1.11.9).—' When one marries a girl while she is asleep, or unconscious, or mad, it is the Paishācha.'

Viṣṇu (24.26).—' It is Paishācha when one approaches a girl while she is asleep or unconscious.'

Yājñavalkya (1.61).—' It is Paishācha when the girl is won by stratagem.'

Āshvalāyana-Gṛhyasūtra (1.6.6).—' The carrying away of girls, asleep or unconscious, constitutes the Paishācha.'

Devala (Vīra-Saṁskāra, p. 858).—' The carrying away of a girl who is asleep, unconscious or mad, or in distress,—is the Paishācha, the eighth form of marriage, based upon want of care.'

Hārīta (Vīra-Saṁskāra, p. 858).—' It is the Paishācha form when the girl is won by the employment of women, drinks, wine, and presents.'

VERSE XXXVII

Gautama (4.29.33).—' The good sons purify; the son born of a wife married by the Brāhma form purifies ten past and ten future generations, along with oneself.'

Viṣṇu (24.29).—' The son of a wife married by the Brāhma form purifies twenty-one generations.'

Yājñavalkya (1.58).—'The son born of this marriage purifies twenty-one generations.'

Āshvalāyana-Gṛhyasūtra (16.1.1).—'The son born thereof purifies twelve past and twelve future generations on both sides.'

Shaunaka (Vīra-Saṁskāra, p. 863).—'When a girl has been given away in the Brāhma form of marriage, the son born of her purifies twelve past and twelve future generations both on his maternal and his paternal sides.'

VERSE XXXVIII

Gautama (4.29-32).—'Three generations are purified by the *Ārṣa*, ten by the *Daiva*, and ten by the Prājāpatya.'

Viṣṇu (24.30-32).—'The son of the wife married in the *Daiva* form purifies fourteen generations; that of one married in the Ārṣa form, seven; that of one married in the Prājāpatya form, four.'

Yājñavalkya (1.59-60).—'The son born of the first (*i.e.*, Daiva) form of marriage purifies fourteen generations, and that born of the second, Ārṣa form, six; that born of the Prājāpatya purifies six generations, along with oneself.'

Āshvalāyana-Gṛhyasūtra (16.1).—'The Daiva purifies ten past and ten future generations on both sides; the Prājāpatya purifies eight past and eight future generations on both sides; the Ārṣa purifies seven past and seven future generations on both sides.'

Shaunaka (Vīra-Saṁskāra, pp. 863 and 864).—'The son born of a girl married by the Daiva form purifies ten past and ten future generations on the father'sand on the mother's side. The son born of the girl married by the Ārṣa form purifies seven past and seven future generations on the father's and on the mother's side. The son born of the girl married by the Prājāpatya form purifies eight past and eight future generations on both sides.'

Shaṅkha-Likhita (Vīra-Saṁskāra, p. 865).—'The Prājāpatya-born purifies seven generations below and seven above, and also oneself; the Ārṣa-born, five; and the Daiva-born, three.'

VERSES XXXIX-XLII

Viṣṇu (24.34-37).—'He who gives his girl in marriage by the Brāhma form goes to the regions of Brahman; by the Daiva, to Heaven; by the Ārṣa, to the regions of Viṣṇu; by the Prājāpatya, to the regions of the gods; and by the *Gāndharva* form, one goes to the region of the Gandharvas.'

Bodhāyana (1.11.17).—'It is well known that as the marriage-forms, so the offspring.'

Āpastamba-Dharmasūtra (2.12.4).—'To the extent that the form of marriage is the right one, to that same extent is the offspring born thereof of the right kind.'

Yama (Vīra-Saṁskāra, p. 865).—[Reproduces the words of Manu.]

Dakṣa (Vīra-Saṁskāra, p. 866).—'The reward accruing from the marrying of a girl by the right form is double in the case of her being given to a Brāhmaṇa; a hundred-thousand-fold in that of her being given to a learned Brāhmaṇa; and endless in that of her being given to a thoroughly learned Brāhmaṇa.'

VERSE XLIII

Viṣṇu (24.4).—'In the marriage of a girl of the same caste as himself, the hand has to be held.'

Yājñavalkya (1.62).—'In the case of girls of the same caste as the bridegroom, the hand is to be held.'

VERSE XLIV

Viṣṇu (24.6-8).—'In the marriage of girls of different castes, the Kṣattriya maiden should hold an arrow; the Vaishya

maiden, a goad; and the Shūdra maiden, the hem of the garment.'

Yājñavalkya (1.62).—'The Kṣattriya maiden should hold the arrow; and Vaishya maiden the goad, when they are being married to the Brāhmaṇa.'

Shaṅkha (Parāsharamādhava, p. 496).—'The Kṣattriya girl holds an arrow; the Vaishya girl holds a goad; the Shūdra girl, the hem of the garment; the Brāhmaṇa should hold the hand of the girl of the same caste as himself.'

Paiṭhīnasi (Parāsharamādhava, p. 496).—'The Brāhmaṇa should hold the hand including the thumb; the Kṣattriya girl should hold an arrow, the Vaishya girl, a goad; and the Shūdra girl, the hem of the garment.'

VERSES XLV-L

Gautama (5.1-2).—'He shall approach her during the season; or on all days except those that have been prohibited.'

Āpastamba-Dharmasūtra (2.1.15, 18).—'By approaching his wife during the seasons, one maintains one's vows; even during the intervening days, he should approach only his wife.'

Vashiṣṭha (12.18).—'He should have intercourse only with his wife, during her seasons, except the forbidden days.'

Viṣṇu (69.1).—'He shall not approach his wife on the eighth, fourteenth and fifteenth days of the fortnight.'

Yājñavalkya (1.79-81).—'Sixteen are the *nights of season* for women; during this season, he shall lie with her on the even nights, avoiding the first four nights; acting thus, he would be as good as a Religious Student. In approaching his wife, he shall avoid the asterisms of Maghā and Mūla. Or, he may approach her according to his desire, always bearing in mind what is good for women; he should ever remain devoted to his own wife.'

Pāraskara Gṛhyasūtra (1.11. 7-8).—'Having married her, he should go to her during her seasons; or whenever they desire.'

Hārīta (Vira-Āhnika, p. 559).—'After she has bathed on the fourth day, he shall approach her on the even nights.'

Ātharvaṇa Shruti (Parāsharamādhava, p. 497).—'Those who have recourse to sexual intercourse during the day, pour out their life-breath; if one has intercourse during the night, it is as good as celibacy.'

Shaṅkha-Likhita (Parāsharamādhava, p. 497).—'Even during the period, one shall not have intercourse during the day.'

Devala (Parāsharamādhava, p. 498).—'If a man, when healthy, does not approach his wife during the period, he incurs the sin of killing the embryo.'

Bodhāyana (Parāsharamādhava, p. 498).—'If a man approaches not his wife during the period, for three years, he incurs the sin of killing the embryo. He who approaches not his wife during the period, and who approaches her apart from the period, the sin of both is equal, as also that of the man who throws out his semen unnaturally.'

Bṛhaspati (Parāsharamādhava, p. 499).—'Excess of woman's seed makes the progeny female, excess of man's seed makes the progeny male; therefore for increasing his seed, the man shall eat oily and delicious food.'

VERSE LI

Bodhāyana (1.11.21).—'Those persons who, deluded by greed, give away their daughters for a consideration, are soul-sellers, sinful and grave sinners, and up to their seventh generation, they fall into hell.'

Āpastamba Dharmasūtra (2.13.11).—'In connection with marriage, a gift to the girl's guardian has been prescribed with a view to securing a special end, and for a righteous

purpose; therefore one should present to the girl's guardian a chariot and a hundred cows; which present joins the couple in wedlock; the applying of the name *selling* to such giving of the girl is a mere declamation; because the acceptance of the present is for a righteous purpose.'

VERSE LII

Āpastamba-Smṛti (9.27).—[Reproduces Manu's words, only substituting '*svarṇam yānāni*' for '*nārīyānāni*.']

VERSE LIII

Mahābhārata (13.80. 20-21).—[Reproduces Manu's words and adds]—'though this has been done by some persons, yet it is not the Eternal Law; because such action is found, in many cases, to be due to greed.'

Vashiṣṭha (1.36).—'Therefore, when the present of a chariot and a hundred cows is made, it is known as *selling*.'

Apastamba-Dharmasūtra (2.13.11).—[See under verse 51.]

Mahābhārata (13.45.20).—(Same as Manu.)

VERSE LIV

Mahābhārata (Anushā. 81.1-2; also 13.46.1-2).—'People learned in ancient lore quote the words of Prāchētasa to the effect that in cases where the relations do not appropriate anything for themselves, it is not *selling*, it is only a method of honouring the girls, and as such, entirely harmless and righteous; the whole of the present received should be made over to the girl.'

VERSE LV

Yājñavalkya (1-82).—'Women should be honoured with ornaments, clothes and food, by their husbands, brothers,

fathers, parental relations, mothers-in-law, fathers-in-law, brothers-in-law and maternal relations.'

Mahābhārata (Anushā.) (also 13.46.3).—'Women should be honoured and fondled by their fathers, brothers, fathers-in-law and brothers-in-law—if these are desirous of their own welfare.'

VERSE LVI

Mahābhārata (Anushā. 46.5-6).—'O king, women should be always honoured and fondled; where women are honoured, there the gods rejoice; where they are not honoured, there all rites are fruitless.'

VERSE LVII

Mahābhārata (Anushā. 46.6).—'Where the ladies are aggrieved, that family becomes doomed.'

VERSE LVIII

Mahābhārata (Anushā. 46.7).—'Houses cursed by women are as if struck down by malignant spirits; such houses neither shine nor prosper; and they are devoid of all prosperity—O king.'

VERSE LIX

Mahābhārata (Anushā. 46.15).—'The women are like the Goddess of Wealth: they should be respected by the man desiring his own welfare; when loved and fondled, woman becomes the veritable Goddess of Prosperity.'

VERSE LXI

Mahābhārata (Anushā. 46.4).—[Reproduces Manu.]

Mahābhārata (Anushā. 46.4).—[See the whole of Adh. 46 of Anushāsana Parva.]

VERSE LXIII

Bodhāyana (1.5.82).—'By the omission of sacrifice and of marriage, and by the rejection of Veda, the family ceases to be a family; also by the ill-treating of the Brāhmaṇa.'

VERSES LXIV-LXVI

Bodhāyana (1.5.84).—'Through cows, houses and conveyances, through agriculture and through serving the king, families cease to be families; as also those that are devoid of the Veda; those families on the other hand that are rich in the Veda,—even though possessed of little wealth, come to be numbered among families and acquire great fame.'

VERSE LXVII

Gautama (5. 7-9).—'The installation of Fire begins either with marriage or with succession to property; in that are the Gṛhya-rites to be performed; as also the sacrifices to Gods, Pitṛs and Men, and also Vedic Study.'

Yājñavalkya (1. 97).—'The Householder should every day perform the Smārta-rites in the marriage-fire, or in the fire installed at the time of succession to property; and the Shrauta rites are to be performed in the Shrauta Fire.'

Viṣṇu (59. 1-3).—'The Householder shall perform the Pākayajñas in the Marriage-Fire; also the Agnihotra, both morning and evening; he shall also pour libations to the Gods.'

Bodhāyana (2. 2. 75).—'The installation of Fire begins with marriage; in that should the rites be performed till such time as the regular Laying of the Fire.'

Shātātapa (Vīra-Āhnika, p. 393).—'The Vaishvadeva offering may be made either in the ordinary fire or in the Vedic fire.'

Aṅgiras (Vira-Āhnika, p. 393).—'Homa is prescribed as to be done in that fire in which one cooks his food.'

Vyāsa (Vīra-Āhnika, p. 393).—'All the Pākayajñas are to be offered in the Marriage Fire.'

Kāmandaka (2. 25-26).—'The duties of a Householder are to perform the Agnihotra, to live by the prescribed professions and to avoid sexual intercourse on the Parvas. The duties of those who have married and settled down are—to worship gods, pitṛs and guests, to show mercy to the poor and the distressed and to live according to *Shruti* and *Smṛti*.'

VERSE LXVIII

Viṣṇu (59. 19).—'Mortar and pestle, Grinding stone, Hearth, Water-jar, Household Implements;—these are the five slaughter-houses for the Householder.'

Hārīta (Vīra-Āhnika, p. 389).—'We are going to describe the *Sūnās* or slaughterings—by which is meant *that which destroys living beings*; these are of five kinds: The first *slaughtering* is done by people hurriedly entering water, by swimming, splashing, throwing about of water, catching of impurities, and moving in water; (2) the second they do by hurriedly walking in darkness or in dim light, or by trampling (upon insects); (3) the third they do by striking, collecting, capturing, grinding, tearing and so forth; (4) the fourth they do by attacking, rubbing, pounding and so forth; (5) the fifth by firing, heating, sweating, frying, cooking and so forth. These are the five *slaughterings*, the source of sin, which people do day by day.'

VERSE LXIX

Viṣṇu (59. 20).—'For the expiation of these, one should offer the sacrifices to Veda, Gods, Bhūtas, Pitṛs and Men.'

Hārīta (Vīra-Āhnika, p. 389).—'The Religious Students shake off the sins of three slaughterings by attending upon the

Fire and upon the Teacher, and by Vedic Study; the Householders and the Recluses shake off the five by means of the five Pākayajñas; the Renunciates shake off two by pure knowledge and by Meditation; there is no shaking off of the slaughtering caused by the teeth.'

Samvarta (Vīra-Āhnika, p. 387).—'During the fifth part of the day, he shall make offerings to Gods, Pitṛs, Men and Insects.'

Samvarta (Vīra-Āhnika, p. 388).—'Day after day the twice-born shall perform the five great sacrifices; he shall never omit them.'

Vyāsa (Vīra-Āhnika, p. 388).—'Even in times of dire distress, he shall not omit the Pākayajñas.'

Jābāli (Vīra-Āhnika, p. 388).—'Daily he should perform the worshipping of Gods and Pitṛs, and offerings should be made to Men also.'

Devala (Vīra-Āhnika, p. 388).—'Having set up the Fire, he shall honour Gods, Pitṛs, Sages, Guests and other strangers who come to him.'

VERSE LXX

Gautama (5. 3, 4, 9).—'He should be the worshipper of Gods, Pitṛs, Men, Sages and Elementals; he should study the Veda every day; sacrifice to Gods, sacrifice to Pitṛs, and sacrifice to Men; and also Vedic Study.'

Bodhāyana (2. 6. 1-6).—'These are the Five Great Sacrifices, these also are the Great Sacrificial Sessions: Sacrifice to Gods, Sacrifice to Pitṛs, Sacrifice to Elementals, Sacrifice to Men, Sacrifice to the Veda; day after day, he shall offer Svāhā, ending with the supplying of fuel,—in this manner does he accomplish the sacrifice to gods; day after day, he shall offer Svadhā, ending with the water-offering,—in this manner he accomplishes the sacrifice to Pitṛs; day after day, he shall bow down to the Elementals, ending with the offering of flowers,—in this manner he accomplishes the Sacrifice to

the Elements; day after day, he shall offer food to Brāhmaṇas, ending with the offering of roots, fruits and vegetables,—in this manner he accomplishes the Sacrifice of Men; day after day he shall carry on Vedic Study, ending with the Praṇava,—in this manner he accomplishes the sacrifice to the Veda.'

Devala (Vīra-Āhnika, p. 388).—'He shall honour the Gods, the Pitṛs and the Sages, respectively with the Havya, the Kavya and the Svādhyāya; *Havya* standing for what is offered into the Fire, with *Svāhā*, which appeases the Gods,—*Svadhā* being what is offered to the Pitṛs, which pleases the Pitṛs,—*Svādhyāya* being the reading that starts with *om*, which sacrifices to the sages.'

Viṣṇu (59. 20-25).—'For the expiation of the sins, he shall perform the Sacrifices to the Veda, the Gods, the Pitṛs, the Elementals and the Men; Vedic Study constitutes the *Sacrifice to the Veda*;—Homa is the *Sacrifice to the Gods*;—Water-libations to forefathers is the *Sacrifice to the Pitṛs*;—the making of Bali-offerings constitute the *Sacrifice to the Elementals*;—the honouring of guests constitutes the *Sacrifice to Men.*'

Yājñavalkya (1. 102).—'Bali, Svadhā, Homa, Svādhyāya and Atithi-satkāra are the great sacrifices to Elementals, Pitṛs, Gods, Veda and Men.'

Āshvalāyana-Gṛhyasūtra (3. 1-2).—'Now follow the Five Great Sacrifices:—Sacrifice to Gods, Sacrifice to Elementals, Sacrifice to Veda, Sacrifice to Pitṛs and Sacrifice to Men; the offerings made into the Fire constitute the *Sacrifice to Gods*, the *bali-offerings* constitute the *Sacrifice to Elementals*; the offerings made to Pitṛs constitutes the *Sacrifice to Pitṛs*; the studying of the Veda constitutes the *Sacrifice to Veda*; the offerings to Men constitute the *Sacrifice to Men.*'

Chhandogaparishiṣṭa (Vīra-Āhnika, p. 390).—'The *Great Sacrifices* should be understood to be those sacrifices that are offered to Gods, Elementals, Pitṛs, Vedas and Men, in due order; the teaching of Veda is the *Sacrifice to Vedas*, the

water-offerings to forefathers is the *Sacrifice to Pitṛs*, the offering of Homa is the *Sacrifice to Gods*, the offering of *Bali* is the Sacrifice to Elementals, the honouring of Guests is the *Sacrifice to Men*; or the *Sacrifice to Pitṛs* may consist of *Shrāddha* or of offerings made to forefathers.'

Shātātapa (Vīra-Āhnika, p. 391).—' He shall perform, in due order, the Sacrifice to Elementals, the daily Shrāddha and the honouring of guests, as also Vedic Study.'

Jābāla (Vīra-Āhnika, p. 393).—' Of the Great Sacrifices, the first is accomplished by the water-libation; the Sacrifice to Gods is accomplished by making offerings into Fire with the Sāvitrī-mantra, and the Sacrifice to Elementals, by the Bali-offering; the Sacrifice to Veda, by repeating Vedic texts; and the Sacrifice to Men, by the honouring of guests.'

VERSES LXXI-LXXII

Viṣṇu (9. 26).—[After reproducing Manu 72]—' Attending upon the three Purposes, constant giving of food, worship of the Gods and the Brāhmaṇas, studying of the Veda, satisfying the Pitṛs,—by doing all these, the householder reaches the position of Indra.'

Shruti (Aparārka, p. 146).—' He who eats alone is wholly sinful.'

Yājñavalkya (1. 105).—' The couple should eat what is left after the feeding of children, young girls, old persons, the pregnant woman, the sick and the maidens, as also the guests and dependants.'

VERSES LXXIII AND LXXIV

Pāraskara-Gṛhyasūtra (1.4.1).—' There are four Pākayajñas —Huta, Ahuta, Prahuta, and Prāshita.'

Āshvalāyana-Gṛhyasūtra (1.1.3).—' The *Huta* are those offered into the fire; those not offered into the fire are the

Prahuta; and the feeding of Brāhmaṇas constitutes the *Brahmaṇi-huta*.'

VERSE LXXV

Ashvalāyana-Gṛhyasūtra (3.2.3).—' Going out of the village, either towards the east or the north,............one should study the Veda.'

VERSE LXXVIII

Dakṣa (Vīra-Āhnika, p. 456).—' Because gods, men and animals are supported by the householder, therefore is the householder the best of all. The householder has been described as the source of the other three stages; whenever he suffers, the other three suffer with him;... ..for this reason, the householder is to be guarded with due effort, and should be honoured and worshipped by the king, as also by the other three.'

Bṛhaspati (Do., p. 457).—' In as much as it is from the householder that proceed the birth, growth and maintenance of all the life-stages,—he has been declared to be superior.'

Vashiṣṭha (8.14.16).—' It is the householder alone who offers sacrifices; it is he alone who performs austerities; among all the life-stages, that of the householder is the best; just as all rivers and rivulets find their final rest in the ocean, so do persons in the various stages of life find their haven in the householder; just as all living beings keep alive under the protection of their mother, so do they also live under the protection of the householder.'

Viṣṇu (59.27.29).—' The religious student, the renunciate and the recluse, all these derive their living from the householders... ...It is the householder alone who performs sacrifices; he alone performs austerities; he alone makes gifts; hence is the householder the highest of all. Sages, Pitṛs and Gods

Elementals and Guests have expectations from householders; hence alone is the householder the highest of all.'

Gautama (3.1).—'Of these, the householder is the source; the others being unproductive.'

Bodhāyana (2.6.29).—'The teachers have held to a single life-stage; the others being unproductive.'

VERSE LXXX

Bodhāyana (2.6.35).—'When he is born, the Brāhmaṇa is beset with three debts; he repays that to the sages, by means of religious studentship, that to the gods, by means of sacrifice, that to the Pitṛs, by means of offspring. There are innumerable debt-contracts; the three Vedas, religious studentship, begetting of children, shrāddha, austerity, and sacrifices,—one who performs all this, from him passes off all impurity.'

Viṣṇu (59.29).—[Reproduces Manu.]

VERSE LXXXI

Yājñavalkya (1.103).—'Out of the remnant of what has been offered to the gods, one should make offerings to the Elementals, and also offer food on the ground for Chaṇḍālas and birds.'

VERSE LXXXIII

Viṣṇu-Smṛti (95.65.66).—'May some such person be born in our family, as would make to us offerings of water out of deep rivers, specially those whose water is cool! May some excellent man be born in our family who, with mind composed, would offer Shrāddha to us at Gayā, under the banyan tree!'

Yājñavalkya (1.104).—'Daily should food and water be offered to Pitṛs and Men; one should constantly carry on Vedic study; he shall not cook food for himself alone.'

Mahābhārata (13.97.8).—(Reproduces Manu 82.)

Vashiṣṭha (11.2.4).—'Or he may feed a single Brāhmaṇa fully learned in the Veda, endowed with learning and character, and free from all evil characteristics.'

Vashiṣṭha (Vīra-Āhnika, p. 430).—'Having made the offering to the Vedic Scholar, and to the Religious Student, he shall make it to the Pitṛs, and then feed the guests.'

Chhandogapariśhiṣṭa (Do., p. 431).—'For the fulfilment of the offering to the Pitṛs, he may feed at least one Brāhmaṇa; ......if there is no one present to be fed, or if there is not sufficient food left, he shall take up as much food as there may be and offer it daily to Pitṛs and Men.'

Ādi-purāṇa (Do.).—'In honour of all the six Pitṛs, he may feed at least one Brāhmaṇa every day.'

Mārkaṇḍeya-purāṇa (Do., p. 432).—'Every day, one shall offer shrāddha, either with food or with water; and in honour of the Pitṛs, he shall feed several Brāhmaṇas, or a single one.'

Yogi-Yājñavalkya (Do.).—'Every day one shall offer shrāddha to the Pitṛs, either with food or with water.'

Vyāsa (Do., p. 433).—'At the daily shrāddha, the Vishvēdevas are to be omitted.'

Bhaviṣya-purāṇa (Do.).—'At the daily shrāddha, there is to be no offering to the gods.'

Purāṇa (Do.).—'That which is called the daily shrāddha is observed as being devoid of the offering to the gods; it is offered to only six ancestors, and there is to be no offering of balls or the sacrificial fee.'

Laghu-Hārīta (Aparārka, p. 145).—'At the daily shrāddha, there is to be no offering to the gods, also no water-offering or ball-offering.'

Matsya-purāṇa (Aparārka, p. 145).—'The daily shrāddha I am going to describe as without the water-offering or the invocation, and also without the offering to gods.'

Kātyāyana (Aparāka, p. 145).—'For the accomplishment of the Pitṛyajña, one shall feed at least one Brāhmaṇa, without making any offering to the gods. If there is no Brāhmaṇa

available, a small quantity of food should be taken out and offered to Pitṛs and Men.'

Prachetas (Aparārka, p. 146).—'The daily offering is not to be made into fire; there is to be no invocation, nor dismissal.'

Nārāyaṇa (Aparārka, p. 146).—'Having invited one or several shrotriyas, making them sit facing the east ..... he shall offer him water and seat; and also water for washing, after he has eaten the food offered to him to the best of one's capacity.'

VERSES LXXXIV-XCIII

Āpastamba-Dharmasūtra (2. 3. 12).—'For the householder, the oblations of food and the Bali-offerings are conducive to Heaven and to prosperity.'

Viṣṇu Smṛti (67-1).—'Then with the remnant of the food, he shall make the Bali-offerings; over the east, to Agni..... on the pillar to Shrī, to Hiraṇyakeshī and to the Trees; at the door-way, to Dharma and Adharma and to Death; to Varuṇa, near the water-pot; to Viṣṇu, on the mortar; to the Maruts, on the stone-slab; at the adjoining room, to King Vaishravaṇa and to the elementals; over the eastern half, to Indra and to Indrapuruṣas; over the southern half, to Yama and to Yamapuruṣas; over the western half, to Varuṇa and to Varuṇapuruṣas; over the northern half, to Soma and to Somapuruṣas; over the centre, to Brahman and to Brahmapuruṣas; upwards, to Ākāsha; over the altar, to the diurnal elementals; and in the evening, to the nocturnal elementals. For crows, dogs and Chaṇḍālas, the food shall be offered on the ground.'

Āshvalāyana-Gṛhyasūtra (1. 2. 1, 2).—'Morning and evening, he shall offer oblations of cooked food; to the deities of the Agnihotra, to Soma, to Vanaspati, to Agni-Soma, to Indra-Agni, to Dyauḥ-Pṛthivī, to Dhanvantari, to Indra, to Vishvedevas, and to Brahman.'

Pāraskara (2. 9. 1. 12).—‘ Out of the food dedicated to the Vishvedevas, he shall offer oblations with *svāhā* to Brahman, to Prajāpati, to the Gṛhyās, to Kashyapa, to Anumati, to Bhūtagṛhas, to Parjanya, to Apas, to Pṛthivī, to Dhātṛ, to Vidhātṛ ; to Vāyu and to the Quarters, towards each quarter ; three oblations in the centre to Brahman, to Antarikṣa and to Sūrya ; to the north of these, to all-gods and all-elementals ; to Uṣas and to the Lord of the elementals ; on the South, to the Pitṛs ;.........and at the end he should offer to the Brāhmaṇas ; and it should be distributed in the right proportion, among beggars and guests.’

Gautama (5. 11-16).—‘ Homa-oblations should be offered into the fire, to Agni, to Dhanvantari, to Vishvedevas, to Prajāpati and to Sviṣṭakṛt ; to the presiding deity of each of the quarters, towards each quarter ; on the doorway, to the Maruts ; entering the room, to the household deities : over the centre, to Brahman ; on the water-jar, to Apas ; in the sky, to Ākāsha ; in the evening, to the night-walkers.’

Āpastamba-Dharmasūtra (2. 3. 17-23 ; and 2. 4. 1-8).—‘ In the making of the Bali-offerings, each spot should be swept and washed with water ; and on each one of these spots food should be served ;...... at the bedstead with the Kāma-mantra ; at the door-step, with the Antarikṣa-mantra ;.........towards the south, with the Pitṛ-mantra ; towards the north, to Rudra ; the last one in the evening towards the sky.’

Āpastamba-Dharmasūtra (2. 9. 5. 6).—‘ He shall make all beings—down to dogs and Chaṇḍālas—partakers in the Vaishvadeva offering ; but according to some, it shall not be offered to the undeserving.’

Vashiṣṭha (11. 4).—‘ Having offered his share to the learned guest, or to the religious student, he shall make the offering to the Pitṛs.’

Āshvalāyana-Gṛhyasūtra (1. 2. 3-10).—‘ Next the Bali-offerings ; to the gods, to Apas, to the Herbs, to Trees, to the Household, to the Household Deities, and to the Vāstudevas ;

to Indra and to Indrapuruṣas, to Yama and to Yamapuruṣas, to Varuṇa and to Varuṇapuruṣas, to Soma and to Somapuruṣas,—these towards each of the quarters; in the centre, to Brahman and to Brahmapuruṣas; to the Vishvedevas; during the day, to all the day-walkers; and in the evening, to the night-walkers and towards the north, to the Rakṣas.'

Gobhila (1. 4. 8-12).—'The first offering that he makes is the offering to Pṛthivī; the second is the offering to Vāyu, the third is the offering to the Vishvedevas, and the fourth is the offering to Prajāpati. Then follow the other Bali-offerings; the first to the water-deity, made on the water-jar, the centre and the door-way; the second to Herbs and Trees; and the third to Ākasha. Then comes another offering: over the bedstead, either to Kāma or to Manyu; then to the Rakṣojanas. The remnant of all these offerings is deposited towards the South, and it goes to the Pitṛs.'

Yajñavalkya (1. 103).—'Out of the food left after the offerings to gods, he shall make the offering to elementals; and he shall deposit food on the ground, for dogs, Chaṇḍālas and crows.'

Kurma-purāṇa (Parāsharamādhava, p. 342).—'For dogs, Chaṇḍālas and outcasts, as also for birds, one shall offer food outside, on the ground.'

VERSE XCIV

Vashiṣṭha (11. 3-5).—'One shall make Bali-offerings to the Household deities; having offered a share to the Vedic scholar or to the religious student, who may have arrived, he shall make the offering to the Pitṛs; then he shall feed the guests, in order of seniority; and then the members of his own household.'

Yājñavalkya (1. 108).—'Alms should be given, with due

honour, to the recluse firm in his vow; and he shall feed only friends and relations as might arrive at the time.'

Viṣṇu (59. 14).—'Alms shall be given to the recluse.'

Pāraskara (2. 9. 12).—'Food shall be distributed among the recluses and the guests, in due order.'

Bodhāyana (2. 5. 14).—'The Praṇava, the Vyāhṛtis and the Sāvitrī constitute the five Great Sacrifices, which purify the Brāhmaṇa day after day; purified by these five Sacrifices, he makes offerings to the gods.'

Bodhāyana (2. 6. 5).—'Day after day he shall offer to Brāhmaṇas food containing also roots, fruits and vegetables; thereby he accomplishes the Sacrifice to human beings.'

Bodhāyana (2. 7. 19).—'First of all he shall feed the guests, then such ladies of the house as may be carrying; and then, with special care, the children, the old persons and those that may be ill.'

Āpastamba-Dharmasūtra (2. 4. 11).—'He shall feed the guests first of all.'

Viṣṇu-purāṇa (Vīra-Āhnika. pp. 429-430).—'After having made the Bali-offerings he shall stay in the court-yard, expecting guests, till the cows are milked; when a guest has arrived, he shall welcome him with due honour, regarding him as Hiraṇyagarbha; at least one other Brāhmaṇa the Householder shall feed in honour of his father.'

Parāshara (Do.).—'He shall not ask the guest either his *gotra* or his Vedic Rescension or the extent of his Vedic study.'

Vyāsa (Do.).—'If a *Bhikṣuka*, seeker for alms, comes before the offerings have been made to the Vishvēdevas, the Householder shall keep aside food enough for these offerings, and give the food to the seeker for alms. The Religious Student, the Renunciate, the Student seeking for knowledge, one who is supporting his preceptor, the way-farer and one who is suffering from want of livelihood,—these are to be regarded as *Bhikṣuka*, seeker for Alms.'

VERSE XCV

Viṣṇu (59. 15).—'One acquires the merit of giving away the cow, if he gives food to one who is seeking for alms.'

Viṣṇu (67. 28, 32, 44, 46).—'By honouring the guest, one obtains the highest reward: by worshipping him, he attains heaven; neither by Vedic Study, nor by Agnihotra, nor by sacrifices and Purāṇas does the Householder attain those regions which he attains by the honouring of the guest; shelter, bed, oiling of the feet and light, by giving to the guest each one of these, one obtains the same reward that one does by giving a cow.'

VERSE XCVI

Vashiṣṭha (11. 12).—'It is Vaishvānara that enters the household as a Brāhmaṇa-guest; hence they offer him water and food; thereby attaining calm and peace extending over one year.'

Yājñavalkya (1. 108).—'Food should be given, with due honour, to the Recluse who is strict in his vows.'

Āpastamba-Dharmasūtra (2. 9. 8.).—'All gifts are preceded by water.'

Bṛhaspati (Vīra-Āhnika, p. 434).—'By the offer of welcome to the guest, Agni is pleased; by the offer of food, Indra; by washing his feet, the Pitṛs; and by feeding him, Prajāpati.'

Shātātapa (Do., p. 435).—'The alms offered should be either *Bhikṣā* (*i.e.*, enough for one meal), or *Puṣkala* (enough for four meals); or *Hantakāra* (enough for sixteen meals); if none of these is possible then only a pot of water.'

Gautama (5. 19).—'If food is offered after having made the guest pronounce the syllable *svasti*,—it is excellent.'

VERSES XCVII AND XCVIII

Vaśhiṣṭha (3. 9-11).—'The *Havya* and offerings are to be offered to the Vedic scholar only ; what is offered to the non-learned reaches neither the Pitṛs nor the gods ; gifts should be offered to one who is extremely learned ; there is nothing wrong in ignoring the uneducated. In the presence of flaming fire, one should not pour libations on ashes.'

Yājñavalkya (1.201, 202).—'Cows, sesamum and gold should be given, with due respects, to a qualified person ; never should the wise man desiring his own welfare make a gift to the unqualified. In fact, a man devoid of learning and austerities should not accept any gift ; if he does accept them, he drags downwards both himself and the giver.'

Vyāsa (4.39.42.50.52.54.57).—'If a man ignores the Brāhmaṇa student near him, when offering food and gifts, he damages his merit extending over three generations. Gift made to a non-Brāhmaṇa remains the same ; that made to the Brāhmaṇa becomes two-fold ; that made to the Preceptor becomes thousand-fold, and that made to the person learned in the Veda becomes endless. The Brāhmaṇa's mouth is the soil, fertile and free from thorns ; therein should one sow the seeds ; such cultivation fulfils all desires. When there comes to one's house a Brāhmaṇa endowed with learning and humility, all the herbs become delighted at the prospect of (being eaten by him and thereby) reaching the highest state. One should feed a mouth equipped with Veda, even though that person may have already taken his food, rather than the illiterate person that may have been fasting for six days. When the person learned in the Veda and attentive to his duties takes his food, he brings to the giver rewards endless and extending over many lives.'

Āshvalāyana (1.150).—'If the good man offers food into the mouth of the man learned in the Veda, he becomes freed from heinous sins, and attains union with Brahman.'

VERSE XCIX

Gautama (5.32.34).—'To the guest not learned in the Veda, water for washing the feet, an offering of water and also special kinds of food, always specially cooked.'

Vashiṣṭha (4.12). —'When a person comes to his house, he should welcome him, rising from his seat and offering him a seat and a bed, and receiving him with true and agreeable words, free from jealousy.'

Āpastamba-Dharmasūtra (2.4.13-16).—'The master and mistress of the house should not refuse to receive anyone who comes to seek for anything at the proper time; if they have nothing else to offer, they should offer a place, water, grass and agreeable words.........To a Brāhmaṇa not learning or learned in the Veda, he shall only offer seat, water and food and he shall not rise to receive him.'

Āpastamba (6.7-14).—'Having gone up before him, and having met him, he shall offer to him a seat......He shall wash his feet; some people hold that it is only the Shūdra householder and his wife that are to do this... He shall offer to him water in an earthen vessel, say some... But if the guest is one who has completed his study, no water is to be offered to him.........Having pleased him, he shall satisfy him with sweetly flavoured food.' [So on, there are very full directions.]

Viṣṇu (67.45).—'In the morning and in the evening, he shall offer to the guest both seat and water, as also food to the best of his power, after having received him with honour.'

Yājñavalkya (1.107).—'To the guest one should make offerings to the best of one's capacity; and in the evening the guest is not to be deprived of sweet words, place and water.'

VERSE C

Viṣṇu (67.33).—'If a guest goes away disappointed from the home of any person, he leaves behind him all his sins and takes away all the merit of that householder.'

Parāshara (1.45.46).—‘If a guest goes away from one's house disappointed, his Pitrs do not partake of anything in that house for fifteen years. If one disappoints a guest, one's libations are futile, even though made with a thousand loads of fuel and a hundred jars of butter.’

Mahābhārata-Āshvamedhika (Parsāharamādhava, p. 355).—‘One may study, day after day, the Vedas and the subsidiaries, if he honours not his guest, all study becomes futile. He who honours not the guest arrived after the Vishvadeva offering, immediately becomes a Chaṇḍāla. If a man turns out a guest from his house, arrived at the right time and place, he becomes an outcast at that very moment.’

VERSE CI

Āpastamba-Dharmasūtra (2.4.14).—‘In the absence of all else, place, water, grass and sweet words; these should never fail in any household.’

Gautama (5.36-37).—‘As a middle course, food shall be offered to one who is not learned, but of good character; to one who is the reverse of this, only grass, water, and place; or at least, a welcome.’

Yājñavalkya (1-107).—‘The guest in the evening should not be deprived of sweet words, place and water.’

Prachetas (Vīra-Āhnika, p. 410).—‘If a person comes to the house either after the Vaishvadeva offerings, or in the evening, he should be honoured like a god; he being called “a guest brought by the sun.”’

Vashiṣṭha (Do.).—‘Then he should feed the guests in the order of seniority.’

Mahābhārata (Āshvamedhika, Do., p. 441).—‘If a twice-born person studies the Vedas along with all the subsidiaries, but does not honour the guests, he studies it all in vain......If a man honours not the guest arriving after the Vaishvadeva offerings, he, without doubt, becomes a Chaṇḍāla.’

Shaṅkha-Likhita (Āshvamedhika, pp. 442-443).—'The guest, who is a Vedic scholar or a religious student preparing for householdership, or a life-long religious student, or a renunciate, —should observe the milking time. If such a guest arrives at that time, one should receive him and then take his food. If the householder takes his food before the guest has been fed, the latter takes away all his merit. That is why they honour the guest....... To the guest who is fully endowed with age, caste, learning, and austerity, he shall offer water for washing the feet and for rinsing the mouth, and also food to the best of his power; he should sit with him, and at night should retire to sleep after having obtained his permission; he should rise, in the morning, before the guest; and when he departs, he should accompany him up to either a sacrificial altar or a garden or a park or a public hall or a watering place or a tank or a temple or a place of large gatherings; and there having greeted him according to the law, he shall come back, having requested him to come again.'

Parāshara (Do., p. 443).—'If a guest arrives, he should receive him with welcome, the offering of a seat and also the washing of his feet; as also with offering him food with due respect, and with agreeable conversation; and he should please him by accompanying him when he departs.'

Yama (Do.).—'Duty towards the guest is five-fold—one should offer him one's eye, mind, true and agreeable words, rising to welcome and offering a seat.'

Parāshara (Do., p. 448).—'Those who fail to make the Vaishvadeva offerings, and those who do not fulfil their obligations to the guest,—all these go to hell and come to be born as crows.'

Mahābhārata (Āshvamedhika, Do.).—'Be the guest a *Chaṇḍāla* or a *Shvapāka* or a Kālēya, if he has come in time, he should be welcomed by the householder.'

Viṣṇudharmottara (Do.).—'Be he a *Chaṇḍāla*, or a sinner

or an enemy or a patricide, if he has arrived at the proper time and place, he should be fed.'

Hārīta (Do., p. 449).—'If a guest arrives,—be he a recluse or a householder or an accomplished student,—to him he shall offer welcome, water for washing the feet and rinsing the mouth, and seat; as also all the vegetables that may be available; when he departs, he should go with him; thus do his forefathers become pleased; and he should turn back only when permitted to do so by the guest; if he however stays at the house, he should be duly attended upon.'

VERSES CII AND CIII

Vashiṣṭha (8.7,8).—[Reproduces Manu.]

Viṣṇu (67. 34, 35).—[Do.]

Gautama (5-41).—'The guest, *Atithi*, is one who is not an inhabitant of the same village, who arrives at the time when the sun is just sinking below the tree-tops, and who stays for one night only.'

Yama (Vīra-Āhnika, p. 438).—'That high-souled man who has renounced all observances relating to particular dates of the month, to special days of worship and to special festivals, is the *Atithi*, guest, for all beings; others are only *Abhyāgatas*, arrivals.'

Mārkaṇḍeya (Do.).—'Neither a friend, nor an inhabitant of the same village, should be treated as a *guest*; that Brāhmaṇa is called a *guest*, whose name and family are not known to the householder, who arrives by chance at the time, hungry, fatigued, without any belongings, seeking for food.'

Mahābhārata (Ashvamedhika, Do.).—'To one who is suffering from hunger and thirst, who has arrived at the right time and the right place, he shall offer food after having welcomed him with due respect. Him should he regard as a guest who has come from a distance, at the time of the Vaishvadeva offering.'

Parāshara (Āchāra, 9.41, 42).—'One who has come from a distance, is fatigued and has arrived at the time of the Vaishvadeva offering,—shall be regarded as a *guest*, not one who has come previously. One should never receive a co-villager as a guest; because a guest, *Atithi*, is so called because he does not come always.'

Āpastamba-Dharmasūtra (2.6.5).—'To one who is a householder, firm in his duties, if some one comes without any purpose, he is a guest whose reception is a sacred duty.'

Vyāsa (Parāsharamādhava, p. 351).—'That man is honoured as a guest who has come to one's house from a distance, suffering from hunger, thirst and fatigue.'

Prachetas (Do.).—'One who arrives in the evening, or at the end of the Vaishvadeva offering, is to be honoured like a god; brought up by the sun, he is called the *guest*.'

Viṣṇu-purāṇa (Parāsharamādhava, p. 352).—'One shall honour as guest that person who comes to one's house, whose family or name is not known,—who is not an inhabitant of the same village; he should be one who is not related to the householder; he should be one who has nothing with him, and has come from another country.'

VERSE CIV

Yājñavalkya (1.112).—'One should not have a longing for food cooked in the house of others, except when one has been invited; he should avoid fickleness of hands, feet and speech, and also over-eating.'

VERSE CV

Vashiṣṭha (8.8).—[Reproduces the second-half of Manu.]

Vashiṣṭha (8.4, 5).—'One shall not reject a guest who has arrived in the evening; he shall not live in the house without taking his food.'

Viṣṇu (67. 29, 30).—'If a guest arrives in the evening, he should be welcomed with great regard; one should not permit a guest to reside in the house unless he takes his food.'

Yājñavalkya (1.107).—'The guest arrived in the evening shall not be deprived of place, sweet words and water.'

Prachetas (Vīra-Āhnika, p. 440).—'One who arrives after the Vaishvadeva offerings, or in the evening, should be honoured as a god,—he being called *a guest brought by the sun.*'

Āpastamba (Aparārka, p. 152).—'If any one comes seeking for food, the master and mistress of the house shall not refuse him; if there is no food, they should offer place, water, grasses and sweet words.'

VERSE CVI

Gautama (5. 38, 39).—'Honouring and feeding on fresh food; bedding, seat, lodging, attending and following; all this in the same way as in the case of elders.'

Āpastamba-Dharmasūtra.—'He shall eat what remains after the feeding of guests; of the highly flavoured foods, he shall not eat any except what has been left by the guests; —he shall not have cooked for himself any specially good food.'

Yājñavalkya (1. 5. 104).—'One should not cook food for himself.'

Mārkaṇḍeya-purāṇa (Vīra-Āhnika, p. 451).—'Meat, grains, vegetables,—these he shall not eat if they have not been offered to the guest.'

VERSE CVII

Yājñavalkya (1. 107).—'The guest shall not be deprived of sweet words, place, straws and water.'

Yājñavalkya (1.113).—After the Shrotriya guest has become satisfied, one should follow him up to the boundary.'

Gautama (5.39,40).—'Bedding, seat, lodging, following and attendance, in the same manner as in the case of elders;—in the case of inferior persons, all this has to be done even to a small extent.'

Baudhāyana (Vīra-Āhnika, p. 452).—'Both morning and evening, whatever food there may be, with that he shall make the Vaishvadeva offerings and then entertain, to the best of his capacity, such Brāhmaṇa, Kṣattriya, Vaishya and Shūdra guests as may happen to arrive; in the event of his being unable to entertain several guests, he may offer the food to only one of them, either to one who may be the best qualified among them, or to him who may have been the first to arrive.'

Shaṅkha-Likhita (Do.).—'A non-Brāhmaṇa is not to be treated as the guest of a Brāhmaṇa; it is only the learned and highly qualified Brāhmaṇa that deserves the honours of a *guest*; the Kṣattriya and the Vaishya are to be received as friends; and the Shūdra is to be entertained only out of kindness and sympathy.'

Shaṅkha (Aparārka, p. 157).—'One shall sit with him, at night he shall retire to sleep on being permitted by him, rise before him, and follow him when he leaves, turning back only when he asks him to do so.'

Parāshara (1.43-44).—'When a guest arrives, one shall receive him with warm welcome and honour him with the offering of water and seat and also with washing of feet, shall offer food with respect and sweet-worded enquiries, and shall follow him when he leaves; by these he shall win his good will.'

VERSE CVIII

Āpastamba-Dharmasūtra (2.6-16).—'Having called the cook, he shall have either *Vrīhi* or *Yava* cooked for him.'

VERSE CIX

Bodhāyana (Parāsharamadhava, p. 357).—'If one offers food after asking about country, name, family and learning,—he does not obtain the reward of that act, and does not go to heaven.'

Parāshara (1.405).—'If one offers food after making enquiries regarding the name, the family and the learning of the guest, he does not obtain its reward, nor does he go to heaven.'

Parāshara (1.48).—'One should not ask the guest his *gotra* or Vedic text, nor the extent of his knowledge of Veda or learning; one should think of him as the god, since he embodies all the gods.'

Yama (Parāsharamādhava, p. 357).—'One shall not ask his *gotra* or Vedic text, or country or family or name or learning—when a Brāhmaṇa traveller arrives seeking for food.'

Viṣṇu-purāṇa (Do.)—'The householder shall honour the guest as Hiraṇyagarbha, not asking him about his study, *gotra*, Vedic text or family.'

VERSES CX, CXI AND CXII

Gautama (5.43).—'The non-Brāhmaṇa can be the guest of the Brāhmaṇa only if the former is *one who has been engaged in a sacrifice.*'

Shaṅkha-Likhita (Vīra-Āhnika, p. 452).—'The non-Brāhmaṇa cannot be the guest of the Brāhmaṇa; the full honours of the guest are to be rendered only to the Vedic scholar possessed of special qualifications; the Kṣattriya and the Vaishya are to be received as friends; and to the Shūdra something may be offered only by way of favour, to save him from discomfort.'

Viṣṇu (67.36).—[Reproduces Manu, 111 and 112.]

Gautama (5.44-45).—'To the Kṣattriya food is to be offered after Brāhmaṇas; others are to be fed along with servants, as a favour.'

Āpastamba-Dharmasūtra (1.4.18).—'The Kṣattriya and the Vaishya (are to be fed); if a Shūdra happen to arrive, he should be directed to do some work, and food should be given to him.'

Bodhāyana (2.3.11-13).—'Morning and evening, whatever food there may be, out of that he shall make the Vaishvadeva offerings, and then entertain, to the best of his power, the Brāhmaṇa, the Kṣattriya, the Vaishya and the Shūdra that may happen to arrive; but when the Shūdra arrives, he should be directed to do some work.'

VERSE CXIII

Viṣṇu (67.38).—[Reproduces Manu.]

Yājñavalkya (1.108).—'He shall also feed such friends and relations as may arrive at the time.'

VERSE CXIV

Viṣṇu (67.39).—[Reproduces Manu, but using the singular number throughout the first half.]

Gautama (5.26).—'First he shall feed the guests, the young boys, the sick, the woman with child, the newly-married girls, the old and the dependents.'

Bodhāyana (2.7.19).—'They quote here the following text:—First of all he shall feed the guests, after them the woman with child, then the boys, the old persons, the weak and the sick.'

Āpastamba-Dharmasūtra (2.4.12).—'The boys, the old, those suffering from disease, women with child.'

Yājñavalkya (1.5.105).—'Boys, newly-married girls, old persons, pregnant women, the sick and the maidens, guests

and servants,—it is only after these have been fed that the householder and his wife shall eat whatever is left.'

Pāraskara (1.9.13).—'The younger and the older members of the family shall take their food in the manner befitting them.'

Viṣṇu-purāṇa (Parāsharamādhava, p. 364).—'Then with cooked food he shall feed the newly married girls, the sick, the pregnant women, the old and the young; after that he should himself eat.'

Mārkaṇḍeya-purāṇa (Do.).—'Having honoured the Brāhmaṇa guests, relations, paternal and maternal, and also persons seeking for food, he shall feed the young and old and the sick.'

VERSE CXV

Viṣṇu (67.40).—[Reproduces Manu.]

Bodhāyana (2.7.20).—'If one eats before having fed these in the proper manner, he is himself eaten; he does not eat; though he knows not this.'

Bodhāyana (3.17.18).—'They quote the following declaration made by the Food:—If one eats rice without offering rice to the Pitṛs, the gods, dependents, guests and friends, he eats poison; him I devour; for him I am Death.'

Viṣṇu-purāṇa (Parāsharamādhava, p. 364).—'If one eats before these have been fed, he eats sin, and after death, he goes to hell and is born as a feeder on phlegm.'

VERSE CXVI

Viṣṇu (67.41).—[Reproduces Manu.]

Āpastamba-Dharmasūtra (2.8.2).—'He shall eat what has been left by the guests.'

Yājñavalkya (1.105).—'The husband and wife shall eat what is left after the guests and dependents have been fed.'

Pāraskara (1.9.14).—'The householder and his wife, after all the rest.'

VERSE CXVII

Viṣṇu (67.42).—[Reproduces Manu.]

Bodhāyana (27.21).—'One should eat the remnant left by the Pitṛs, the gods, the dependents, the parents and the teacher; such is the prescribed law.'

VERSE CXVIII

Viṣṇu (67.43).—[Reproduces Manu.]

Bodhāyana (2.7.16).—'He who eats alone is entirely sinful; the food he takes is futile.'

Yama (Vīra-Āhnika, p. 457).—'He who cooks for himself eats sin; one should always avoid that futile cooking which is intended only to please his own palate.'

Paiṭhīnasi (Vīra-Āhnika).—'One shall not cook for himself, nor shall he kill animals for himself; one who cooks for the sake of gods and for the sake of Brāhmaṇas does not become tainted with sin.'

Jābāla (Do.)—'He who eats without bathing, eats dirt; he who eats without having repeated mantras, eats pus and blood; he who eats without having offered Homa, eats insects; and he who eats food without offering it to others, eats poison.'

VERSES CXIX AND CXX

Gautama (5.28-30).—'The Priest, the Teacher, the Father-in-law, the paternal uncle and the maternal uncle,—when these arrive the Honey-mixture is to be offered; again on the lapse of a year; and also before the marriage and the sacrifice.'

Āpastamba-Dharmasūtra (2. 8. 5-9).—'The Vedic Scholar deserves the cow and the honey-mixture; as also the Teacher, the Priest, the Accomplished Student, and the King, if he be righteous; to the Teacher, the Priest, the Father-in-law and the King, the cow and the Honey-mixture shall be offered when they come after the lapse of one year; the Honey-mixture consists of curd mixed with honey, or water mixed with honey, or, in the absence of other things, water only.'

Vashiṣṭha (11. 1).—'Six persons deserve to be honoured: the Priest, the bridegroom, the king, the paternal uncle, the Accomplished Student and the maternal uncle.'

Yājñavalkya (1. 109-110).—'One shall offer either a big bull or a big goat to the Vedic scholar, as also honour, attendance, delicious food and sweet words; once every year are to be entertained the Accomplished Student, the Teacher, the King; as also the friend and the bridegroom, and the Priests when going to officiate at a sacrifice.'

Āshvalāyana-Gṛhyasūtra (1.24. 1-4).—'After having appointed the Priest, he shall offer to him the Honey-mixture; also to an Accomplished Student that may happen to arrive; also to the King, the Teacher, the Father-in-law, the paternal uncle and the maternal uncle.'

Pāraskara (1.3. 1-3).—'Six persons deserve to be honoured: the Teacher, the Bridegroom, the King, the dear friend, and the Accomplished Student; these shall be entertained once every year; also the Priests that are going to officiate at a sacrifice.'

Gobhila (4. 10. 23-26).—'Six persons are deserving of the honour of entertainment: the Teacher, the Priest, the Accomplished Student, the Bridegroom, the dear friend and the guest; these should be entertained after the lapse of one year; and also at marriage and at a sacrifice.'

VERSE CXXI

Gobhila (1. 4. 19).—'The Bali is to be offered by the woman in the evening, and by the man in the morning.'

Gautama (Aparārka, p. 145).—'The Vaishvadeva-offering and the Bali-offering should be made both morning and evening, even though the man himself may not take any food.'

VERSE CXXII

Sumantu (Aparārka, p. 418).—'The man with the fire shall offer Shrāddha to those to whom his father offers it.'

Maitrāyaṇīya-parishiṣṭa (Do.).—'Marriage, the birth of a son, the Pitrya Iṣṭi, Soma-sacrifice, sacred places, and the arrival of the right Brāhmaṇa,—these are occasions for the performance of Shrāddha by one whose father is living.'

Viṣṇu (Do.).—'If the man with his father living performs Shrāddha, he should offer it to those to whom his father offers it; if his grandfather is alive, to those to whom the grandfather offers it; if his father, grandfather and great-grandfather are all alive, he shall not offer it at all.'

Gautama (15.2).—'During the later fortnight, from the fifth day onwards, Shrāddha shall be performed.'

Yājñavalkya (1. 217).—'The Moonless day, the Aṣṭakās, the Auspicious ceremonies, the darker fortnight, the two solstices......(these are the occasions for Shrāddha).'

Vyāsa (Aparārka, p. 417).—'The Moonless day on which the moon sets after appearing is called *Sinīvālī*; on that day should Shrāddha be offered by Agnihotrins; and that day on which the moon is entirely invisible (called *Kuhū*), on that it should be offered by Brāhmaṇas without fire and by others.'

Laugākṣi (Do., p. 418).—'The man whose father is dead should offer Shrāddha every day, also every month on the moonless day, on auspicious occasions and also every year.'

Ushanas (Aparārka, p. 418).—'The twice-born man whose father has died shall offer Shrāddha every day—be he with Fire or without Fire; also every month and every year.'

Hārīta (Do.).—'While one's father is living, one should avoid all Shrāddhas; but according to some people, he should offer it to those Pitṛs to whom his father offers it.'

VERSE CXXIII

Āpastamba-Dharmasūtra (2.16).—'Shrāddha should be performed month by month.'

Āpastamba-Dharmasūtra (2.19).—'The first alternative is that at these Shrāddhas the offering should consist of butter and meat.'

Viṣṇu-Smṛti (70.24).—[The Pitṛs are represented as saying]—'Kālashāka, Mahāshalka, the meat of the Vārdhrīṇasa goat, and the meat of the rhinoceros whose horn has not come out,—these we partake of.'

Laugākṣi (quoted in Parāsharamādhava, p. 308)—'The twice-born person whose father is dead must perform Shrāddha on the moonless day every month.'

VERSE CXXV

Vashiṣṭha (11. 24).—[Reproduces Manu.]

Gautama (15. 8, 21).—'At least nine; or an odd number; or any number, in accordance with his zeal; (the man invited) should be possessed of excellent qualities.'

Viṣṇu (73, 3-4).—'In connection with the offering to the gods one should feed two men, who should be facing the east; and in connection with the offering to Pitṛs, three men, who should be facing the north; or one in connection with each of the two offerings.'

Yājñavalkya (1. 227-229).—'At the offering to gods, an even number, and at that to Pitṛs, an odd number of Brāhmaṇas

should be invited, to the best of one's capacity. Two men facing the east, in connection with the offering to the gods; three facing the north, in connection with the offering to Pitṛs; or one in connection with each of the two offerings; so also in the case of the offering to the maternal grand-fathers.'

Āshvalāyana-Gṛhyasūtra (4. 2).—'Brāhmaṇas endowed with learning and character and good conduct, invited in time, bathed and purified, should be made to face the north, as if they were Pitṛs, either one or two or three for each one of the Pitṛs; but never only one for all.'

Bodhāyana (2. 9. 21).—[The same as Manu.]

Paiṭhīnasi (Parāsharamādhava, p. 698).—'One shall invite seven or five or two Brāhmaṇas learned in the Veda.'

Shaunaka (Do.).—'Two for each Pitṛ; one for each; or three for each.'

Brahmāṇḍa-purāṇa (Do., p. 699).—'Even though he has the capacity, he should feed less than nine, never more; so say those who perceive difficulties in feeding a large number.'

Vṛddha-Bṛhaspati (Do.).—'At the rite in honour of Pitṛs and gods, one shall feed one or two or three on behalf of each; due honour and observance of right time and place cannot be fulfilled if there is an excess.'

Shaṅkha (Do.).—'Or one may feed a single Brāhmaṇa, who is the *sanctifier of company*.'

Vashiṣṭha (Aparārka, p. 464).—'Or, one may feed a single Brāhmaṇa, thoroughly versed in the Veda.'

VERSE CXXVI

Bodhāyana (2.8. 22).—[Same as Manu.]

Vashiṣṭha (11. 26).—[Same as Manu.]

VERSE CXXVII

Gautama (15.1).—'One shall offer Shrāddha to Pitṛs on the moonless day.'

Viṣṇu (76. 1-2).—'The moonless day, the three Aṣṭakās, the three Anvaṣṭakās, the full-moon days of the month of Māgha, the thirteenth day of the darker fortnight following after the full-moon day of the month of Bhādra ;—these are the occasions for obligatory Shrāddha, laid down by Prajāpati ; one not offering Shrāddha on these days falls into hell.'

Bodhāyana (2. 8. 1).—'Offerings to Pitṛs are praiseworthy and conducive to longevity, heaven and prosperity.'

Prajāpati-Smṛti (21).—'If one performs Shrāddha on the moonless day, with the help of Brāhmaṇas learned in the Veda, his Pitṛs become satisfied and reward him with what he desires.'

VERSE CXXVIII

Vashiṣṭha (3.9).—'Offerings made to Gods and Pitṛs should be presented to the Vedic scholars; that which is presented to one ignorant of the Veda reaches neither the Pitṛs nor the Gods.'

Āshvalāyana-Gṛhyasūtra (4.2).—(See under 125.)

Gautama (15.9).—'Vedic scholars, endowed with eloquence, beauty, age and character.'

Prajāpati-Smṛti (70, 71, 74).—'Those engaged in Vedic rites, calm, sinless, maintainers of Fire, devoted to their duties, austerities, conversant with the meaning of the Veda, born in noble families, devoted to parents, maintaining themselves by means of livelihood recommended for Brāhmaṇas, teachers knowing Brahman,—such are the Brāhmaṇas that are helpful in the success of Shrāddhas.

Smṛtyantara (Parāsharamādhava, p. 350).—'If food is offered to a Brāhmaṇa who is devoid of cleanliness, fallen from his vows, and ignorant of the Veda, it weeps and says—*what sin have I committed!*'

Mahābhārata-Āshvamedhika (Do.).—'Food should be offered to one who arrives at the right time and place, suffering from hunger, thirst and fatigue.'

VERSE CXXIX

Gautama (15. 21).—'One duly qualified.'

Vashiṣṭha (11. 26).—'Or, one may feed even a single Brāhmaṇa who is fully conversant with the Veda, and endowed with learning and character, and free from all bad qualities.'

Yājñavalkya (1. 219-221).—'The following Brāhmaṇas are conducive to the perfection of the Shrāddha: learned in all Vedas, learned in one Veda, conversant with Brahman, young, knowing the meaning of the Veda, the Jyeṣṭhasāman, Trimadhu, Trisuparṇaka, sister's son, officiating priest, son-in-law, one for whom the performer officiates at sacrifices, father-in-law, maternal uncle, Triṇāchiketas, daughter's son, pupil, marriage-relations, relations, perfect in knowledge, perfect in austerities, maintainer of five Fires, religious student, those devoted to their parents.'

Vashiṣṭha (Aparārka, p. 439).—'One shall feed ascetics, well-behaved householders, old men, persons devoted to good acts, those learned in the Veda, pupils not residing with the teacher; life-long resident students also may be fed if exceptionally qualified.'

VERSE CXXX

Viṣṇu-Smṛti (72.2).—' At the offering to Pitṛs one should examine the Brāhmaṇas with care.'

Atri-saṁhitā (357).—' The Brāhmaṇa should be carefully examined, specially at the time of the Shrāddha.'

VERSE CXXXI

Bṛhad-Yama (3. 40-42).—'The excellent Brāhmaṇa, free from jealousy, of pure character, learned in the Veda, knowing Brahman, youthful, endowed with learning and humility, —is the proper recipient; one who is learned in Vedānta,

superior in Sāman, free from avarice, devoted to the Veda, should be employed in rites sacred to Pitṛs and Gods; whatever is offered to such a one is imperishable without doubt.'

VERSE CXXXII

Āshvalāyana (1.50).—'The good man who constantly offers food into the mouth of one learned in the Veda, becomes freed from heinous sins and attains union with Brahman.'

Āshvalāyana (14.15).—'At the Shrāddha one shall invite such Brāhmaṇas as are fully learned in the Rig Veda; in the absence of these, he may invite persons learned in other recensions of the Veda.'

Vashiṣṭha (3. 9-13).—'The offerings made to Gods and Pitṛs should be presented to the person learned in the Veda; what is presented to one who is not learned in the Veda reaches neither the Pitṛs nor the Gods;—that man who has an illiterate person in his house and the learned man at a distance, should present the offering to the learned man; this would not be a supersession of the illiterate man; there can be no wrongful supersession of the Brāhmaṇa who is devoid of the Veda; no one pours oblations into ashes and neglects the burning fire; those regions where illiterate persons enjoy what should be enjoyed by the learned are struck by famine and other dangers.'

Atri-saṁhitā (152).—'What is given to an unqualified recipient destroys the family up to the seventh generation; neither the Gods nor the Pitṛs accept such offerings.'

Bṛhaspati (59).—'If an illiterate person accepts the gift of the cow or gold or clothing or land or sesamum, he becomes burnt like fuel; if a man has an illiterate person at home and the learned man at a distance, the present should be made to the learned; the supersession of the illiterate is not wrong.'

VERSE CXXXIII

Yama (Aparārka, p. 449).—'He in whose family there has been a cessation of the Veda and the sacrificial altar for three generations is a bad Brāhmaṇa.'

Vyāsa.—'As many morsels the man ignorant of the Veda swallows out of the offerings made by a man so many darts does he swallow in the abode of Death.'

Vashiṣṭha (Aparārka, p. 449).—'Those countries where what should be eaten by the learned is eaten by the illiterate are beset by drought and great dangers beset them.'

Hārīta (Do.).—'Even those born of noble families and endowed with learning,—if they be of base conduct and addicted to wicked deeds,—they are even regarded as demons. Those addicted to the killing of birds, fish and deer, serpents and tortoise and other animals are all *Bad Brāhmaṇas.* Who serves a Shūdra, who is supported by the King, the village-sacrificer, those living by killing and capturing—these six are *Low Brāhmaṇas.*'

VERSE CXXXIV

Vashiṣṭha (6. 24-25).—'Some recipients excel in the Veda, some in austerities; the best of recipients is one who never has had in his stomach any food given by a Shūdra. That man is called a *Recipient* who is given to Vedic studies, born of a noble family, quiet, devoted to sacrificial performances, afraid of sin, fully learned, respectful towards women, virtuous, protector of the cow, and tolerant through austerities.'

Viṣṇu-Smṛti (73. 9-13).—'Purified by sacred places; purified by sacrifices; purified by austerities; purified by truth; purified by mantras.'

Yājñavalkya (1. 121).—'Celibates, maintaining the five fires, firm in the performance of their duties, devoted to austerities, and devoted to parents,—such Brāhmaṇas are conducive to the success of the Shrāddha.'

Mahābhārata (13. 90.50).—[Mentions '*Svādhyāyaniṣṭhāḥ-jñānaniṣṭhāḥ-taponiṣṭhāḥ-karmaniṣṭhāḥ.*']

VERSE CXXXV

Āpastamba-Dharmasūtra (2. 7. 4, 22).—'One shall feed such Brāhmaṇas as are well versed in the Veda; also one who is studying the Veda, the son of an expounder of the Veda, and one learned in the Veda; when these eat at a Shrāddha, they purify the line of feeders.'

Gautama (15. 9, 10).—'Vedic scholars, endowed with beauty, age and character; the first offer should be made to the younger men.'

Yājñavalkya (1. 219).—'One who is foremost in all the Vedas, one learned in the Veda, the young man knowing Brahman, one who knows the meaning of the Veda, the *Jyeṣṭhasāman*, the *Trimadhu* and the *Trisuparṇaka*.'

Viṣṇu-Smṛti (83, 19, 21).—'Specially the Yogins. May such a one be born in our family as may feed at the Shrāddha the Brāhmaṇa who is a Yogin! By that would we be fully satisfied.'

Mahābhārata (13. 90. 51).—[Reproduces the first half of Manu.]

VERSE CXXXVIII

Gautama (15).—'He should not behave towards him as towards a friend.'

Āpastamba-Dharmasūtra (17.4).—'He shall feed such Brāhmaṇas...as are not related to him either through gotra or through marriage or through Vedic learning or through discipleship.'

Bodhāyana (2.8.6).—'Such as are not related to him through the Veda.'

Vashiṣṭha (11.14).—'During the darker fortnight, after the fourth day, he shall make offerings to the Pitṛs;

having, on the previous day, got together such Brāhmaṇas as are renunciates or hermits or are old, not engaged in any improper profession, learned in the Veda,—but who are not his own pupils or disciples. But he shall feed even his disciples, if they are endowed with exceptional qualities.'

Mahābhārata (Anushāsana, 137.44).—'One who has offered the Shrāddha shall not receive a friend; for the purpose of making friends he shall make presents of riches; in connection with the offerings to gods and Pitṛs, he shall feed one who is neutral, whom he regards neither as a friend nor as a foe.'

Kashyapa (Aparārka, p. 448).—' Enemies......should not be invited a t Shrāddha.'

VERSES CXXXIX—CXL

Āpastamba-Dharmasūtra (2.8).—' Offerings given to friends and relations reach neither the gods nor the Pitṛs.'

Mahābhārata (Anushāsana, 90.42-43).—' If at one's offerings to gods and Pitṛs, his friends happen to form the predominant factor, then neither the gods nor the Pitṛs are satisfied; and he goes not to heaven. If one makes friends at the Shrāddha, he goes not by the path of the gods; collecting his friends at Shrāddha, he falls off from heaven.'

VERSE CXLI

Mahābhārata (Anushāsana, 90.46).—' A convivial dinner is the *Devil's Gift*; it reaches neither the gods nor Pitṛs; devoid of virtue, it wanders about in this world.'

Āpastamba-Dharmasūtra (2.17.7).—[Reproduces the above with one slight verbal variation.]

VERSE CXLII

Mahābhārata (Anushāsana, 90.45).—' As seed sown in barren soil does not germinate and the sower does not reap

even a part of the seed, so also the Shrāddha partaken of by undeserving persons confers no benefits either here or elsewhere.'

VERSE CXLIII

Yajñavalkya (1.270).—' Men's grandfathers, when pleased, bestow upon them, long life, offspring, wealth, learning, heaven, final deliverance and pleasures.'

VERSE CXLIV

Āpastamba-Dharmasūtra (2.17.5-6).—' When other men with proper qualifications are not available, one may feed even his own uterine brother; or even his own pupils.'

Bodhāyana (2.8.4).—' One may feed even a Sapiṇḍa if he is equipped with the Ṛk, the Yajuṣ and the Sāman.'

VERSE CXLV

Laghu-Shātātapa (99-100).—[After reproducing Manu 145, it adds the following.]—' At the Shrāddha one shall feed the Sāmavedin; at the Vaishvadeva offering, the Ṛgvedin; at the Pacificatory rite, the Yajurvedin; and at the Harder rites, the Atharvavedin.'

Laghvāshvalāyana (24.15).—' At the Shrāddha, one should invite such Ṛgvedin Brāhmaṇas as are learned in the Veda; in the absence of them, those learned in the other Vedas.'

VERSE CXLVI

Bṛhaspati (Parāsharamādhava, p. 337).—' If one feeds a single Sāmavedin at the Shrāddha, all the three Vedas, Ṛk, Sāman and Yajuṣ, are present in him. If, for the sake of his fathers, one secures one who has pondered over the texts of the Sāman, then he secures the entire earth along with hills

and forests. The Ṛk satisfies the father, the Yajuṣ, the grandfather, and the Sāman, the great-grandfather;—and the Chhandoga is superior even to that.'

Shātātapa (Parāsharamādhava, p. 337).—' If one feeds an Atharvavedin at the offerings to Gods and Pitṛs, he attains endless and imperishable results;—says the Shruti.'

VERSE CXLVIII

Gautama (15.19.20).—' According to some people, one may feed even his own pupils and also *sagotras* beyond the third grade.'

Āpastamba-Dharmasūtra (2.17.6).—' This includes the pupils also.'

Yājñavalkya (1.220).—' Sister's son, priest, son-in-law, sacrificer, father-in-law, maternal uncle, the Triṇāchiketas, daughter's son, disciple, marriage-relations, paternal and maternal relations (may be fed).'

Viṣṇu (83.17.19).—' The son-in-law, and the daughter's son are fit recipients; specially the Yogins.'

Prajāpati (73).—' Preceptor, son-in-law, daughter's son, sister's son,—these deserve to be offered the seat at the Shrāddha to the Pitṛs; the qualified maternal uncles also deserve to be honoured.'

VERSE CXLIX

Viṣṇu (82-1, 2).—' At the rite in honour of the gods, one shall not examine the Brāhmaṇa; at that in honour of Pitṛs he shall examine him with care.'

VERSES CL—CLXVI

Gautama (15.15-18).—' One shall not feed at Shrāddha one who is a thief, an eunuch, an out-cast, a heretic, or who

behaves like a heretic, the murderer of the hero, one whose wife dallies with another person (or who makes love to his brother's widow, or who has married a girl before the marriage of her elder sister), who officiates at sacrifices performed by women or by village communities, who keeps goats, who commits arson, who drinks wine, who is censorious, who has perjured himself, who is a conjuror, who permits his wife's paramour to live in the house, who eats the food of an adulterer's son, who sells Soma, who has burnt a house, who is a poisoner, who has broken the vows of continence, who is the servant of a company, who has intercourse with women with whom intercourse is prohibited, who is cruel, who has been superseded, in marriage, by his younger brother, who has superseded, in marriage, his elder brother, who is a pledgee or a pledger, who is bald-headed, or with deformed nails or black teeth, who suffers from leucoderma, who is the son of a remarried woman, who keeps a gambling house, who does not repeat mantras, who is the servant of the king, the Prātirūpika (whose profession is the assuming of disguises), who has married a Shūdra woman, who neglects the great sacrifices, who is leprous, who makes a living by money-lending, who trades, who makes a living by arts and crafts, or who is addicted to playing on musical instruments or to dancing and singing;—also those who have separated from their father against his wish.'

Vashiṣṭha (11.15).—' Avoiding the emaciated, one who is suffering from leucoderma, the eunuch, the blind, one who has black teeth, the leprous and one who has deformed nails.'

Yājñavalkya (1.222-224).—' The following have been deprecated: the invalid, one deficient in his limbs, one with superfluous limbs, the one-eyed, the son of a re-married woman, one who has broken his vows of continence, one born of his unwidowed mother's paramour, one born of his widowed mother's paramour, who has deformed nails, or black teeth, who teaches for a stipulated fee, the eunuch, the defiler of

virgins, who is accused of sins, who injures a friend, the traitor, the Soma-seller, who has superseded his elder brother in marriage, who has abandoned the mother or the father or the preceptor, one who eats the food of the adulterer's son, the son of a Shūdra, the husband of a girl who had another husband, the thief, one whose conduct is wicked.'

Viṣṇu (82.4-29).—'Those who offer sacrifices for many persons, or for village-communities, those who have abandoned the mother, the father, the preceptor, the Fires or Vedic Study, temple-attendants, healers, servants of the king, professional teachers, those taught by professional teachers, those associating with outcasts, those whose behaviour is cat-like (hypocritical), those who quarrel with their father, those in the habit of performing on other days those rites that should be performed on fixed days, informers, astrologers, those supported by food given by Shūdras, those engaged in evil professions.'

Mahābhārata (13.90, 6, etc.).—'He who has married before his elder brother, who is suffering from skin-diseases, who violates his preceptor's bed; the keeper of a gambling house, one who has helped in abortions, the consumptive, who tends cattle, who neglects the great sacrifices, who serves the village, the usurer, the singer, who sells all things, who has burnt houses, the poisoner, who eats the adulterer's food, the seller of Soma, the palmist, the servant of the king, who deals in oils, the forgerer, who has separated from his father, he who permits his wife's paramour to live in the house, who is accused of crimes, the thief, who makes his living by arts and crafts; one who performs on stray days ceremonies laid down as to be performed on specified days, the back-biter, who injures his friend, the adulterer, who teaches persons not keeping the observances, one who makes a living by arms, who wanders about with dogs, and one who has been bitten by a dog.'

Āpastamba Dharmasūtra (2-17-21).—'Who is suffering from leucoderma, bald-headed, adulterer, the son of one

who makes a living by arms, one born of a Brāhmaṇa mother and a Shūdra father ;—if these are fed at the Shrāddha, they defile the line.'

Atri-Saṁhitā (347-348).—'The servant, the tawny, the one-eyed, one suffering from leucoderma, the invalid, whose skin is diseased, one whose hair has fallen off, one suffering from jaundice, one who wears matted locks, who carries loads, who is cruel, who has two wives, who has a Shūdra wife, who foments quarrels and one who causes much suffering.'

Bṛhad-Yama-Smṛti (35, 38).—'Possessed of evil features, the eunuch, a heretic, decrier of the Veda, one ever hankering after gifts, who is addicted to begging and is engrossed in objects of sense.'

Prajāpati-Smṛti (84, 90).—'The husband of a girl who has had a husband before, the thief, whose conduct is reprehensible,—these are to be avoided. One's ancestors fly away if they see a buffalo-keeper at the Shrāddha.'

Devala (Parāsharamādhava, p. 689).—'The man who makes a living for three years by worshipping gods, is called the *Devalaka*, despised at all offerings to Gods and Pitṛs ; he is to be regarded as unfit for company at all functions.'

Kashyapa (Aparārka, p. 448).—'Enemies, those who betray trusts, who are deficient in limbs, astrologers,—these Brāhmaṇas should be avoided at all functions ; the one-eyed, the leprous, the eunuch, the skin-less, the hair-less,—these should never be mixed up at Shrāddha, with those versed in the Veda.'

Devala (Aparārka, p. 449).—'Perjuror, impotent, wife-controlled, dam-piercer, keeper of musical time, professional actor, teacher of false religion, professional beggar, who has incurred the liability of expiatory rites, roguish, foolhardy, fowler, gambler, atheist, back-biter, wicked, etc., etc.'

VERSE CLXVII

Bṛhad-Yama-Smṛiti (37, 38).—‘These should be avoided at Shrāddhas and at gifts; these should be avoided with great care—so Yama has declared.’

Viṣṇu (82-30).—‘These have been declared to be low Brāhmaṇas, defilers of the line; the wise man should avoid them with great care at the performance of Shrāddha.’

VERSE CLXVIII

Mahābhārata (13.90.46).—[Reproduces Manu, reading ‘*shrāddham*’ for ‘*havyam.*’]

Mahābhārata (13.90.46).—‘Just as a butter-oblation that is poured in extinguished fire reaches neither the Gods nor the Pitṛs, so also what is given to the dancer or the singer.’

VERSES CLXIX AND CLXX

Mahābhārata (13.90,11).—‘O Yudhiṣṭhira, that offering to the gods which is eaten by the twice-born men ‘unfit for company’ goes to the Rākṣasas; so say the teachers of the Veda.’

VERSE CLXXI

Gobhila-Smṛti (1.70).—‘He who takes a wife or performs fire-laying before his elder brother should be regarded as the *Superseder of the Elder*, and the elder brother is to be regarded as the *Superseded.*’

Laghu-Shātātapa (40).—[Reproduces the words of Manu.]

Garga (*Parāsharamādhava*, p. 690).—‘While the uterine elder brother remains unmarried, if one takes a wife or lays the fire, he becomes an outcast.’

Shātātapa (Do.).—‘The sin of supersession is not involved

if one marries before such brothers as are the sons of uncles or of step-mothers, or of other women.'

Yama (Parāsharamādhava, p. 690).— (Do.)

VERSE CLXXII

Laghu-Shātātapa (40).—[Reproduces the words of Manu.]

Gobhila-Smṛti (1.71).—' The Superseder and the Superseded both assuredly go to hell; if they have performed the expiatory rite, even so they participate in the effects reduced only by a quarter.'

Bodhāyana (2.1.39).—[Same as Manu, except that for '*Yā yā cha parividyatē*' the reading is *Yā chainam parivindati*.'

Mahābhārata (12.165-68).—(The first line is the same as Manu.)—' He who marries illegally—all these are outcasts.'

VERSE CLXXIII

Vyāghrī Smṛti (quoted in the Gautama-sūtravṛtti).—' One who is the husband of a woman who has had a previous husband,—the wise called *Didhiṣūpati*.'

Prajāpati (quoted in do.).—[Reproduces Manu.]

VERSES CLXXIV-CLXXV

Laghu-Shātātapa (105).—[Reproduces Manu, with slight variations.]

Mahābhārata (13.7.13).—[Do.].

VERSE CLXXVI

Mahābhārata (13.137.23).—[Reproduces Manu—with slight variations.]

Do. (13.137.15).—' If people give away the offerings made to Gods and Pitṛs to such men as have fallen

from their Dharma and have deviated from the right course of conduct,—all this is ruined for them, after death.'

VERSE CLXXVI

Mahābhārata (13.137.17).—'The one-eyed person defiles sixty; the eunuch, a hundred; the man suffering from leucoderma, as much as he sees;—in the line of invitees seated in a line.'

VERSE CLXXVIII

Viṣṇu (82.14).—'Those who sacrifice for the Shūdra (should be avoided).'

Bṛhad-Yama-Smṛti (35, 37, 38).—'The ill-visaged, the eunuch, the heretic, the decrier of the Veda, the sophist, the sacrificer for the Shūdra, and those who sacrifice for improper persons,—these should be avoided with great care at the Shrāddha.'

VERSE CLXXIX

Atri-Smṛti (2, 5).—'One shall not be addicted to sinful acts, on the strength of the Veda; for an intentional sin is not destroyed by the Veda.'

Atri-Samhitā (145).—'By accepting gifts they perish, as fire perishes by water.'

VERSE CLXXX

Mahābhārata (13. 90, 13, 14).—'What is given to the Soma-seller and to the physician becomes pus and blood; what is given to the temple-servant perishes; it is neither here nor there.'

VERSE CLXXXI

Mahābhārata (13. 90, 14).—[Reproduces Manu.]

VERSE CLXXXII

Mahābhārata (13. 90, 239).—'Those *unfit for the line* should be avoided: those *fit for the line* alone should be invited; if one feeds the sinful man, he goes to hell.'

VERSE CLXXXIII

Mahābhārata (13. 90, 24).—'O chief of the Bharatas, these should be regarded as *sanctifiers of company*; these I am going to describe with reasons for the same; do please examine such Brāhmaṇas.'

Mahābhārata (37).—'These sanctify the company so far as they see them; that is why they are called the *sanctifiers of company*.'

VERSES CLXXXIV-CLXXXVI

Mahābhārata (13. 90, 26, 27, 37).—'The Triṇāchiketa, the tender of the five fires, the Trisuparṇa, the man versed in the six subsidiary sciences, the man born of the Brāhma form of marriage, the Chhandoga, the singer of the Jyeṣṭha-Sāma; those foremost in all the Vedas and in all the expositions.'

Gautama (15. 9, 28).—'Vedic scholars, endowed with beauty, age and character; the knower of the six subsidiary sciences, the singer of the *Jyeṣṭha-sāma*, the *Triṇāchiketa*, the *Trimadhu*, the *Trisuparṇa*, the tender of the five fires, the Accomplished Student, one versed in Mantras and Brāhmaṇas, one who is conversant with Dharma, one born of the Brāhma form of marriage:—these are the *sanctifiers of company*.'

Āpastamba Dharmasūtra (2, 17, 22).—'The *Trimadhu*, the *Trisuparṇa*, the *Triṇāchiketa*, the *Chaturmadhu*, the tender of the five fires, the singer of the *Jyeṣṭha-sāma*, the reader of the Veda, the son of a Vedic expounder, the Vedic scholar;—these are the *sanctifiers of company*.'

Viṣṇu (8. 3. 2, 5, 11).—'The *Triṇāchiketa*, the singer of the *Jyeṣṭha-sāma*, the son born of the Brāhma form of marriage, the *Trisuparṇa* ; one who has read through the Veda, one purified by austerities ; specially the Yogins.'

Yājñavalkya (1, 219. 221).—'Those foremost in all the Vedas, the Vedic Scholar, the youthful Knower of Brahman, one who knows the meaning of the Veda, the singer of the *Jyeṣṭhasāman*, the *Trimadhu*, the *Triṣuparṇa* ; those firm in their duties, those firm in austerities, the tender of the five fires, Religious Students, those devoted to their father and mother ; such Brāhmaṇas constitute the glory of the Shrāddha.'

Bodhāyana (2, 8).—'The *Trimadhu*, the *Triṇāchiketa*, the *Trisuparṇa*, the tender of the five fires, one who knows the six subsidiary sciences, the *Shīrṣaka*, one who sings the *Jyeṣṭhasāman*, the Accomplished Student; these are the *sanctifiers of company*.'

Bṛhad-Yama (3, 43).—'One conversant with the Vedānta, one who sings the *Jyeṣṭhasāman*, one who is free from avarice, one who is devoted to the Veda ;—such a Brāhmaṇa should be employed at the rites in honour of Gods and Pitṛs.'

VERSE CLXXXVII

Bodhāyana (2. 8, 6).—' Either on the previous day, or early in the morning on the same day, he shall invite persons, whose number shall not be an even one and which shall be at least three, who are well-versed expounders of the Veda, who are not related to him either by birth or *gotra* or *mantra*, who are pure and equipped with *mantras* ; and shall seat them on seats prepared of kusha grass, facing either the east or the north.'

Apastamba Dharmasūtra (2, 17, 11-15).—' The invitation shall be on the previous day ;—on the next day, the second one ;—and the third is the request ;—some people teach that

the Shrāddha should consist of about three :—as the first, so the second and the third.'

Vashiṣṭha (11, 14).—' During the dark fortnight, after the fourth day, he shall make an offering to the Pitṛs : having got them together on the previous day, either Brāhmaṇas or renunciates or hermits,—such as are advanced in age, have not deviated from their duties, are learned in the Veda, are not the invitor's own disciples or pupils ; but he may feed even his disciples, if they are possessed of special qualifications.'

Viṣṇu (73. 1).—' Going to perform the Shrāddha, he shall, on the previous day, invite the Brāhmaṇas.'

Yājñavalkya (1, 225).—' The man, himself pure and self-controlled, shall, on the previous day, invite the Brāhmaṇas.'

Hārīta (Parāsharamādhava, p. 696).—' Going to perform the Shrāddha the next day, he should invite the Brāhmaṇas on the previous day.'

Kūrmapurāṇa (Parāsharamādhava, p. 696).—' He shall approach the Brāhmaṇa saying—*I shall perform Shrāddha to-morrow*—on the previous day ; if that be not possible, then on the same day.'

Devala (Do.).—' Having made up his mind that he shall perform Shrāddha on the coming day, he shall invite the Brāhmaṇas ;...if that be not possible, then the next day.'

Varāhapurāṇa (Do., p. 697).—' Knowing that he would be performing Shrāddha on the next day, he shall clean the ground and invite the Brāhmaṇas.'

Bramāṇḍapurāṇa (Do.).—' On the previous day, at night, he shall approach the Brāhmaṇas after they have taken their evening meal and invite them, on behalf of his father.'

VERSE CLXXXVIII

Gautama (15.23).—' Therefore on that day, he shall live like a religious student.'

Yājñavalkya (1. 225).—'They shall remain under self-restraint, with mind, speech and acts duly controlled.'

Prajāpati (93).—'The Brāhmaṇa invited at the Shrāddha should avoid association with women on the previous day and on the next day; as also the second meal.'

Likhita (60).—'One who has eaten at the Shrāddha shall avoid eight things: the second meal, journeying, carrying loads, study, sexual intercourse, making and receiving gifts, and offering of oblations into fire.'

Devala (Aparārka, p. 457).—'Having been previously invited, if the Brāhmaṇa accept a gift, or if he eat at the Shrāddha after having taken his food, then all his merit becomes destroyed.'

VERSE CXC

Yama (Parāsharamādhava, p. 701).—'Having been invited, if the Brāhmaṇa goes elsewhere to take his food, he goes to a hundred hells and is born among Chāṇḍālas.'

Ādipurāṇa (Do.).—'Being invited, the Brāhmaṇa should not be late; one who is late...falls into hell.'

VERSE CXCI

Gautama (15. 22).—'He who has just taken part in a Shrāddha,—if he takes to his bed a Shūdra woman, he throws his forefathers into her ordure for three months.'

VERSE CXCII

Prajāpati (63).—'*Free from anger, intent on purity,*—reciting this verse, he shall invite the Brāhmaṇas in the evening, at the offering to Gods and to Pitṛs.

Matsyapurāṇa (Parāsharamādhava, p. 365).—'Having preferred the invitations, the wise man shall repeat to them the observances connected with the offerings to Pitṛs,—such as

'I, as the performer of the Shrāddha, and you also, should remain free from anger, intent on purity and constantly celibate.' "

VERSE CCII

Viṣṇu (9. 14, 17, 24).—'He should offer metallic vessels;—specially those of silver;—whatever is offered with a vessel—howsoever small—made of gold or silver or rhinoceros-horn or *Udumbara* wood,—becomes imperishable.'

Yājñavalkya (1. 237).—'The remnant of the oblations one should carefully offer into vessels, such as may be available; but specially in those of silver.'

VERSE CCIII

Āshvalāyana (24. 1).—'Without offering the sacrifice to the Pitṛs, or the annual Shrāddha to individual ancestors,—if one performs other five sacrifices, he surely goes to hell.'

VERSE CCIV

Laghu-Āshvalāyana (23. 27).—'Having, in the prescribed manner, worshipped the gods, he shall, with their permission, perform the worship of the Pitṛs, in the *Apasavya* form.'

Dharma (Aparārka, p. 476).—'Having seated the Gods, and then the Pitṛs.'

VERSE CCV

Laghu-Hārīta (96).—'If one, through ignorance, makes offerings to the Pitṛs and neglects the Gods, his Pitṛs abandon that Shrāddha as if it were something unclean.'

Devala.—'Whatever rite is performed in honour of Pitṛs should be preceded by the offering to the Vishvēdēvas.'

VERSE CCVI

Gautama (15. 25).—'He should make the offerings in a secluded place.'

Yājñavalkya (1. 227).—'In a place that is secluded, clean and sloping southwards.'

Viṣṇu (85. 63).—'In houses smeared with cow-dung.'

Viṣṇu-dharmottara (2. 244. 23).—'In a place that slopes southwards, or in a sacred place of pilgrimage, or in his own house duly sanctified, he shall offer the Shrāddha with care.'

Yama (Parāsharamādhava, p. 652).—'For the purposes of Shrāddha, one should avoid a place which is very dry, full of insects, damp, evil-smelling, where disagreeable sounds are heard.'

Mārkaṇḍēya (Do.).—'For purposes of Shrāddha, one should avoid a place which is full of living beings, very dry, burnt by fire, where disagreeable and harsh sounds are heard and which is evil-smelling.'

VERSE CCVII

Viṣṇu (85. 54-61).—'On large rivers, on all natural spots, on river-banks, on streams, on hills, in groves, in forêsts, in parks.'

Yama (*Aparārka* p. 471).—'Shrāddhas should be offered in sacred buildings, on river-banks, in Tīrthas, and on one's own land, in groves near hills, and on mountain-tops.'

VERSE CCVIII

Viṣṇu (73.2).—'On the second day, in the forenoon during the brighter fortnight,—and in the afternoon during the darker fortnight,—he shall seat on seats covered with kusha-grass, the Brāhmaṇas who have bathed and rinsed their mouths, in the order of their learning.'

Yājñavalkya (1. 226).—'During the afternoon, having respectfully welcomed the Brāhmaṇas that have come and have rinsed their mouth, he, with clean hands, shall seat them on seats.'

Ashvalāyana-Gṛhyasūtra (4. 7. 2).—'The Brāhmaṇas equipped with learning, character, and excellent conduct, who may have arrived at the same time and have washed their feet and rinsed their mouths,—these he shall seat, as if they were his forefathers, with faces turned towards the north.'

VERSE CCIX

Bodhāyana (2.8.7).—'To these he shall offer water mixed with sesamum, adorn them with sandal-paint and garlands; and having obtained their permission to 'offer in the fire,' he shall kindle the fire and spreading kusha-grass, pour into it three oblations of butter to Soma-Pitṛpīta, Yama-Aṅgirasvan and Agni-Kavyavāhana.'

Viṣṇu (73. 12).—'With the mantra *Eta pitaraḥ*, etc., he shall offer the invitation with water mixed with kusha and sesamum; with the mantra *Yāstiṣṭhanti*, etc., he shall offer for the feet water mixed with sandal-paste;—he shall then worship the Brāhmaṇas with kusha, sesamum, clothes, flowers, ornaments, burning incense and lamp;—and taking up food poured over with butter, and with the mantra *Yārudrā*, etc., having looked at the food, he shall say *I shall offer this into the fire*, and on the Brāhmaṇas saying *Do it*, he shall offer the oblation.'

Yājñavalkya (1. 231).—'Having offered water, sandal-paste and garlands, incense and lamp, he shall offer clothes and also water for washing.'

Ashvalāyana-Gṛhyasūtra (4. 8. 1).—'At this same time there should be offering of sandal-paste, garlands, incense, lamp, and clothes.'

VERSE CCX

Viṣṇu (73.12).—(See above.)

Bodhāyana (2. 8.7).—(See above.)

Āpastamba Dharmasūtra (2. 17. 17-9).—'When they have taken their seats, the water-vessels should be placed in their hands; then he asks them—*may this be taken up and offered into the fire*;—on being permitted by them with the words—*you are at liberty to take it up and offer into the fire*,—he shall take it up and pour the oblation into the fire.'

Yājñavalkya (1. 235).—'Having offered to them the *Arghya* and taking the droppings (from their hands) into the vessels, in the prescribed form, he shall over-turn them on the ground, with the mantra *Pitṛbhyaḥ sthānamasi*.'

Āshvalāyana Gṛhyasūtra (4. 7. 5-7).—'Having offered the water, and having offered the seat in the form of kusha-blades twisted twice,—he shall offer water.'

VERSE CCXI

Bodhāyana (2. 8. 7).—(See under 209.)

Āshvalāyana Gṛhyasūtra (4. 8. 4).—'Then he pours the oblation into fire, as daclared before.'

VERSE CCXII

Āshvalāyana Gṛhyasūtra (4. 8. 5-6).—'If permitted, then, it may be offered into the hands; Agni being the mouth of the Gods and the hand being the mouth of the Pitṛs,—so says the Brāhmaṇa-text.'

Jātūkarṇa (Parāsharamādhava, p. 739).—'In the absence of the fire, it should be offered into the right hand of the Brāhmaṇa. That is regarded as the period of *absence of fire* while one has not taken to a wife.'

Gṛhyakāra (Parāsharamādhava, p. 739).—'The *Anvaṣṭakā*, the monthly *Pārvaṇa*, the Shrāddha for obtaining specific reward, the auspicious Iṣṭi, and the unitary Shrāddha; at the first four of these, the man with the fire shall offer oblations into the fire; and at the latter four, in the hands of the Brāhmaṇas invited for the sake of the Pitṛs.'

VERSE CCXIII

Mahābhārata (13. 237. 31).—'At the Shrāddha, one should invite such persons as are free from anger, not fickle, tolerant, self-controlled, with senses suppressed, and benevolent towards all beings.'

VERSE CCXIV

Laghu-Āshvalāyana Smṛti (13. 73-74).—'On the spot which is sloping towards the south-east, he shall draw a line with the mantra *Apahata*, etc.; he shall spread *kusha* over it and then adopting the *Apasavya* form, he shall sprinkle water over it with the mantra *Shundhantām*, etc.; and then upon the kusha he shall offer the balls.'

VERSE CCXV

Viṣṇu (73. 17-19).—'Near the food-remnant, upon kusha-blades pointing southwards, he shall deposit one ball for his father, with the mantra *Pṛthivī darvirakṣitā*, etc.;—the second to the grand-father, with the mantra *Antarikṣam darviraksitā*, etc.; the third to the great-grand-father, with the mantra *Dyaurdarviraksiṭā, etc.*'

Yājñavalkya (1. 241-242).—'Taking up all the food and mixing it up with sesamum, he shall offer the balls near the food-remnant, in the manner of the Pitṛyajña.'

Laghu-Āshvalāyana (13. 74).—(See above.)

VERSE CCXVI

Viṣṇu (73. 22).—'The hand should be rubbed over the root-end of the kusha-blades, with the mantra *atra pitaro mādayadhvam*.'

Vyāghra (Aparārka, p. 507).—'The smearing of the hand one should wipe at the root-end of the kusha.'

VERSE CCXVII

Laghu-Āshvalāyana (13. 75).—'Having taken leave with the mantra, *Atra, etc.*, he shall turn towards the north and restrain his breath.'

VERSE CCXVIII

Viṣṇu (73. 23-24).—'With the mantra *ūrjam vahantīḥ*, etc., he shall pour water over the balls and then offer washing-water, flowers, sandal-paste and articles of food, as also the cup of water mixed with honey, butter and sesamum.'

Laghu-Āsvalāyana (13. 76-77).—'With the mantra *Amimadanta*, etc., he shall turn back and then eat the remnant of the cooked food; or, according to some, only smell it; —he shall then sprinkle water over the balls, as before, with the mantra *Śhundhantām*, etc.

Bṛhaspati (Aparārka, p. 508).—'Having worshipped the water-pot with sandal, flowers, garlands, incense, lamp, cloth and unguents, he should pour the water on the balls.'

VERSE CCXIX

Matsya-Purāṇa (quoted in *Chaturvarga-chintāmaṇi*-Shrāddha, p. 24-76).—'Having taken, in due order, portions out of the balls, the man shall, with due care, have them eaten by those same Brāhmaṇas. Having at first placed in

their hands the pavitra-kusha along with water and sesamum, he shall offer the portions of the balls, saying *svadhaiṣāmastu.*'

VERSE CCXX

Viṣṇu (75. 1).—'If one performs the Shrāddha while his father is alive, he shall offer it to those whom his father offers it.'

VERSE CCXXI

Viṣṇu (75. 4).—'He whose father is dead shall offer the ball to his father and then to the two ancestors above the grand-father.'

Laghu-Āsvalāyana (20. 38).—'If the father dies while the grand-father is alive, three balls shall be offered beginning with the great-grand-father.'

VERSE CCXXII

Viṣṇu (quoted by Kullūka).—'Or, he shall perform two Shrāddhas—to the father and to the grand-father.'

VERSE CCXXIII

Matsya-purāṇa—(Chaturvarga-chintāmaṇi-Shrāddha, p. 2476).—(Reproduces Manu.)

VERSE CCXXIV

Kālikāpurāṇa (Do. p. 1[illegible]69).—'Self-controlled, and with speech suppressed, he shall, with his two hands, place the dish before the Brāhmaṇa and then serve out the articles of food.'

Yama (Do.).—'Bringing up the food, he shall feed the Brāhmaṇas with care,—serving to them cooked rice, soup, butter, vegetables, meat, curds, milk and honey.'

Shaunaka.—'Bringing up all the food that has been cooked, he shall begin to serve each article separately.'

Paiṭhīnasi.—'Having dressed up the Brāhmaṇas, he shall serve to them meat, cakes, curds, butter, milk-pudding, mixed rice, and preparations of fruits.'

VERSE CCXXV

Vashiṣṭha (11. 22).—'One shall offer food to the Pitṛs, with both hands; wicked-minded Asuras keep in waiting for the interval between the two hands.'

Maṭysapurāṇa (quoted in Chaturvarga-chintāmaṇi-Shrāddha, p. 2370).—'He shall bring up the food with both hands, then serve it, with a calm mind, keeping in his hand water and kusha.'

Brahmāṇḍapurāṇa (quoted in Chaturvarga-chintāmaṇi-Shrāddha, p. 2370).—'Serving shall not be done at the Shrāddha with any article made of iron, nor by one who is without the Pavitra and the kusha, nor with one hand.'

VERSES CCXXVI, CCXXVII AND CCXXVIII

Shaunaka.—(See under 224.)
Kalikāpurāṇa.— (Do.)
Yama.— (Do.)

VERSE CCXXIX

Āpastamba Dharmasūtra (2. 17, 3).—'[He shall avoid] *non-haviṣya* food, untruth, anger and also that which would make others angry.'

Viṣṇu (79. 19-20).—'He shall avoid anger;—he shall not shed tears.'

Viṣṇu (81. 1).—'He shall not place the food on the seat; nor shall he touch it with the foot.'

Brahmāṇḍapurāṇa (Chaturvarga-chintāmaṇi-Shrāddha, p. 1029).—'He shall not shed tears at the Shrāddha; nor shall he utter words of grief; he shall not bear ill-will towards those eating nor be jealous of them.'

Devala (Chaturvarga-chintāmaṇi-Shrāddha, p. 1029).—'At the Shrāddha, people should not shed tears, nor converse, nor laugh among themselves, nor wander about, nor be angry, nor be worried; even though there be sufficient cause, one shall not utter words of anger; near the Pitṛs one shall not sit either supported or perspiring.'

VERSE CCXXX

Devala (Chaturvarga-chintāmaṇi-Shrāddha, p. 1030).—'If there is some flaw in cleanliness, Rākṣasas take away all that is sacrificed or offered or given away or eaten, all *japa*, all austerities and all learning;—similarly also what is given in anger, or what is eaten in hurry, the Rākṣasas take away both these;—having invited the Pitṛs, one shall do nothing that may be improper; therefore one shall perform the Shrāddha with speech and anger under control;—one shall not be angry with any one, even though there be cause for it; what pleases the Pitṛs is the Shrāddha that is free from anger.'

VERSE CCXXXI

Yājñavalkya (1. 240).—'Free from anger and without hurry, one shall offer such food as may be desired and *pure*—reciting the *Pavitra* mantras till complete satisfaction.'

Laghu-Āshvalāyana (23. 68).—'After the Brāhmaṇas have eaten to their heart's content, he shall pronounce the Gāyatrī.'

Varāha-purāṇa (Chaturvarga-chintāmaṇi-Shrāddha, p. 1388).—'The offerer having offered food, clean, profuse

and carefully prepared,—he should politely say—*please fall to.*'

Yama (Parāsharamādhava, p. 423).—'So long as the food is pure, so long as what is desired is offered, and so long as the offerer does not say *I give*,—so long do the Pitṛs partake of the food.'

Sumantu (Parāsharamādhava, p. 424).—'Without anger, he shall offer to each such dishes as he may relish; they should be fed till they are fully satisfied; and he shall not selfishly keep back any food.'

VERSE CCXXXII

Āshvalāyana Gṛhyasūtra (4. 8. 10).—'Realising that they have become satisfied, he shall make them listen to the *Madhumatī* verses, as also the mantra '*Dakṣannamīmadanta*, etc.'

Viṣṇu (73. 26).—'Itihāsas, Purāṇas and Dharmashāstras.'

Laghu-Āshvalāyana (23. 66-67).—'The hymns beginning with the words *Nāsadāsit*, etc., should be repeated before the Brāhmaṇas while they are eating; as also the hymn *Kṛṇuṣva*, etc., and also the *Rakṣoghna* mantras; the hymn beginning with *Agnimīlē* should be recited in praise of the Pitṛs, as also other sacred hymns, all the time that the feeding of Brāhmaṇas goes on.'

Padmapurāṇa (Chaturvarga-chintāmaṇi-Shrāddha, p. 1070). —'At the rite in honour of Pitṛs, one shall have recited the Veda, the Purāṇas and the supplements, as also the hymns sacred to Brahmā, Viṣṇu, Arka and Rudra.'

Yama (Chaturvarga-chintāmaṇi-Shrāddha, p. 1070).—'The Veda should be recited, as also the Dharma-shāstras over and over again; he shall recite before them the several Itihāsas also.'

Prachētas (Chaturvarga-chintāmaṇi-Shrāddha, p. 1070).—'After the Brāhmaṇas have taken their food, he shall recite

before them, the Ṛk, the Yajūṣ and the Sāman as also all that is sacred to the Pitṛs.'

Kātyāyana (Aparārka, p. 501).—' While the Brāhmaṇas are eating, one shall repeat the Gāyatrī with the Praṇava and the Vyāhṛtis, once or thrice, as also the Rakṣoghna mantras, the Pitṛ-mantras, the Puruṣasūkta and other sacred texts.'

Bodhāyana (Aparārka, p. 502).—' The Rakṣoghna Sāmas, the Yaj‌ṣ texts with *svadhā* and the *Madhu-ṛks*—these should be recited to the eaters.'

Viṣṇupurāṇa (Aparārka, p. 502) —' The reciting of the Rakṣoghna mantras.'

VERSE CCXXXIII

Bṛhaspati (Chaturvarga-chintāmaṇi-Shrāddha, p. 1028).—' Describing the qualities of the dishes, he shall feed the Brāhmaṇas slowly, and shall delight them with Ākhyānas, Itihāsas and Pūrvavṛttas.'

Yama (Do.).—[Repeats the second line of Manu.]

VERSES CCXXXIV AND CCXXXV

Viṣṇu (79, 16).—'The rhinoceros' horn, deer-skin, sesamum, white mustard, washed rice,—these should be deposited as purifiers and destroyers of evil spirits.'

Viṣṇu (73, 18).—' The daughter's son also is a fit recipient.'

Brahmapurāṇa (Aparārka, p. 474).—' The three-staffed Ascetic, compassion, silver-vessel, the daughter's son, the Kutapa-tṛṇa, the goat and the skin of the black antelope, three kinds of sesamum.'

Devala (Aparārka, p. 474).—' Kusha, sesamum, *elephant's shadow*, daughter's son, honey, clarified butter, Kutapa, the Nīla ox,—these are sacred at Shrāddhas.'

Matsyapurāṇa (Chaturvarga-chintāmaṇi-Parisheṣa-Shrāddha, p. 448).—' He shall feed, with care, the daughter's son,

the father-in-law, the preceptor, the brother-in-law, the maternal uncle, maternal and paternal relations, priests officiating at sacrifice, Ācharya and the wife's brother.'

Prabhāsakhaṇḍa (Do.).—'Daughter's son, officiating priest, son-in-law, sister's son, father-in-law, pupils, relations by marriage, are to be fed; specially marriage-relations, daughter's son, sister's husband, sister's son;—these should not be ignored even though they be illiterate.'

Vashiṣṭha (11, 32).—[Reproduces Manu, 235.]

Laghu-Shātātapa (107).—[Reproduces Manu, 235, reading '*satya*,' 'truthfulness' in place of '*shaucha*,' and '*ārjava*,' 'straight-forwardness' in place of '*atvarā*.']

Smṛtyantara (Aparārka, p. 471).—'Daughter's son, vessels made of rhinoceros-horn, clarified butter of Kapilā cow,—all these have been described as *Dauhitra*.'

Vṛddha-Shātātapa (Do.).—'Daughter's son and vessels made of rhinoceros-horn are called *Dauhitra*.'

Smṛtyantara (Do.).—'Brāhmaṇa, blanket, cows, sun, fire, date, sesamum, kusha, time,—these nine have been called *Kutapa*.'

Matsya-purāṇa (Do.).—'The Prāchināvita, water, sesamum, left side of the body, Yava, Nīvāra, Mudga, white flowers, clarified butter,—these are very dear to Pitṛs.'

VERSES CCXXXVI AND CCXXXVII

Viṣṇu (71. 19).—[Reproduces Manu.]

Vashiṣṭha (11. 29).—[Do.]

But in both the reading is '*uṣṇam*' for '*uṣmā*.'

Shāṅkha (Parāsharamādhava, p. 749).—'If he describes the excellences of the food...he destroys the Shrāddha and becomes degraded.'

Sāṅkha-Likhita (Aparārka, p. 497).—'The Brāhmaṇas shall not describe, praise or decry the food ..They should say nothing except by the gesture of the hand. The Pitṛs partake of the

food only so long as it is on the ground, until it is praised, and so long as it is hot, except in the case of fruits, roots and drinks.'

VERSE CCXXXVIII

Viṣṇu (81. 12-13).—'Not people with covered heads; nor those with shoes on.'

Mahābhārata (13. 237, 19).—[Reproduces Manu, but reading *'sarvam vidyāt tadāsuram'* for *'tadvai rakṣāmsi bhuñjaṭe.'*]

VERSES CCXXXIX-CCXLI

Gautama (15, 24).—'What is seen by the dog, the Chaṇḍāla and the outcast becomes defiled.'

Āpastamba Dharmasūtra (2. 17, 20).—'They forbid the seeing of the Shrāddha by dogs and unqualified persons.'

Viṣṇu (82. 6-9).—'One should not look at a woman in her courses, nor a dog, nor the village-hog, nor the village-cock.'

Viṣṇu (quoted in Chaturvarga-chintāmaṇi-Shrāddha, p. 516).—'No persons of deficient limbs, nor those with superfluous limbs, nor Shūdras, nor outcasts, nor persons suffering from serious diseases, shall look at the Shrāddha.'

Ushanas (Do.).—'The village hog, the cat, the cock, the mungoose, the woman in her courses, the Shūdra woman or her husband should be removed to a distance.'

Yama (Do.).—'The cock, village-hog, crow, cat, the husband of a girl married after puberty, impotent man, woman in her courses,—all these should be always kept away at the time of the Shrāddha;—the cock defiles by the flapping of its wings, the hog by smelling and the crow by crowing; the dog by looking at it and the cat by hearing it, the husband of the girl married after puberty defiles it by receiving gifts, and the Shūdra by his eyes; the impotent

man defiles by his shadow and the woman in her courses by her touch.'

Bṛhad-Yama (38).—'All these should be carefully kept away; otherwise the Pitṛs go away disappointed and the man remains indebted.'

Devala (Aparāka, p. 472).—'All that is disgusting or unclean, naked man, a rogue, a woman in her courses, a man dressed in blue or ruddy clothes, one with ears lopped off, weapons, iron, lead, man clothed in dirty clothes, food kept overnight,—these shall be avoided at Shrāddhas. If wine happen even to touch the house, the Shrāddha goes to the Rākṣasas.'

Vyāsa (Do.).—'The Chaṇḍāla, the man clothed in ruddy clothes, the leper, the outcast, the embryo-killer, one of doubtful birth, relatives of outcasts,—all these should be avoided when one is performing a Shrāddha.'

Brahmāṇḍapurāṇa (Do.).—'The naked man and others should not see the Shrāddha, those who renounce the Veda are called *naked*; the thief, the cruel man should not be seen, all other wicked men should be avoided.'

VERSE CCXLII

Viṣṇu (81, 15).—'Persons with deficient or superfluous limbs should not look at the Shrāddha.'

Yama (Chaturvargachintāmaṇi-Shrāddha, p. 518).—'If any servant of the Shrāddha-offerer should happen to be crippled or one-eyed, or with a crooked arm, or suffering from leucoderma, or with deficient limbs, or with redundant limbs,—he should be speedily removed from the place.'

VERSE CCXLIII

Viṣṇu (81. 18).—'At the time, he shall feed a Brāhmaṇa or a mendicant, with the permission of the Brāhmaṇas (invited).'

Yama (Chaturvargachintāmaṇi-Shrāddha, p. 439).—‘If a mendicant or a Religious Student happen to arrive seeking for food,—after the Brāhmaṇas have been seated, he also should be fed.’

Varāhapurāṇa (Do.).—‘If at that time an excellent Brāhmaṇa seeking for food, or a guest, should arrive, he shall, on being permitted by the Brāhmaṇas, freely feed him also.’

Chhāgalēya (Parāsharamādhava, p. 728).—‘At the time of the Shrāddha also one shall welcome the Ascetic and the Religious Student.’

VERSE CCXLIV

Viṣṇu (81.21).—[Reproduces Manu.]

Yājñavalkya (1. 241).—‘Addressing them the words—*Are you satisfied*,—and having obtained their permission, he shall take up the food and scatter it on the ground, offering water once for each.’

Āshvalāyana Gṛhyasūtra (4.8.14).—‘Having scattered the food on the ground, he should dismiss them, pronouncing *svadhā-om*.’

Prachetas (Parāsharamādhava, p. 750).—‘He should scatter the food on the ground, with the mantra *Yē agni*, etc.’

VERSE CCXLV

Viṣṇu (81. 22).—[Reproduces Manu.]

Vashiṣṭha (11. 20).—‘For those persons of one's family who may have died before the performance of their sacramental rites,—Manu has laid down the share in the form of the remnants and the scatterings.’

Laghu-Āshvalāyana (23.90-91).—‘Having shaken the vessels, and pronouncing the syllable *svasti*, he shall throw on each of the spots sesamum and washed rice, and then scatter food also, for those of his Pitṛs who may have died without sacraments.’

VERSE CCXLVI

Viṣṇu (81.23).—[Reproduces Manu.]

Vashiṣṭha (11.21).—'The remnant of food fallen on the ground, or scattered, as also the smearings and water,—should be offered as food for those who may have died young, or for children.'

VERSE CCXLVII

Paiṭhīnasi.—'Before the performance of the Sapīṇḍīkaraṇa one should perform the sixteen Shrāddhas ; and all these should be performed by the unitary process.'

VERSE CCXLVIII

Jātūkarṇa (Parāsharamādhava, p. 445).—'When the father has become one of the Pitṛs, his son shall, year after year, and month after month, offer to him Shrāddha in the manner of the *Pārvaṇa* Shrāddhas.'

Jamadagni (Do.).—'When the father or the mother has become amalgamated with the Pitṛs, the body-born son shall offer to the parents, on the day of their death, in the manner of the Shrāddha performed on the moonless day.'

VERSE CCXLIX

Vṛddha-Shātātapa (51).—[Reproduces Manu, but reading '*tiryagyonau cha jāyatē* for '*kālasūtramavākshirāḥ.*']

VERSE CCL

Mahābhārata (13.90,12).—'Having eaten at a Shrāddha, if one reads the Veda, or enters the bed of a woman (the rest as in Manu).'

VERSE CCLI

Viṣṇu (73. 25-26).—'After the Brāhmaṇas have eaten and become fully satisfied, he shall sprinkle water with grass on the food, with mantra '*Māmēkṣēṣṭha*,'—scatter the food near the leavings,—ask the Brāhmaṇas, *Are you fully satisfied*—and having made them sit facing the north, he shall offer them water for rinsing the mouth; after that he shall thoroughly wash the spot where Shrāddha had been offered;—he shall do all this with kusha in hand,—going round the Brāhmaṇas facing the east with the mantra *Yanmē rama*, etc., he shall honour them with such gifts as may be within his power, and address to them the words *Abhiramantu bhavantaḥ*; on which they should say *Abhiratāḥ smaḥ devāshcha pitarashcha*.'

Yājñavalkya (1. 242).—'Taking up the food, saying *Triptāḥ sthaḥ*, he shall obtain their permission and scatter the food on the ground and pour water once.'

Āshvalāyana-Gṛhyasūtra (4. 8.22).—'Having asked *sampannam* (Is it completed?), he shall gather all the food that has been used and having taken out of it just what may be needed for the *Sthālīpāka* and *Piṇḍa* offerings, the rest he shall hand over.'

VERSE CCLII

Yājñavalkya (1.245).—'They shall say—*May there be svadhā*; thereupon he shall sprinkle water.'

Āshvalāyana Gṛhyasūtra (4.18.15).—'Or, they may say—*May there be svadhā*.'

VERSE CCLIII

Shaunaka (Aparārka, p. 503).—'Having seen that the Brāhmaṇas are satisfied,......he shall keep some food for the sake of the ball-offerings, and offer the rest to the Brāhmaṇas, or use it according to their instructions.'

Āshvalāyana-Gṛhyasūtra (4. 8. 11).—‘Having enquired if all was complete, he shall keep, for the *Sthālīpāka* and the Piṇḍa offerings, everything that may have been used, and what remains he shall present (to the Brāhmaṇas).’

Yājñavalkya (1. 242).—‘In regard to the remnants, he should ascertain their wishes.’

Laghu-Āshvalāyana (23.70).—‘Everything having been completed, he shall ask them ‘*what is to be done with the remnants?*’—On being permitted by them, he shall eat it, along with his friends.’

VERSE CCLIV

Vashiṣṭha (3. 63-64).—‘At the offering to Pitṛs, the term *svaditam* ;—at the Ābhyudayika offerings—*Sampannam.*’

(See 235 above.)

VERSE CCLV

Prajāpati (70. 71).—‘The following Brāhmaṇas are conducive to the accomplishment of the Shrāddha :—Those that are devoted to the Vedic duties, those that are of calm disposition, sinless, devoted to the fires, firm in their duties, firm in their austerities, conversant with the meaning of the Veda, born of noble families, devoted to their parents, living by the methods prescribed for Brāhmaṇas, teachers, those conversant with Brahman.’

Yama-Hārīta-Shātātapa (quoted in Chaturvargachintāmaṇi-Shrāddha, p. 1172).—[Reproduce Manu.]

VERSE CCLVI

Yama-Hārīta-Shātātapa (Do.).—[Reproduce Manu.]

VERSES CCLVIII AND CCLIX

Viṣṇu (73.27-30).—' Pronouncing the name and the gotra, he shall offer the *imperishable water*; then he shall address the words—*Vishvēdevāḥ priyantām*—to those facing the east; and then with joined hands and mind calm and concentrated on them, he shall beg for the following blessings—(Manu, 259 and the following) May we have much food! May we have guests! May there be persons to beg from us! May we not beg of any one!.'

Yājñavalkya (1. 246).—[Reproduces Manu 259.]

VERSES CCLX AND CCLXI

Yājñavalkya (1.257).—' The balls he shall give to the cow, the goat and the Brāhmaṇa; or he shall throw them into fire or water; so long as the Brāhmaṇas are there, the remnants of food shall not be removed.'

Gobhila (4. 3. 31-34).—' The balls he shall throw into water; or into the kindled fire; or Brāhmaṇas may be fed on them; or they may be given to cows.'

Bodhāyana (2. 8. 9.).—' The balls shall be given to birds.'

Āshvalāyana Gṛhyasūtra (4. 8. 9.).—' The balls shall be deposited after the Brāhmaṇas have eaten, but before they have washed;—and just when it may be desired or permitted by them; while according to others, this should be done after they have washed.'

Shāṅkhāyana-Gṛhyasūtra (4. 19).—'The balls shall be offered, after they have eaten, but before that, according to some.'

Laugākṣi (Parāsharamādhava, p. 750).—'At sacrifices which are not commended, they offer the balls before the feeding; but at those that are commended, it is done after the feeding.'

Smṛtyantara (Do.).—' As regards the different times that

have been laid down for the offering of the balls, one should follow the practice of his own rescension.'

VERSES CCLXII AND CCLXIII

Viṣṇudharmottara (Parāsharamādhava, p. 760).—'At Tīrthas the balls shall be thrown into the water.'

Gobhila (4. 3. 27).—'The wife, desiring a son, should eat the middlemost ball, pronouncing the mantra—*ādhatta pitaro garbhan.*'

Laghu-Āshvalāyana (83. 23).—'One who desires a son should make his wife eat the middlemost ball, with the mantra *ādhatta*, etc., whereupon she bears a male child.'

Bṛhaspati (Chaturvargachintāmaṇi-Shrāddha, p. 1506).—[Reproduces Manu, 262 and 263.)

Devala (Do.).—'From among the balls, the wife desiring a son shall eat the middlemost; and through the favour of the Pitṛs, she obtains a son endowed with all good qualities.'

Vāyupurāṇa (Parāsharamādhava, p. 758).—'Desiring progeny, he shall give the middle ball to his wife.'

Bṛhaspati (Do., p. 759).—'If the wife happen to be elsewhere, or ill or with child, the ball may be eaten by an old bull or a goat.'

Āpastamba (Do.)—'If the wife is elsewhere, ...the ball should be thrown into the sky.'

Devala (Do.).—'The rites being completed, the ball may be eaten by the Brāhmaṇa or the fire, the goat or the bull; or it may be thrown into water.'

VERSE CCLXIV

Laghu-Āshvalāyana (23. 70).—'Having obtained the permission of the Brāhmaṇas, he shall eat the remnants, along with his friends.'

Brahmapurāṇa (Chaturvargachintāmaṇi-Shrāddha, p. 1394).—'On being asked what shall be done with the food left over, they shall say that it should be given to gentlemen.'

Devala and Kūrmapurāṇa (Do.).—'Having washed his hands and sipped water, he shall feed his paternal relations with the remnants; and after the paternal relations have been satisfied, he shall feed his servants.'

Āditya-Purāṇa (Do.).—'Sisters and relations should be entertained at Shrāddhas; the poverty-stricken, the meek, one with deficient limbs, one with redundant fingers, those whose birth has been fruitless, those disgusted and those struck by disease,—all these deserve to be fed. Bards and Māgadhas, charioteers, dancers and singers, those who have not got at the Shrāddha what they desired,—these people destroy all fame; therefore these also should be fed.'

Shātātapa (Do.).—'What food is left over, he shall himself eat with the permission of the Brāhmaṇas,—along with his friends.'

Bhaviṣyottara (Do.).—'With speech controlled, he shall eat the remnants, along with his friends.'

Padmapurāṇa (Do.).—'Calm and quiet, he shall eat the remnant.'

Ushanas (Do.).—'Permitted by them, he shall make over the remnant to his friends and eat it himself.'

Varāhapurāṇa (Do.).—'He shall eat it, along with his relations and servants and also his friends and other relations.'

Matsyapurāṇa (Do.).—'Then, at the end of the Vaishvadeva-offering, along with his servants, sons and relations, and accompained by guests, he shall eat all that had been offered to the Pitṛs.'

VERSE CCLXV

Yājñavalkya (1. 257).—'So long as the Brāhmaṇas are there, the leavings shall not be washed.'

Vashiṣṭha (11. 18-20).—'Till the end of the day, the leavings of the Shrāddha shall not be removed ; as from those flow currents of nectar which are drunk by those to whom no water-offerings have been made.—So long as the sun has not set, the leavings shall not be washed.—Manu has declared that the leavings and the remnants form the share of those who have died before the performance of their sacramental rites.'

VERSES CCLXVI-CCLXVII

Vyāsa (Chaturvargachintāmaṇi-Shrāddha, p. 543).—'That Shrāddha at which sesamum is largely used, Manu has declared to be imperishable.'

Āpastamba-Dharmasūtra (2. 7. 23-24).—'The substances to be employed are sesamum, Māṣa, Vrīhi, barley, water, roots and fruits. If the food is oily, the satisfaction of the Pitṛs is intense and long-standing.'

Viṣṇu (Do., 1).—'With sesamum, Vrīhi, barley, Māṣa, water, roots and fruits, Priyaṅgu, Nīvāra, Mudga, wheat—they remain satisfied for a month.'

Mahābhārata (13. 88. 3).—[Reproduces Manu.]

Yājñavalkya (1. 258).—'With sacrificial food, for one month, with milk-preparations for a year.'

Prachetas (Parāsharamādhava, p. 702).—'Black Māṣa, sesamum, Yava, paddy-rice, Mahāyava, Vrīhi, Madhūlika—black, white and red,—these should be used at Shrāddha.'

Mārkaṇḍeya (Do.).—Yava, Vrīhi, wheat, sesamum, Mudga, rapeseed, Priyaṅgu, Kovidāra, and Niṣpāva are excellent.'

Atri (Do.).—'A Shrāddha without wheat is as good as not performed.'

Vāyupurāṇa (Do., p. 703).—'Bilva, Āmalaka, grapes, jackfruit, mango, pomegranate, Chavya, Pālēvata, Akṣoṭa, dates, Kasharu, Kovidāra, palm-root, lotus-root, Kāleya, Kālashāka, Suvarchalā, Kaṭphala, Kiṅkiṇī, raisins, Lakucha, Mocha, Kabandhū, Grīvaka, Tīndaka, Madhūka, Vaikaṅkata,

cocoanut, Shṛṅgāṭaka, Parūṣaka, Pippalī, Maricha, Paṭola, Bṛhatī, sweet-smelling fish, Kalāya, Nāgara and Dīrghamūlaka.'

Shaṅkha (Parāsharamādhava, p. 704).—' Mango, Pālevata, sugarcane, grapes, Chavya, pomegranate, Vidāryā, Bhuchuṇḍa, raisins with honey, Shaktu with sugar, Shṛiṅgāṭaka, Kasharuka.'

Ādityapurāṇa (Do.).—' Madhūka, Rāmaṭha, Karpūra, Maricha, Guḍa, Saindhava and Trapusa are commended at Shrāddha.'

VERSE CCLXVIII

Matsyapurāṇa (Parāsharamādhava, p. 705).—' Food mixed with curd and milk and cow's butter mixed with sugar keep the Pitṛs satisfied for a month.'

Mārkaṇḍeya (Do.).—' With wheat, sugar-cane, Mudga, Kṣīṇaka, grains, offered at Shrāddha, the forefathers remain satisfied for a month.—With Vidārya, Bhachuṇḍa, lotus-root, Shṛṅgāṭaka, Kēchuka, Kanda, Karkandhū, plums, Pālevata, Rātuka, Akṣoṭa, jack-fruit, Kākolī, Kṣīrakākolī, Piṇḍālaka, fried grains, Shalā, Trapusa, Vāru, Chirbhaṭa, Sarṣapa, Rājashāka, Iṅguḍa, Rājajambū, Priyāla, Āmalaka, Parigu, Tilambaka, Vetrāṅkura, Tālakanda, Chakrikā, Kṣīrika, Vacha, Mocha with Lakucha, Bījapūraka, Muñjātaka, Padmapala, and other well-cooked food,—offered at Shrāddha, the Pitṛs of men remain satisfied for a month.'

Viṣṇu (80. 2-5).—' For two months, with fish and meat;—for three months with deer-meat;—for four months with sheep-meat;—for five months with bird-meat; for eleven months with the *aurabhra* meat, for one year with milk or its preparations.'

Yājñavalkya (1. 258).—' Fish and the meat of deer, sheep, bird, goat and the Pṛṣat deer.'

Āpastamba (2. 7. 2-3).—' So also with the meat of the Shātabali fish,—and that of old goat.'

Mahābhārata (13. 88. 5)—'The satisfaction of Pitṛs, obtained with fish, lasts for two months.'

VERSES CCLXIX-CCLXXI

Mahābhārata (13. 85. 5-9).—'For three months, with sheep-meat; for four months with hare-meat, for five months with goat-meat; for eight months, with the meat of the Pṛṣat and the Ruru deer; for six months with the meat of the bear; for seven months, with that of birds, and for eleven months, with that of the buffalo; with cow's meat, one year; so also with milk-preparations mixed with butter, and with the meat of the old goat, for twelve years.'

Viṣṇu (80. 6).—'With goat-meat, six months; with meat of Ruru deer, for seven months; eight months, with meat of the Pṛṣat deer; for nine months, with the meat of the Gavaya.'

Yājñavalkya (1. 258-259).—'With sacrificial food, for a month; one year with milk-preparations; and with the meat of fish, deer, sheep, birds, goat, the Pṛṣat deer, the Eṇa deer, the Ruru deer, the boar, the hare,—for one, two, three, four, five, six, seven, eight, nine, ten and eleven months respectively.'

Āpastamba (2. 16. 27).—'Even more than this, with the meat of the buffalo.'

Āpastamba (2. 16. 26).—'With the cow's milk, satisfaction for one year.'

Viṣṇu (80.10-12).—'For ten months, with the meat of the buffalo; for eleven months, with the meat of the Tapara goat; for one year, with cow's milk and with preparations of milk.'

VERSE CCLXXII

Āpastamba-Dharmasūtra (2.17.1-3).—'For endless time, with the meat of the rhinoceros; so also with the meat of the Shātabali fish, and that of the old goat.'

Viṣṇu (80.23-24).—'Here is the song sung by the Pitṛs—Kālashāka, porcupine, the meat of the old goat, and the rhinoceros without horns,—these we eat constantly.'

Yājñavalkya (1.260).—'The meat of the rhinoceros, the porcupine, honey, hermit's food, meat of the red goat, Mahāshāka, and the meat of the old goat.'

VERSE CCLXXIII

Mahābhārata (13.88.15).—'Water, roots, fruits, meat, and grains—whatsoever is mixed with honey and offered during Pitṛpakṣa, is conducive to imperishability.'

Yājñavalkya (1.260).—'During the rains, on the thirteenth day of the month, and during the asterism of Maghā.'

Pitṛgāthā (Aparārka, p. 555).—'May some one be born in our family who may offer rice cooked in milk mixed with honey and butter, during the rains, on the thirteenth day of the month and during the asterism of Maghā.'

Vashiṣṭha (Do.).—'The ancestors rejoice at the birth of a son in the hope that he would offer Shrāddha to them with honey, meat, vegetables, milk and rice cooked in milk.'

Paiṭhīnasi (Aparārka, p. 555).—'A son or a grandson may offer to us Shrāddha with a red goat during the rains, during the asterism of Maghā, on the thirteenth day of the month.'

VERSE CCLXXIV

Mahābhārata (13.88.12). [after reproducing the first line of Manu].—'During the asterism of Maghā, during the Southern Sojourn of the sun, offering milk-preparations mixed with honey and butter.'

Vashiṣṭha (11.37).—'This person shall offer Shrāddha to us, during the rains and during the asterism of Maghā, with honey and meats, vegetables, milk and milk-preparations.'

Viṣṇu (78.52-53).—'May some one, the best among men,

be born in our family who, during the rains, on the thirteenth day of the brighter fortnight, perform Shrāddha with honey offered profusely; as also during the whole month of Kārtika, and when the Elephant's shadow falls towards the East.'

VERSE CCLXXV

Bodhāyana (2.62-65).—'The gods desirous of purity do not accept the offerings of the faithless. The gods discussed the relative merits of the person who is pure but faithless and he who is not pure but full of faith, and came to the couclusion that both were equal; but Prajāpati said to them: "They are not equal; there is great difference; as the Shrāddha offered by the faithless is damned; what is sanctified by faith is distinctly superior." In this connection, they have the following saying—Want of faith is a great sin; faith is the highest austerity; therefore, what is offered without faith, the gods never accept.'

Mahābhārata (13.188.72,79).—'Those men who offer Shrāddhas with due faith save their forefathers from the most terrible hell; he who performs the Shrāddha with faith becomes freed from the debt owing to the Pitṛs.'

VERSE CCLXXVI

Gautama (15.2-3).—'Commencing from the fifth day of the Aparapakṣa, Shrāddha should be performed;—or on all days.'

Āpastamba (2.16.6).—'So also during the later days of the Aparapakṣa.'

Kātyāyana and Gautama (quoted in Chaturvargachintāmaṇi-Shrāddha, p. 293).—'One should make the offering to the Pitṛs on the moonless day; or on the days commencing from the fifth of the *Aparapakṣa*; or according as he may

have faith, on all days, whenever the right substance, place and Brāhmaṇas may be available.'

Āpastamba (quoted in Chaturvargachintāmaṇi-Shrāddha, p. 194).—'It should be offered every month; the afternoon of the Aparapakṣa is highly commendable, as also the latter days of the Aparapakṣa.'

Yājñavalkya (1.264).—'Commencing from the first day, excepting the fourteenth day; on this latter day it is offered to those who may have been killed by weapons.'

Mārkaṇḍēya (Parāsharamādhava, p. 663).—'When the sun is in the sign of Virgo, there are fifteen days, on which the performance of Shrāddha has been prescribed;—on the first day, for obtaining wealth; on the second, for obtaining progeny; on the third, for obtaining good things; on the fourth for destruction of enemies; on the fifth, for obtaining prosperity; on the sixth, the man obtains honour; on the seventh, the man becomes leader of his clan; on the eighth, excellent intelligence; on the ninth he obtains excellent wives; on the tenth, he fulfils all his desires; on the eleventh, he acquires all the Vedas; on the twelfth, he obtains gold; by offering it on the thirteenth day, he obtains children, memory, cattle, sound body, freedom, excellent prosperity, long-life, power and riches. Those who seek the welfare of those ancestors who were killed in youth by weapons should offer the Shrāddha on the fourteenth day. The man offering Shrāddha with food on the moonless day obtains all that he desires and goes to heaven.'

Vṛddha-Manu (Do.).—'When the sun enters the sign of Virgo, the dark fortnight is called the *Mahālaya*, as also the *Gajachchhāyā*.'

Shāṭyāyani (Do., p. 664).—'The sixteen days during the month of Nabhasya, when the sun is in the sign of Virgo, constitute the time for the performance of Shrāddha.'

Shāṭyāyani (Do., p. 665).—'The sun in Virgo is very sacred; so also is the fifth fortnight (after Āṣāḍhī).'

Devala (Parāsharamādhava, p. 665.).—‘Sixteen days, formed by the first day of the bright fortnight, which follow the moonless day.’

Jābāli (Do., p. 665).—‘During the fifth fortnight following the fullmoon day of Āṣāḍha,—even though the sun may have not entered the sign of Virgo, one should offer Shrāddha; that fortnight is the most commended for the performance of Shrāddha.’

Bṛhat-Manu (Do.).—‘During the fifth fortnight after the fullmoon day of the month of Āṣāḍha, the Pitṛs desire food and water every day; hence Shrāddha should be offered at that time... . even though the sun may or may not have entered the sign of Virgo.’

Ādityapurāṇa (Do.).—‘Shrāddha is commended even when performed during other fortnights during the time that the sun is in the sign of Virgo; if this happens to be the fifth fortnight (after the fullmoon day of Āṣāḍha), it is all the more commendable.’

Shloka-Gautama (Do.).—‘During the time when the sun is in the sign of Virgo, there are sixteen days that are as good as sacrificial sessions.’

Kārṣṇājini (Do.).—‘Whether in the beginning or the middle or the end, whenever the sun enters the sign of Virgo, the whole of that fortnight is to be honoured as regards the performance of Shrāddha. During the dark fortnight of Nabhasya, Shrāddha should be performed every day, not excepting the Nandā or even the fourteenth day.’

Brahmāṇḍapurāṇa (Parāsharamādhava, p. 666).—‘During the dark fortnight of the month of Nabhasya, one should perform Shrāddha every day, or during two-thirds, or during one-half, or during one-third of the fortnight.’

Yama (Do., p. 667).—‘During the rains, when the sun is in the sign of Virgo,—the man shall offer Shrāddha between the fifth day of one fortnight and the fifth day of another.’

Sumantu (Do.).—‘So long as the sun remains in the sign

of Virgo and until he enters the sign of Scorpio, it is time for the offering of Shrāddha.'

Purāṇa (Parāsharamādhava, p. 667).—'When the sun enters the sign of Virgo, Pitṛs come to their descendants; till the entering of the sun into the sign of Scorpio, the region of Pitṛs becomes empty; and on the entrance of the sun into Scorpio, they go away disappointed after having cursed their offspring.'

Ādipurāṇa (Do.).—'During the rainy season the Pitṛs empty their abodes, and oppressed by hunger, describe their own sins and desire milk-rice mixed with honey; and hence one should satisfy the Pitṛs with offerings of milk-rice, mixed with honey, butter and sesamum.'

Gārgya (Do., 668).—'On the *Nandā* days (1st, 6th and 11th of the month), on Friday and on the thirteenth day, the householder should not perform Shrāddha.'

Aṅgiras (Do.).—'On the thirteenth day of the dark fortnight, if one offers Shrāddha, the death of his eldest son is certain. If one offers Shrāddha during the asterism of Maghā, his eldest son dies.'

Smṛtyantara (Do., p. 669).—'If one offers Shrāddha on the thirteenth, he should offer it not to one Pitṛ; he shall offer the Pārvaṇa Shrāddha.'

Shaṅkha (Parāsharamādhava, p. 669).—'On the expiry of the month of Bhādra, or the thirteenth day in conjunction with the asterism of Maghā, one should offer Shrāddha with honey and milk-rice; his forefathers reward him with desirable progeny, fame, heaven, health, and wealth.'

Mahābhārata (Do.).—'If a man performs Shrāddha on the thirteenth, no one in his family ever dies young.'

Marīchi (Do., p. 670).—'On the fourteenth, Shrāddha should be offered only to those who have died through poison, weapons or wild animals, or those who have killed a Brāhmaṇa; for others that day has been condemned.'

Prachetas (Do.).—'The fourteenth has been recommended

only for those who died through tree-climbing or iron weapons, or lightning or water or poison and such things.'

Sumanta (Parāsharamadhava, p. 670).—'Even the Unitary Shrāddha for one who has died through weapons should be performed on the fourteenth day of the Mahālaya.'

VERSE CCLXXVII

Āpastamba-Dharmasūtra (2.16.8-22).—'If one performs the Shrāddha on the first day, he obtains children most of whom are female ; if on the second day, he obtains children who become thieves ; if on the third day, he obtains children endowed with Brahmic glory ; if on the fourth day, he obtains cattle of poor quality ; if on the fifth day, he obtains male children, many in number and he does not die childless ; if on the sixth day, his son becomes expert in travelling and in gambling ; if on the seventh, his agriculture prospers ; if on the eighth, he obtains sound health ; if on the ninth, he obtains one-hoofed cattle ; if on the tenth, his business prospers ; if on the eleventh, he obtains articles of iron and lead ; if on the twelfth, he obtains much cattle ; if on the thirteenth, he obtains many sons, many friends, beautiful children ; if on the fourteenth, he prospers in weapons ; if on the fifteenth, he obtains prosperty.'

Viṣṇu (78.36-49).—'On the first he obtains house and beautiful wives ; on the second, a girl bestowing benefits ; on the third, all desirable things ; on the fourth, cattle ; on the fifth, beautiful sons ; on the sixth, success in gambling ; on the seventh, success in agriculture ; on the eighth, trade ; on the ninth, cattle ; on the tenth, horses ; on the eleventh, sons endowed with Brahmic glory ; on the twelfth gold and silver ; on the thirteenth, good luck ; on the fifteenth, all desirable things.'

Yājñavalkya (1. 262-267).—' Daughters, sons-in-law, cattle, good sons, gambling, agriculture, trade, cleft-hoofed

cattle, one-hoofed cattle, sons with Brahmic glory, gold and silver and other metals, gratified relatives, all desires ;—these are obtained by the man who offers Shrāddha from the first day onwards, excepting the fourteenth ; also heaven, offspring, glory, bravery, lands, strength, son, honour, good luck, prosperity, supremacy, sovereignty, trade, freedom from disease, fame, freedom from sorrow, the supreme state, wealth, Vedas, successful medication, metal-wealth, cows, goats and sheep, horses, longevity—all this is obtained by one who offers the Shrāddha in accordance with law.'

Gautama (15.4).—'Or, one may perform the Shrāddha whenever he gets suitable substances, place and Brāhmaṇas.'

VERSE CCLXXVIII

Āpastamba-Dharmasūtra (2. 16. 45).—'The afternoon of the darker fortnight is more commendable.'

Yājñavalkya (1. 226).—'Having worshipped the Brāhmaṇas *in the afternoon*, etc.'

Vyāsa (Aparārka, p. 465).—'Three *muhūrtas* constitute the morning, three *muhūrtas* again form the *Saṅgava*; three, *midday* ; another three, *afternoon*.

Shruti (Do.).—'The morning is for the gods, the midday for men and the afternoon for Pitṛs.'

VERSE CCLXXIX

Yājñavalkya (1. 232).—'Having the sacred thread hanging over the right shoulder, he shall make the offering to the Pitṛs.'

VERSE CCLXXX

Āpastamba-Dharmasūtra (2. 17. 23).—'One shall not perform the Shrāddha at night.'

Viṣṇu (77. 8).—'Wise men shall not perform Shrāddha either in the evening or at night; even during these times it should be done if Rāhu (Eclipse) becomes visible.'

Laghu-Shātātapa (94).—'One shall not perform Shrāddha during the night, except during an eclipse; during the two twilights however, it should never be performed.'

VERSE CCLXXXII

Viṣṇudharmottara (Chaturvargachintāmaṇi-Shrāddha, p. 2330).—'One who has taken to the fire shall make the offerings into the Dakṣiṇāgni; one who is without the fire shall do it either in the Upasada fire, or, in the absence of fire, into the hands of a Brāhmaṇa, or in water.'

Vāyupurāṇa (Do.).—'Having kindled either the Dakṣināgṇi, for purposes of Homa, or having kindled the ordinary fire simply for the purpose of having a fire, he shall offer the oblations for the accomplishment of the rite.'

Yājñavalkya (1. 97).—'Every day the householder shall perform the Smārta rites in the marriage-fire, or in the fire kindled at the time of inheritance; and the Shrauta rites in the sacrificial fire.'

Do. (1. 236).—'When going to pour the oblation into the fire, he shall take up the food overflowing with butter, and being permitted to go on with the offering, shall pour the oblation into the fire, in the manner of the Pitṛyajña.'

VERSE CCLXXXIII

Bodhāyana (2. 6. 3).—'Day after day, one shall make offerings out of the water-vessel; even so is the Pitṛyajña accomplished.'

Āpastamba-Dharmasūtra (1. 13. 1).—'By the water-offering is accomplished the offering to gods, the offering to Pitṛs and also Vedic Study.'

VERSE CCLXXXIV

Yājñavalkya (1. 269).—'The Pitṛs are the deities of the Shrāddha—Vasu, Rudra and Āditya; and being satisfied with the Shrāddha, they satisfy the Pitṛs.'

Nandipurāṇa (Chaturvargachintāmaṇi-Shrāddha, p. 64).—'Viṣṇu is the father of the world, Brahmā the grand-father and myself (Shiva), the great-grand-father.'

Ādityapurāṇa (Do.).—'The months are the father, the seasons the grand-father and the year the great-grand-father of the people.'

VERSE CCLXXXV

Mahābhārata (12. 249. 12-13) [reproducing the first line of Manu].—'The remnant of sacrifices is *amṛta*; and the eating of this is equal to the eating of sacrificial food. He who eats the food left over after the servants have eaten, is called the *vighasāshī*; *vighasa* being the food left by servants, and *amṛta*, the remnant of sacrifices.'

Mahābhārata (3. 2. 60).—[Reproduces Manu.

End of Adhyāya III.

ADHYĀYA IV

VERSE I

Mahābhārata (12. 242. 28-30).—'The pupil shall pass through the life-stages, free from vulgarity; having gone through the fourth part of his life by keeping the fasts and observances, relating to the Veda, he shall offer the fee to his preceptor and perform the ceremony of 'Return' according to the law; being united to a virtuous wife and having, with due care, kindled the fires, the householder shall pass the second quarter of his life, keeping firm in his observances.'

Do. (12. 243. 1).—'During the second quarter of his life, the householder shall live in the house, firm in his observances, after having been united to a virtuous wife and having kindled the fires.'

VERSE II

Viṣṇu (2. 11).—'For the Brāhmaṇa, officiating at sacrifices and receiving of gifts.'

Āpastamba-Dharmasūtra (2. 4-5).—'The Brāhmaṇa's *own occupation* consists of studying, teaching, sacrificing, officiating at sacrifices, making gifts, receiving gifts, inheriting of property and gleaning and picking; also such others as may not have been adopted by others.'

Bodhāyana (2. 2. 69).—'If unable to maintain himself by teaching, officiating at sacrifices, and receiving of gifts, he may live by the occupation of the Kṣattriya; this being the next best for him.'

Atri (13).—'The occupation of the Brāhmaṇa consists of sacrificing, making gifts, studying, austerities, receiving

gifts, teaching and officiating at sacrifices; these are the means of his livelihood.'

Arthashāstra (p. 29).—'For the householder, living by the means prescribed for him, marrying in families not belonging to the same Ṛṣi-gotra, approaching his wife only during her periods, making offerings to gods, Pitṛs, guests and dependants and feeding on what remains.'

VERSE IV

Agnipurāṇa (100.5).—[Reproduces Manu.]

Kūrmapurāṇa (1.2.25.22).—'The householder is of two kinds—the *Sādhaka* and the *Non-sādhaka*; for the former, teaching, officiating at sacrifices, receiving of gifts, gleaning and picking; for the *Non-sādhaka* householder, gleaning and picking have been declared to be the only two means of livelihood.'

VERSES V AND VI

Kūrmapurāṇa (1.2.25.23).—'He may live either by *Nectar* or by *Death*; *Nectar* is that which is obtained unasked, and *Death* is the alms obtained by begging.'

Bṛhad-Yama (60, 62).—'The Brāhmaṇa is ruined by serving the king. Those Brāhmaṇas who serve such masters as should not be served, and who officiate at sacrifices for those for whom it should not be done, are to be regarded as *impure* and beyond the pale of all Dharma.'

Vashiṣṭha (2.27).—'When unable to maintain himself by means of his own occupations, he shall never have recourse to a sinful occupation.'

Yājñavalkya (3.25).—'In abnormal times of distress, the Brāhmaṇa may maintain himself by the occupation of the Kṣattriya, or by that of the Vaishya.'

Viṣṇu (2.15).—'In times of distress, the occupation of the next (caste).'

Bodhāyana (2.2.69, 72).—'Being unable to maintain himself by teaching, officiating at sacrifices, and receiving of gifts, he shall live by the occupation of the Kṣattriya; this being the next best for him;—he may also have recourse to the occupation of the Vaishya; this being the next best.'

Gautama (7.6-7).—'In the absence of the aforesaid, the occupation of the Kṣattriya; in the absence of this latter also, the occupation of the Vaishya.'

VERSES VII AND VIII

Yājñavalkya (1.228).—'He may be the possessor of a granary-full or a jar-full of grains, or of grain enough for three days, or of grain not enough for the morrow; or he may live by gleaning and picking; the succeeding being superior to the preceding among these.'

Laghu-Viṣṇu (2.16-17).—'The virtuous householders are divided into four classes according to the difference in their means of livelihood; of these the following is superior to the preceding. [Three quarters of Manu's text being reproduced, the fourth part is read as *sadyaḥprakṣālakaḥ*, one who had just enough for the last meal that he has had.]'

Mahābhārata (12.249.2-3).—'Four kinds of livelihood for householders have been described by the wise—the first is the possessing of a granary-full of grains; then the possessing of a jar-full of grains; then the possessing of not enough for the morrow; and the last is the method of the pigeon (having nothing beyond the present meal); among these the following is superior to the preceding.'

VERSE IX

Mahābhārata (12.244.4).—[Practically the same as Manu —'*Ṣaṭkarmā vartayatyēko tribhiranyaḥ pravartatē dvābhyamēkashchaturthastu brahmasattrē vyavasthitaḥ.*']

VERSE X

Laghu-Viṣṇu (2.27.29).—'Whatever means of Dharma have been laid down in the Shruti and in the Smṛti,—every one of these should be carried out in practice by one living in the house; otherwise he becomes open to censure.'

VERSE XI

Mahābhārata (12.249.22).—'Not with any worldly motives shall he perform any acts or any religious duty.'

Yājñavalkya (1.123).—'He shall lead a straightforward and sincere life, in due accordance with his age, intelligence, wealth, dress, learning and occupation.'

VERSE XII

Yājñavalkya (1.129).—'He shall ever remain contented.'

VERSE XIII

Mahābhārata (12.249.25-28).—'The man who carries on, without complaint, the functions of the householder, purifies ten ancestors and ten descendants....For householders whose self is under control a place in heaven is effectively secured.'

VERSE XIV

Vashiṣṭha (27.8).—[Reproduces Manu.]

VERSE XV

Yājñavalkya (1. 129).—'He shall not seek for such wealth as may be incompatible with Vedic Study; nor from

here and there; nor by recourse to what is improper; and he shall remain ever contented.'

Gautama (9. 49).—'Among Dharma, Artha and Kāma, he shall attach the greatest importance to Dharma.'

VERSE XVI

Gautama (9. 50).—'He shall not give much scope to the sexual organs, the stomach, the hand, the feet, the speech and the eye.'

Āpastamba (2. 5).—'By controlling the activities of the mind, the speech, the breath, the eye, the ear, the tactile organ, the sexual organ,—he attains immortality.'

Bodhāyana (2. 2. 1).—'Always using water, always wearing the sacred thread, daily studying the Veda, avoiding the Shūdra's food, approaching his wife only during the *season*, offering oblations according to rule,—the Brāhmaṇa falls not from the region of Brahman.'

Yājñavalkya (1. 122).—'......Control of the senses...... these are conducive to the accomplishment of Dharma, for all men.'

VERSE XVII

Viṣṇu (71. 4).—'He shall not do any act that may obstruct Vedic Study.'

Yājñavalkya (1. 121).—[See under 15.]

VERSE XVIII

Viṣṇu (1. 5-6).—'He shall dress in accordance with his age;—also in conformity with his learning, his family, his circumstances and his country.'

Yājñavalkya (1. 123).—'He shall behave in a straightforward and sincere manner, in conformity with his age,

intelligence, wealth, speech, dress, learning, family and duties.'

VERSES XIX AND XX

Kurmapurāṇa (Parāsharamādhava, p. 246).—'One shall teach the Veda, the Purāṇas and the subsidiary sciences to the person who is equipped with character, is of strong mind and is free from hypocrisy.'

Dakṣa (Parāsharamādhava, p. 34).—'The getting-up of the Veda, the pondering over it, its continuous study, *Japa*, and imparting it to pupils,—thus fivefold is *Vedic Study*.'

Dakṣa (p. 71).—'For these reasons, one shall continuously study the Veda.'

Yājñavalkya (1. 99).—'He should acquire a knowledge of the meaning of the Veda and also the various sciences.'

Āpastamba (Vīra-Āhnika, p. 154).—'If there is any science in which he does not shine, that he should acquire by going to the teacher again.'

Āpastamba (Vīra-Āhnika, p. 154).—'Shvetaketu has declared that even after settling down in the house, the man shall reside for two months in the year with the Teacher, seeking for further knowledge. This however is forbidden by the scriptures.'

VERSE XXI

Gautama (5. 3).—'He shall be the worshipper of Gods, Pitṛs, Men, Sages and Elementals.'

Viṣṇu (59. 20).—'For the expiation of that sin, he shall perform the sacrifices to Brahman (Veda), Gods, Elementals, Pitṛs and Men.'

Bodhāyana (2. 6. 1).—'These are the five great sacrifices, these the five great *Sattras*—the sacrifice to Gods, the sacrifice to Pitṛs, the sacrifice to Elementals, the sacrifice to Men and the sacrifice to Brahman (Veda).'

Mahābhārata (12. 241. 15).—'Living upon remnants, he shall constantly perform the five sacrifices.'

VERSE XXII

Bodhāyana (2. 7. 1).—'Now we are going to describe the offerings to the Prāṇas, to be made by the Shālīna, the Yāyāvara and the Ātmayājin.'

VERSES XXIII AND XXIV

Kauṣītaki-Brāhmaṇa.—'While the man breathes, he does not speak; at that time he offers speech unto breath; while he speaks, he does not breathe; then he offers breath unto speech; these two are the endless oblations, offered during sleep as also during waking hours;—other oblations are an end; those that consist of acts. In this manner have the Ancient Sages offered the Agnihotra-oblations.'

Mahābhārata (Bhagavadgītā, 6. 25-33).—'The Yogins have recourse to a different sacrifice, the Daiva sacrifice; other Yogins have recourse to another sacrifice offered into the fire of Brahman. Others again offer the auditory and other organs into the fire of Restraint; others offer sound and the other objects into the fire of the sense-organs. Others offer all sense-functions and breath-functions into the fire of the Yoga of self-restraint, enkindled by wisdom. Sages fixed in their observances offer the sacrifice of substances, the sacrifice of austerities, the sacrifice of Yoga, the sacrifice of Vedic Study and the sacrifice of Knowledge. They offer the Prāṇa unto the Apāna, and the Apāna unto Prāṇa; and restraining the function of Prāṇa and Apāna, devoted to breath-control, restrained in their food, they offer Prāṇa unto the Prāṇas. All these are persons well-versed in sacrifices and have their

sins destroyed by sacrifices. O Suppressor of enemies, the sacrifice of knowledge is superior to the sacrifice of substances; all action, O Pārtha, culminates in knowledge.'

VERSE XXV

Yājñavalkya (1. 124).—'That Brāhmaṇa who may have grains enough for three years shall drink *Soma*; and he who has enough for the year shall perform the rites previous to the Soma.'

Viṣṇu (59. 2-4).—'The Agnihotra in the morning and in the evening;—oblations should be poured to the gods;—one shall offer sacrifices on the moonless and full-moon days, by reason of the proximity and remoteness of the moon and the sun.'

VERSE XXVI

Viṣṇu (59.5-9).—'At each solstice, with the Pashuyāga;—during the autumn and the summer, with the Āgrayaṇa sacrifice;—also on the ripening of the Vrīhi and the Yava;—he who possesses grains more than what would be needed for three years,—each year, with Soma-sacrifice.'

Vashiṣṭha (11.41).—'The Brāhmaṇa must necessarily lay the Fires;—he shall perform the sacrifices of Darsha-Pūrṇamāsa, Āgrayaṇēṣṭi, Chāturmāsya, Pashu and Soma.'

Yājñavalkya (1.126).—'Each year, the Soma,—at each solstice the Pashu,—and the Āgrayaṇēṣṭi and the Chāturmāsya also shall be performed.'

VERSE XXVII

Gobhila-Smṛti (3.94).—'The man who eats new grains without having offered it in sacrifice, for him the expiation consists in making the Vaishvānara offering.'

VERSE XXIX

Āpastamba Dharmasūtra (2.21.1).—'In the absence of all else, a place, water, agreeable speech,—at least these should not fail towards one who resides in his house; one should eat what has been left by the guests; no such sweet dishes should one eat in his house as have not been partaken of by the guest.'

Viṣṇu (59.26-27).—'Though breathing, he does not live who makes no offerings to gods, guests, dependents, Pitṛs and his own self. The Religious Student, the Renunciate and the Hermit derive their sustenance from the Householder; hence when these happen to arrive at one's house, he shall not disregard them.'

Do. (67.30,40, 42, 43).—'One shall not permit a guest to live in the house without feeding him. The foolish man who eats food without offering it to these knows not that he is himself being devoured by dogs and vultures. After that the husband and wife shall eat what remains. The Householder shall eat what is left after offerings have been made to gods, Pitṛs, men, dependents and the household-deities. The food prescribed for the good consists in the remnant of the sacrificial offering.'

Do. (67.32-33).—'Never without having given; never without pouring the oblation into fire.'

Mahābhārata (12.249. 5, 7, 12, 13).—'One shall not have food cooked for himself alone; one shall not needlessly kill animals;—no Brāhmaṇa should reside in his house, without being honoured and fed. He shall always feed upon *Vighasa* and upon *Amṛta*—*Amṛta* being the remnant of sacrifices; and the eating of it is like the eating of sacrificial food. He who eats what has been left after all dependents have been fed is said to *feed on Vighasa*.'

VERSE XXX

Yājñavalkya (1.130).—'One should always exclude the hypocrite, the logician, the impostor and those who behave like the heron.'

Viṣṇudharmottara (Aparārka, p. 171).—'The man who transgresses all laws laid down in the Shruti and the Smṛti, relating to the division of castes and life-stages, and acts as he likes, relying upon false reasonings, addicted to evil deeds, deluded with overweening opinion of his own reasoning powers, is the Pāṣaṇḍin, wicked, fit for hell, the lowest of men. With such men and with the Vaiḍālavratas one shall never have any intercourse.'

Viṣṇupurāṇa (Do.).—[Same as Manu.]

VERSE XXXI

Laghushātātapa (78, 83).—'If, in the matter of feeding and gifts, one ignores a Brāhmaṇa Student who may happen to be at hand, he destroys his family up to the seventh generation. If a Vedic Scholar, accomplished in the Veda, in learning and in observances, come to one's house, all the vegetables become delighted at the prospect of reaching the highest state.'

Bṛhad-Yama (42, 43).—'The man who is free from jealousies, who is of good character, a Vedic Scholar cognisant of Brahman, young and endowed with learning and modesty is the proper recipient, the best of the twice-born. He who is conversant with the Vedānta, who is Jyeṣṭhasāman, free from avarice, devoted to the Veda, is the person who should be employed with special effort in the rites offered to gods and Pitṛs.'

VERSE XXXII

Gautama (5.22).—'Cooked food to be given to others that may beg for it.'

Āpastamba (2.4.13).—'If any one should beg for food at the time, the master and mistress of the house shall not refuse him.'

Do. (2.10.10).—'Distribution of food has been laid down for such seekers for food as may be coming daily,—but without detriment (to the master).'

VERSE XXXIII

Gautama (9. 63,64).—'For the sake of his own maintenance and welfare he shall approach none except those who may be dutiful towards gods and elders.'

Vashiṣṭha (12.2).—'He shall beg from any one except the king and his own pupils.'

Yājñavalkya (1.130).—'Suffering from hunger, he may seek for wealth from the king, from his own pupils and from one at whose sacrifices he officiates; and he shall avoid the hypocrite, the sceptic, the impostor and the heron-like.'

Viṣṇu (63.1).—'For the sake of his maintenance and welfare he shall approach the king.'

VERSE XXXIV

Gautama (9.3).—'So long as he has any property, he shall not wear torn or dirty clothes.'

Vashiṣṭha (12.4).—'He shall not associate with a man in dirty clothes, nor with a woman in her courses.'

Viṣṇu (72.9).—[Same as Gautama.]

VERSE XXXV

Gautama (9.4-7).—'He shall not wear cloth that is loudly coloured, or that has been worn by another; nor garlands or shoes; in the event of incapacity, he may wear washed clothes; he should never grow his beard, without cause.'

Gautama (69).—'He shall teach those that are disciplined, —himself disciplined in cleanliness, and ever alert in regard to the Veda.'

Yājñavalkya (1.131).—'Wearing white clothes, with hair, beard and nails clipped,—he shall not eat in the presence of his wife, nor with only one cloth, nor standing.'

Āpastamba (1.30.10-12).—'In his clothing, he shall avoid all colouring; also what is naturally black. He shall wear only such cloth as may not be obtrusive.'

VERSE XXXVI

Bodhāyana (1.3.3-5).—'The Accomplished Student shall wear a lower and an upper garment. He shall hold a bamboo-stick;—also the water-pot filled with water; wearing two sacred threads,—a turban, a skin, shoes and umbrella.'

Do. (1.6.7).—'Vedic Study constitutes the Brahmayajña.'

Vashiṣṭha (12.12, 34, 35).—'For the Accomplished Student, there shall be a lower and an upper garment; two sacred threads and the water-pot filled with water; he shall carry the bamboo-stick and wear golden ear-rings; he shall not wear garland outside, except the golden necklace.'

Āpastamaba Dharmasūtra (2.8.2).—'Wearing a garland, with face and hair washed, annointed, head turbaned, coated and wearing shoes and sandals.'

Viṣṇu (71.13-16).—'Bamboo-stick,—water-pot with water, cotton sacred thread,—golden ear-rings.'

Yājñavalkya (1.133).—'Wearing gold and the sacred thread, carrying the bamboo and the water-pot.'

Gobhila (3.4.25-27).—'Having bathed and adorned himself, wearing new clothes, he shall tie the garland with the mantra *Shrīrasi mayi ramasva*; then the shoes...and then the bamboo-stick.'

Āshvalāyana Gṛhyasūtra (3.8.9-16).—'Having bathed with cold and hot water, wearing unworn clothes,...he shall apply

collyrium to the eyes; then he wears the ear-rings; besmearing his hands with sandal-paste, the Brāhmaṇa shall besmear his face; the Kṣattriya, his arms and the Vaishya, his belly;......then he shall tie the garland; but it should not be called by the name of *mālā*......then he takes up the umbrella ......then the bamboo-stick...tying the jewel on his neck, he ties the turban; and then proceeds to collect fuel.'

Laugākṣi (Aparārka, p. 176).—'He shall wear untarnished gold.'

VERSE XXXVII

Āpastamba Dharmasūtra (1.31.18).—'One should avoid looking at the sun rising and setting.'

Viṣṇu (7. 17, 18).—'He shall not look at the sun rising,—nor when setting.'

Yājñvalkya (1.137).—'He shall not look at the sun, nor at a naked woman....'

Pāraskara (2.7.6).—'He shall not do the following—looking at a water-reservoir, tree-climbing, fruit-gathering, entering a man-hole, public bathing, traversing dangerous situations, looking at the sun, and begging.'

Bodhāyana (2.3.31).—'He shall not look at the sun at the time of rising or of setting.'

Hārīta (Aparārka, p. 180).—'He shall not look at the naked man or the naked woman; nor the rising or setting sun and moon.'

Mahābhārata (13.104, 17-18).—[Same as Manu.]

VERSE XXXVIII

Gautama (9.52).—'He shall not go over the rope to which a calf is tied.'

Bodhāyana (2.2-36).—[Same as above.]

Āpastamba Dharmasūtra (1.31.13).—[Same as above.]

Vashiṣṭha (12.5).—'He shall not cross over the rope to which the calf is tied, when it is spread out.'

Viṣṇu (71.23).—'He shall not look at his own reflection in water, or in oil.'

Do. (63.42-43).—'He shall not cross over the rope to which the calf is tied; he shall not run while it is raining.'

Āshvalāyana Gṛhyasūtra (3.9.6).—'He shall not bathe during the night; he shall not bathe naked; he shall not sleep naked; he shall not look at a naked woman, except ......; he shall not run while it is raining.'

Pāraskara (2.7.8).—'He shall not look at himself in water.'

Gobhila (3.5.11).—'He shall not run while it is raining.'

VERSE XXXIX

Gautama (9.66).—'A praiseworthy object, an auspicious object, a temple, a cross-way and such objects,—he shall go round in such a manner as to leave them on his right.'

Viṣṇu (63.26-30).—'He shall go round the cross-ways in such a manner as to leave them to his right; also a place where deities are being worshipped; also well-known trees; also the fire, the Brāhmaṇa, the courtesan, full water-jar, the mirror, the umbrella, the flag, the banner, the *Bēl*-tree and river-whirlpools; also the fan, the *chāmara*, the horse, the elephant, the cow, curd, milk, honey and fried grains.'

Yājñavalkya (1. 133).—'The deity, the cow, the Brāhmaṇa and the trees,—he shall pass by in such a manner as to leave them to his right.'

Mārkaṇḍeya (Aparārka, p. 176).—'The road-crossing, and the important trees he shall salute; and he shall pass by all auspicious objects in such a way as to leave them to his right.'

VERSES XL-XLII

Gautama (9. 30-31).—'Not when she is in her courses;—nor shall he embrace her in this condition.'

Vashiṣṭha (12. 4).—' He shall not associate with a woman with dirty clothes: nor with one in her courses ; nor with one who is unfit.'

Viṣṇu (69. 11).—' Not when she is impure.'

Gobhila (3. 5. 5).—' Not when she is in her courses.'

Bṛhannāradīya (28, 87-88).—' If one touch a woman in her courses, or a Chāṇḍāla, or one who has committed a heinous crime, or a newly delivered woman, or the leavings of food, or the washerman and such others,—he shall bathe forthwith with his clothes on, etc., etc.'

Viṣṇupurāṇa (Vīra-Āhnika, p. 562).—' One shall not approach his wife before she has bathed or when she is ill, or in her courses.'

VERSES XLIII AND XLIV

Viṣṇu (68. 46).—' He shall not eat with his wife, nor in the sky, nor standing, nor while many men are looking on.'

Viṣṇu (71. 25).—' He shall not look at his wife while she is eating.'

Viṣṇu (72. 26)—' Nor a naked woman.'

Gautama (9. 33).—' He shall avoid the following:—kindling fire with the mouth, wrangling, obtrusive wearing of garlands and sandal-paste, eating with his wife, looking at her while she is applying collyrium to her eyes, entering by the wrong door, eating while seated on a chair, swimming in rivers, climbing of trees, etc., etc.'

Shukranīti (4. 4. 29).—' Then her husband and lastly she herself shall partake of food at the instance of her husband. She should then devote her time to the examining of income and expenditure.'

Vashiṣṭha (12. 29).—' Not between two fires, nor between two Brāhmaṇas, nor with his wife, shall one eat ; by so doing, one obtains offspring devoid of virility ; this we learn from the Vājasaneya texts.'

Yājñavalkya (1. 131).—'He shall not eat where his wife can see him, nor with a single cloth, nor standing.'

Yājñavalkya (1, 135).—'He shall not look at the naked woman, nor after intercourse.'

Aṅgiras (Vīra-Āhnika, p. 479).—'The wise do not perceive any harm in a man eating with his own wife, or her leavings.'

Smṛtyarthasāra (Do.).—'He shall not eat with his wife.'

VERSES XLV-XLIX

Yama (Vīra-Āhnika, p. 35).—'Pools, tanks, streams, hills, cowdung, ashes, ploughed fields,—these he shall avoid; as also chaff, fire-embers, potsherds, temples, public roads, cremation-ground, fields and harvesting enclosures; he shall not do it in a shady place, or on a visible road-crossing, or on beautiful spots; water, proximity of water, path, tree-bases, worshipped trees and holes,—these he shall avoid.

Bṛhannāradīya (Do., p. 37).—'On the road, in the cowpen, on river-bank, in a tank, near a wall, under the shade of trees, in a forest, near the fire, near Brāhmaṇas, cows, or elderly women,—one shall not pass stool or urine.'

Gautama (9. 45. 13).—Not on ashes, nor on dry cowdung, nor on cultivated ground. He shall not pass urine or excreta or throw any impure things, while looking towards the wind, the fire, the Brāhmaṇa, the water, deities or cows.'

Kūrmapurāṇa (Vīra-Āhnika, pp. 35 and 38).—'Not near a garden, or a water-reservoir, or on barren ground, or on ground rendered unclean by others; nor with shoes or sandals on; nor with umbrella, nor in the sky nor facing women, or elders, or Brāhmaṇas, or cows, or temples, or deities, or stars, or the wind.'

Vashiṣṭha (11).—'Urination should not be done in a river; nor on ashes, nor on cowdung, nor in ploughed fields, nor in fields sown with seed, nor on grass.'

Hārīta (Vīra-Āhnika, p. 35).—'He shall not pass urine or

stool either in the public square or near the side-gate; nor in a tīrtha, or sacrificial ground, or under sacrificial trees.'

Bodhāyana (3. 2. 44).—'He shall not bathe naked.'

Viṣṇu (60. 11).—'Not on the road, nor on ashes, nor in haunts of cows.'

Viṣṇu (Aparārka, p. 180).—'He shall not pass urine or stool on barren ground; nor near a garden or a water-reservoir; nor in the sky.'

Viṣṇu (64. 5).—'Nor naked (shall he bathe).'

Viṣṇu (68. 14).—'Nor with a single cloth.'

Viṣṇu (60. 4-22).—'[He shall not urinate or pass stool] on ploughed ground; nor under a shadow; nor on barren ground; nor on grass; nor where there are living creatures; nor in a hole; nor on an ant-hill, nor on the road; nor on the lane; nor in a garden; nor near a garden or a water-reservoir; nor on ashes; nor on fire-embers; nor on cowdung; nor in places haunted by cows; nor in the sky; nor in water; nor before the wind, the fire, the moon, the sun, a woman, the preceptor or the Brāhmaṇa.'

Viṣṇupurāṇa (Vīra-Āhnika, p. 36).—'One shall never urinate in one's own shadow, or in the shade of a tree, or facing the cow, the sun, fire, wind, elders or twice-born men.'

Āpastamba Dharmasūtra (1. 30. 18).—'One shall not urinate or pass stool with shoes on;—nor on ploughed ground, nor on the path, nor in water. Spitting and sexual intercourse also should be avoided in water. He shall avoid urinating and passing of stool in the presence of fire, the sun, water, Brāhmaṇas, cows, or deities.'

Āpastamba Dharmasūtra (Vīra-Āhnika, p. 36).—'He shall avoid the passing of urine and stool under the shade.'

Yājñavalkya (1. 131).—'He shall not eat within sight of his wife, nor with a single cloth, nor standing.'

Yājñavalkya (1. 134).—'He shall not urinate in a river, or under shade, or on the path, or in water, or on ashes; nor

before the fire, or the sun, or the cow, or the moon, or water, or twice-born men.'

Shāñkhāyana Gṛhyasūtra (Vīra-Āhnika, p. 35).—'Not facing the sun, nor with knees towards the sun.'

Āshvalāyana Gṛhyasūtra (3. 9. 6).—'He shall not bathe during the night; he shall not bathe naked; he shall not sleep naked; he shall not look at a naked woman, except... he shall not run while it is raining.'

Pāraskara (2. 7. 6).—'Looking at sunrise, tree-climbing, fruit-gathering, naked bathing,......these he shall not do;—nor shall he beg for food after bathing.'

Do. (2.7.15).—'He shall not urinate or pass stool on fertile ground, or on bare ground, or while walking or standing.'

Shaṅkha.—'One shall not urinate either on cowdung or on ploughed ground, or in a sown field, or on grass, or on the cremation-ground, or on an ant-hill, or on the path, or in a place where grains are husked, or in a place where cattle congregate, or in a hole, or on a hill, or on a sandbank;—since all these are the receptacles of living beings.'

Do. (p. 180).—'He shall not urinate facing the sun; those who do it, facing the sun or the wind or the cow or the Brāhmaṇas, or the moon, or the water or the twilights or the public road, lose their intelligence and become short-lived.'

Devala (Do.).—'One shall not pass urine or stool on road-crossings and side-gates, nor in ploughed fields, nor in a field with standing corns, nor in sacrificial ground, nor under sacrificial trees.'

Shaṅkha-Likhita (Do., p. 180).—'He shall not pass urine or stool in an uncovered place; nor with his lower garment on, nor naked.'

VERSES L AND LI

Bṛhannāradīya (Vīra-Āhnika, p. 28).—'During the day and the twilights, facing the north, at night, facing the south, he shall pass urine and stool.'

Gautama (9.38).—'Urination and stooling [should be done with body covered].'

Bodhāyana (1.5.68).—'Placing on the ground dry grass, or wood which is not sacrificial, or earth-clod,—facing the north during the day and the south during the night,—and covering his head,—he shall urinate and pass stool.'

Āpastamba Dharmasūtra (1.30.14-15).—'During the day, covering of the head should be avoided, except during urination and stooling. Urination and stooling shall be done with covered head and after placing something on the ground.'

Do. (1.31.1).—'Facing the east, he shall eat food; facing the south, he shall pass it out; facing the north, he shall urinate; facing the west, he shall wash his feet.'

Vashiṣṭha (12-10).—'With head wrapped up, placing on the ground such grass as is not sacrificial, he shall urinate and pass stool.'

Do. (6.10).—'Both urinating and stooling he shall do facing the north during the day; and the south during the night. Thus is life not cut short.'

Viṣṇu (60. 1, 3, 23).—'Rising at the Brahmic moment, he shall go to stool and urinate; but not on uncovered ground, nor with head uncovered.'

Do. (60.2).—'Facing the south at night, and the north in the day and at the twilights.'

Pāraskara (2.7.15).—'On fertile ground, covered over, one shall urinate and stooling but not walking or standing.'

Hārīta (Vīra-Āhnika, p. 25).—'Covering the mouth and the nostrils with cloth, he shall pass stool.'

Yājñavalkya (1.16).—'During the day, and at the twilights one shall perform urination and stooling with the sacred thread resting on his ears—facing the north; but at night, facing the south.'

Yama (Aparārka, p. 34).—'The passing of urine and stool should be done with head covered, covering the ground with such grass as are not sacred or wet; facing the west in the

forenoon, and the east in the afternoon, and the south at night.'

Aṅgiras (Aparārka, p. 34).—' Covering the ground with grass, and covering his head with cloth, with speech in check, avoiding spitting and breathing one shall pass urine and stool on a clear spot.'

Vāyupurāṇa (Vīra-Āhnika, 25)—' Covering the ground with dry grass or wood or leaves or split bamboo or earthen vessels.'

VERSE LII

Vashiṣṭha (6.13).—[Reproduces Manu.]

VERSE LIII

Gautama (9.33).—'Blowing fire with the mouth, wrangling, obtrusive wearing of garlands and sandal-paste, eating with his wife, looking at the wife applying collyrium to her eyes, entering by the wrong door, eating while seated on the chair, swimming in the river, climbing trees,—these he shall avoid.'

Āpastamba Dharmasūtra (15.20).—' He shall not blow (the fire, carelessly).'

Do. (30.20).—' He shall not stretch his legs towards fire, water, Brahmaṇas, Deities, wind.'

Vashiṣṭha (12.27).—'He shall not blow the fire with his mouth.'

Viṣṇu (72.26.37).—' He shall not look at the naked woman, —he shall not throw any unclean object into the fire,—he shall not warm his feet over the fire.'

Do. (Aparārka, p. 182).—' Blood or poison he shall not throw into the fire.'

Yājñavalkya (1.135).—' He shall not look at the sun, nor at the naked woman, nor at the woman immediately after intercourse, nor at the urine or at the stool, nor at unclean things, nor at the eclipse or at the stars.'

Yajñavalkya (1.137).—'He shall not throw into the water spittings or blood, or ordure or urine or semen ; he shall not warm his feet over the fire ; nor shall he cross over it.'

Ashvalāyana Gṛhyasūtra (3.9.6).—'He shall not bathe at night ; he shall not bathe naked ; he shall not sleep naked ; he shall not look at the naked woman, except......he shall not run in the rain.'

Yama (Aparārka, p.181).—'The worshipping tree one shall not cut ; nor throw phlegm, semen, poison, urine, ordure, blood, bones, ashes, potsherds, hair or thorns into water.'

Kātyāyana (Do.).—'Either before or after the offering of oblations one shall not blow the fire with the hand, or with the winnowing basket or with the *sphya* or fans. He shall blow the fire with the mouth alone, as from the mouth was fire born ; the prohibition of blowing fire with the mouth is applied to the ordinary (not sacrificial) fire.'

Devala (Do.).—'One shall not throw fire into the fire, nor quench it with water.'

VERSE LIV

Āpastamba Dharmasūtra (1.16.21).—'He shall not place the fire on the bedstead.'

Do. (1.12.6).—'He shall not pass between the fire and the Brāhmaṇa.'

Viṣṇu (37.36).—'He shall not cross over the fire.'

Yājñavalkya (1,137).—'He shall not cross over the fire.'

VERSE LV

Viṣṇu (63.8).—'Not at the twilights (shall he travel).'

„ (68.12).—'Not at the twilights (shall he eat).'

„ (71.42).—'He shall not scratch the ground.'

„ (71.55).—'He shall not remove his own garland.'

VERSE LVI

Āpastamba Dharmasūtra (1.30.18).—'He shall not urinate or stool with shoes on ; nor in a ploughed field, nor on the path, nor in water ; such acts also he shall avoid as spitting in water.'

Viṣṇu (71.32.35).—'He shall not throw any unclean thing into the fire, nor blood, nor poison ;—not also in water.'

Yājñavalkya (1.137).—'He shall not throw into water spittings, or blood, or faeces, or urine, or semen.'

VERSE LVII

Gautama (9.54 55).—'Uninvited, he shall not go to a sacrifice ; but only for seeing it he may go, if he desires.'

Vashiṣṭha (12.39.40).—'Uninvited, he shall not go to a sacrifice ; in case he does go, he shall turn back in such a manner as to leave it on his right.'

Viṣṇu (70.13).—'He shall not sleep either in the cremation-ground, or in an empty temple or in an empty house.'

Do. (71.56.58).—'He shall not arouse a sleeping man ; he shall not converse with a woman in her courses.'

Yājñavalkya (1.137).—'He shall not drink water with joined hands ; he shall not arouse a sleeping man.'

VERSE LVIII

Bodhāyana (2.3.58).—[Reproduces Manu, reading '*madhyē*' for '*goṣṭhē*'].

Viṣṇu (71-60).—'He shall raise his right arm in the presence of fire, gods and Brāhmaṇas.'

Āpastamba (Vīra-Paribhāṣā, p. 90).—'In a temple, at Shrāddhas, in cow-pens, at sacrifices, near Brāhmaṇas, during the twilights, at meeting saintly men, in the fire-house, at

marriages, during Vedic-study, during meals, one shall raise the right arm.'

Mahābhārata (12.193.20).—[Same as Manu, the first line being read as '*Dēvāgāre gavām madhye brāhmaṇānām kriyāpathe.*']

VERSE LIX

Gautama (9.24-25).—' When a heifer is drinking, he shall not point her out to another person; nor shall he prevent her.'

Bodhāyana (2.3.32, 33, 38).—' He shall not tell another person—*there is the rainbow*;—if he does speak of it, he should call it the *jewel-bow*; he shall not tell another person of the heifer drinking.'

Āpastamba Dharmasūtra (1.31.9, 10, 16).—' He shall not point out to another person the cow that may be hankering after something; nor shall he, without sufficient reason, point her out to another person while she is joined by the calf; he shall not tell another person—*there is the rainbow*.'

Yājñavalkya (1.140.).—' He shall not point out the drinking heifer; nor shall he enter anywhere except through the proper gate.'

Viṣṇu (71.61-62).—' He shall not give information regarding the cow that may be grazing in another man's field; nor shall he point out the calf that may be drinking milk.'

VERSES LX-LXI

Viṣṇu (63.2).—' He shall not go on a journey, alone.'

Do. (72.64-68).—' He shall not live in the kingdom of a Shūdra; nor in a place crowded with unrighteous people; he shall not live in a place where there is no physician; nor in a place frequented (by low castes); he shall not dwell for long on a mountain.'

Āpastamba Dharmasūtra (16-22).—'The dwelling of the Brāhmaṇa should be in a place where there is abundance of fuel and water, and where moving about is dependent upon himself.'

Āpastamba Dharmasūtra (32.18).—'He shall not attend on Shūdras; nor shall he dwell in places controlled by Shūdras.'

Bodhāyana (2.3.51).—'The righteous man should try to live in a village where there is abundance of fuel and water, of fodder, sacrificial fuel, kusha-grass and garlands, which is inhabited by wealthy persons, where idle men do not abound, where cultured people abound, and which cannot be entered by robbers.'

VERSE LXII

Gautama (9.58).—'He shall not eat things out of which the essence has been extracted,—such as oil-cake and the like.'

Viṣṇu (68.12,27).—'He shall not eat during the twilights; nor things out of which the oil has been extracted.'

Āpastamba Dharmasūtra, (2.1.3).—'He shall partake of food—without being entirely satisfied'

Yājñavalkya (1.114).—'Having said the evening prayers, having offered oblation into the fires and having attended upon them, he shall take his meals, without being entirely satisfied, and then go to sleep.'

Viṣṇu (Vīra-Āhnika, p. 475).—'One should never eat unwholesome food,—neither too early, etc. (as in Manu).'

Brahmapurāṇa (Do., p. 476).—'One should not eat while there is indigestion,...nor during the twilights, or at midday or at midnight.

Devala (Do., p. 477).—'One should never eat without clarified butter.'

Brahmapurāṇa (Do., p. 478).—'One shall not eat at an improper time.'

VERSE LXIII

Gautama (9.9, 51, 56).—' He shall not drink with joined hands. He shall not do such acts as cutting, breaking, scratching, crushing, clapping, without reason. He shall not eat articles of food on his lap.'

Bodhāyana (2.3.26).—' He shall not eat food on his lap.'

Viṣṇu (68.21).—' Not in his lap.'

" (52.69).—' He shall not do any purposeless act.'

VERSE LXIV

Gautama (9.51).—[See above.]

Āpastamba Dharmasūtra (2.20. 16).—' Clappings—without reason (should be avoided).'

Viṣṇu (71.70-71).—' Not dancing or singing ;—nor clapping.'

Pāraskara (2.7.3-4).—' He shall not do, nor go to, any dancing or singing or playing of musical instruments. Singing he may do; but being captivated by the singing of some one else is a totally different thing.'

VERSE LXV

Viṣṇu (68-20).—' Not in a broken dish.'

" (72.39-40).—' He shall not wash in a vessel of white brass ;—nor shall he rub one foot with another.'

VERSE LXVI

Gautama (9.4-5).—' He shall not wear an obtrusively red cloth, which has been worn by another; nor garland or shoes.'

Viṣṇu (71-47).—' He shall not wear clothes, shoes, garlands, and sacred thread, which have been worn by others.'

VERSES LXVII AND LXVIII

Viṣṇu (3.13-17).—'He shall not be carried by such beasts as are constantly suffering from their tails or some disease; —nor by such as are deficient in their limbs, nor by such as are poorly, nor by bullocks, nor by such as are not trained.'

Viṣṇupurāṇa (Aparārka, p. 174).—'One should not ride on wicked or defective conveyances.'

VERSE LXIX

Viṣṇu (71. 44, 46).—'He shall not cut his nails or hair with his teeth; he shall avoid sitting under the young sun.'

Yājñavalkya (1.139).—'He should avoid the smoke issuing from the dead body.'

VERSES LXX AND LXXI

Gautama (9.51).—'Cutting, breaking, scratching, rubbing and clapping—these he shall not do without some purpose.'

Āpastamba (1.32. 28).—'Grass-chopping, clod-crushing, spitting—these, without necessity (should be avoided).'

Viṣṇu (71.42-43).—'He shall not be a clod-crusher; nor a grass-chopper.'

Mahābhārata (Anushāsana, 104.15).—'He who crushes clods of earth or chops grass or eats his nails, is ever unclean and never attains long life.'

VERSE LXXII

Gautama (9.33).—'Blowing fire with the mouth, wrangling conversation, obtrusive wearing of garlands and sandal-paste, touching of unclean things, eating with his wife...... these he shall avoid.'

Bodhāyana (2.3.30).—'He shall not wear the garland obtrusively.'

Āpastamba (1.32-5).—'He shall wear garlands and sandal-paste unobtrusively.'

Viṣṇu (71.22).—'He shall not wear such garland as is either entirely devoid of fragrance or one whose fragrance is very strong, or which is red.'

VERSE LXXIII

Gautama (9.33).—'Blowing the fire with the mouth......, entering by the wrong gate......,—these he shall avoid.'

Āpastamba (1.31.21).—'He shall not enter the village by the wrong way; if he does so enter it, he shall recite the mantra *Namo rudrāya vāstoṣpatayē, etc.*, or some other mantra sacred to Rudra.'

Pāraskara (2.7.6).—'Looking at the water-reservoir, climbing the tree......, crossing over dangerous places........., these he shall avoid.'

Yājñavalkya (1.140).—'He shall not enter anywhere except through the right gate.'

Gobhila (3.5.35).—'He shall not pass into a village by the wrong way.'

VERSE LXXIV

Gautama (9.33).—'Blowing the fire with the mouth......, eating seated on the stool........., these he shall avoid.'

Bodhāyana (3.2.26-27).—'He shall not eat food on his lap; he shall not eat seated on the stool.'

Vashiṣṭha (12.33).—'He shall not eat food on his lap; nor seated on a stool.'

Viṣṇu (6.8.19).—'[He shall not eat while] on the bed.'

Viṣṇu (71.45).—'He shall avoid gambling.'

Yājñavalkya (1.138).—'He shall not drink water in his hands......nor shall he gamble with dice.'

Gobhila (3.5.12).—'He shall not carry his own shoes.'

VERSE LXXV

Gautama (9.60).—'He shall never sleep naked at night.'

Viṣṇu (69.29).—'At night, he shall not eat anything mixed with sesamum.'

Viṣṇu (70.3).—'Nor naked (shall he sleep).'

Āshvalāyana Gṛhyasūtra (3.9.6).—'He shall not bathe during night; he shall not bathe naked; he shall not sleep naked; he shall not look at a naked woman, except.......'

VERSE LXXVI

Mahābhārata (12.191.6-7).—'He shall eat food with five limbs wet,—facing the east and silent; he shall not decry the food, he should eat it whether it be tasty or otherwise. He shall not rise from his seat with wet hands. He shall not sleep with wet feet.'

Do. (13.104.61).—[Reproduces Manu.]

Viṣṇu (69.34).—'Nor with unwet feet, nor with unwet hands and mouth (shall he eat).'

Viṣṇu (70.1).—'He shall not sleep with wet feet.'

VERSE LXXVII

Gautama (9.33).—'Blowing the fire with the mouth...... crossing the river with arms, climbing difficult places........., these he shall avoid.'

Bodhāyana (2.3.46).—'He shall not cross the river with his arms.'

Vashiṣṭha (12.43).—[Do.]

Viṣṇu (63.46).—'Nor with his arms (shall he cross rivers).'

Yājñavalkya (1.135).—'He shall not look at his urine or excreta; nor anything unclean..........'

Āshvalāyana Gṛhyasūtra (3.9.7).—'He shall not climb a tree; he shall not descend into a well; he shall not cross a river with his arms; he shall not expose himself to danger.'

Pāraskara (1.7.6).—'Looking into a water-reservoir, climbing trees, fruit-gathering, crossing over difficult places......, these he shall not do.'

VERSE LXXVIII

Gautama (9.16).—'He shall not stand upon ashes, hairs, chaff, potsherds and unclean things.'

Bodhāyana (1.3.37).—'He shall not stand upon ashes, bones, hairs, chaff, potsherds, and bath-water.'

Āpastamba (2.20.11).—'Standing upon ashes and chaff.'

Viṣṇu (63.24-25).—'He shall not stand upon chaff, potsherds, bones, ashes and embers; nor on cotton-seeds.'

Viṣṇu (Aparārka, p. 183).—'He shall not stand on the road-crossing, nor under a tree at night, nor in an empty house, nor in a slaughter-house or a prison.'

Yājñavalkya (1. 139).—'He shall avoid all incompatible acts, as also the smoke issuing from a dead body, and swimming in the river; also standing upon hairs, ashes, chaff, embers, and potsherds.'

Shaṅkha-Likhita (Aparārka, p. 183).—'He shall not stand upon a heap of grass or a heap of pebbles.'

VERSE LXXIX

Āpastamba (1. 21, 5-6).—'There is to be no concern with outcasts,—nor with *apapātras*.'

Bodhāyana (2. 42).—'There is to be no concern with outcasts.'

Bodhāyana (3. 42).—‘Nor with outcasts, nor with woman, nor with a Shūdra.’

Bodhāyana (2. 62).—‘One falls by associating with outcasts for one year, through sacrifice or teaching or marriage, —also through conveyances, seats or feeding.’

Gautama (9. 17).—‘He shall not converse with Mlechchhas, or with unclean or unrighteous persons.’

Devala (55, 58, 75).—‘He who has lived with Mlechchhas, for a period extending from five to twenty years—for him the expiation has been prescribed to be two *chāndrāyaṇas*. —If in an assembly, one comes into contact with a Mlechchha, he shall bathe with his clothes on and go without food for one day. If a Brāhmaṇa has lived in the dwelling of a Mlechchha for one, two, three or four years (he shall perform an expiatory rite).’

VERSES LXXX AND LXXXI

Āpastamba (21. 2. 22).—‘He shall not offer the leavings to a non-Brāhmaṇa;—if it is to be given to him, one should *scoop the tusk*(?), place the leavings in it and then offer it to him.’

Vashiṣṭha (15. 12-13).—[Reproduces Manu]

Viṣṇu (72. 48-52).—‘He shall not offer the leavings to the Shūdra; nor the leavings or the sacrificial materials; nor sesamum; he shall not expound to him the law; nor the penance.’

VERSE LXXXII

Viṣṇu (68. 38.)—‘He shall not touch his head (while unclean).’

Viṣṇu (71. 53).—‘With hands joined together, he shall not scratch his head or his belly.’

Mahābhārata (13, 104-69).—[Same as Manu, the second line reading as—'*Nachābhīkṣṇam shiraḥ snāyāt tathāsyāyurna rṣyate*].'

VERSE LXXXIII

Viṣṇu (64. 12).—' He shall not touch the oiled limb.'

VERSES LXXXIV-LXXXV

Yājñavalkya (1, 141).—[' He shall not accept any gifts from a king who is greedy and who acts against the scriptures.']

' In the matter of acceptance of gifts, the butcher, the oil-presser, the wine-vendor, the prostitute and the king are all condemned, each succeeding one being ten times worse than the preceding.'

Yama (4, 58).—' Gifts from the king should be avoided by those who are desirous of winning the three worlds ; by accepting the gift of a king, one's Brāhmaṇahood disappears.'

Samvarta (quoted in Parāsharamādhava, p. 199).—' The king's gift is something terrible ; it is like wine-drinking, and like poison ; it is better to feed on the flesh of one's own son, than to accept of the king's gift.'

VERSE LXXXVI

Viṣṇudharmottara (quoted in Parāsharamādhava, p. 200).—[Reproduces Manu.]

VERSES LXXXVII-XCI

Viṣṇu (43. 1-22).—' The Hells are as follows—(1) Tāmisra, (2) Andhatāmisra, (3) Raurava, (4) Mahāraurava, (5) Kālasūtra, (6) Mahāmaraka, (7) Sañjīvana, (8) Avīchi, (9) Tāpana,

(10) Sampratāpana, (11) Saṅghātaka, (12) Kākola, (13) Kuḍmala, (14) Pūtimṛttika, (15) Lohashaṅku, (16) Ṛchīṣa, (17) Viṣamapathin, (18) Kaṇṭakashālmali, (19) Dīnapadī, (20) Asipatravana, (21) Lohachāraka.'

Skandapurāṇa (quoted in Parāsharamādhava, p. 199).—'The man who has been brought up on gifts from the king becomes a Brahmarākṣasa in the water-less desert, and does not obtain another birth. The man who, having renounced his Brāhmaṇahood, and deluded by greed for riches and for sensual objects, accepts gifts from the king, his fall into the Raurava hell is certain. Even trees burnt by forest-fires grow again on the advent of rain; but those that have been burnt by gifts from the king never grow again.'

VERSE XCII

Viṣṇu (6. 1).—'Waking up at the point of time sacred to Brahman, he should evacuate the bladder and the bowels.'

Vashiṣṭha (12. 44).—'Waking up at the latter end of night, he shall not go to sleep again.'

Vāmanapurāṇa (Vīra-Āhnika, p. 16).—'One shall rise at the moment sacred to Brahman, and think of the principal gods and sages.'

Yājñavalkya (1. 115).—'Waking up at the point of time sacred to Brahman, he shall ponder over his welfare, and he shall not neglect spiritual merit or wealth or pleasure, each at its proper time.'

Kūrmapurāṇa (1. 2. 18. 3).—'Waking up at the point of time sacred to Brahman, he shall ponder over spiritual merit and wealth, also over the bodily trouble involved therein; then he shall meditate upon God.'

Viṣṇupurāṇa (3. 11. 5-7).—'Waking up at the point of time sacred to Brahman, the wise man shall ponder over spiritual merit as also such wealth as may not be obstructive of the former; he shall think also of pleasure to the extent that it

does not stand in the way of the other two. Such wealth and pleasure as are obstructive of spiritual merit one must abandon; as also such means of acquiring spiritual merit as may be conducive to pain or condemned by the people.'

Mahābhārata (13. 104. 15).—' He shall rise at the point of time sacred to Brahman, and then ponder over spiritual merit and wealth.'

Viṣṇu (Vīra-Āhnika, p. 13).—' Rising at the moment sacred to Brahman, he shall do all that has been declared to be conducive to Dharma.'

Dakṣa (Do.).—' During the last two quarters of the night one shall be devoted to Vedic Study.'

Kāshikhaṇḍa (Do., 8. 15).—' The last half-quarter of the night is the moment sacred to Brahman; at that time should the wise man always rise and ponder over his welfare.'

VERSE XCIII

Mahābhārata (Anushāsana, 104. 16).—' Rising from the bed, with joined hands he shall offer the morning Twilight Prayer.'

Viṣṇu (71. 77).—' For a long time he shall continue the Twilight Prayer.'

Aṅgiras (Vīra-Āhnika, p. 19).—' Rising during the last quarter of the night, one should give up the cloth worn during the night, and having washed his hands, feet and face, think of Hari.'

Kātyāyana (Do., p. 20).—' Rising, washing his eyes and becoming clean, etc.'

VERSE XCIV

Mahābhārata (Anushāsana, 104. 18).—[Same as Manu, reading ' *nityasandhya* ' for ' *dīrghasandhya*.']

Yama (in Parāsharamādhava, p. 300).—[Same as Manu.]

VERSE XCV

Gautama (16. 1-2).—'Having performed the annual *Upākarma* on the fullmoon day of either Shrāvaṇa or Bhādra, he shall study the Vedas for four months and a half, or throughout the *Southern Path* of the Sun.'

Bodhāyana (1. 6. 143).—'Having performed the Upākarma on the fullmoon day of either Shrāvaṇa or Bhādra or Āṣāḍha, he shall perform the *Utsarjana* on the fullmoon day of either Pauṣa or Māgha.'

Āpastamba (1. 9. 1-3).—'On the fullmoon day of either Shrāvaṇa or Bhādra, having performed the *Upākarma* of Vedic Study, he shall not study at night for one month. He shall stop the study on the fullmoon day of either Pauṣa or Mārgashīrṣa. According to some people, the study has to be carried on for four months and a half.'

Vashiṣṭha (13. 1-5).—'Next proceeds the Upākarma of Vedic Study: On the fullmoon day of either Shrāvaṇa or Bhādra, having kindled the fire and performed the rites of fire-laying, he pours oblations into it to Gods, Ṛṣis and the Vedas. Having made the Brāhmaṇas pronounce the benedictory syllable *Svasti*, he shall eat curd and then *start* the Vedic Study, and continue it for four and a half or five and a half months. After that he is to study the Veda only during the brighter fortnight; but the subsidiary sciences, he may read whenever he likes.'

Kūrmapurāṇa (Parāsharamādhava, p. 519).—'On the fullmoon day of Shrāvaṇa or Āshāḍha or Bhādra has the performance of Upākarma been prescribed.'

Viṣṇu (30. 1).—'Having performed the *Upākarma* on the fullmoon day of either Shrāvaṇa or Bhādra, he shall study for four months and a half.'

Yājñavalkya (1. 142).—'He shall perform the *Upākarma* of the Vedas on the appearance of herbs, either on the fullmoon day of Shrāvaṇa or on a day in Shrāvaṇa under the

asterism of Shravaṇā, or on the fifth day of Shravaṇā under the asterism of Hastā.'

Āshvalāyāna Gṛhyasūtra (3. 5. 1-4).—'Next comes the Upākaraṇa of the Veda:— on the appearance of herbs, on that day of the month of Shrāvaṇa which falls under the asterism of Shravaṇā;—or on the fifth day, under the asterism of Hastā;—and he shall carry on the study for six months.'

Pāraskara (2. 10. 1-2).—'Next comes the Upākarma of the Veda. On the appearance of herbs, on the fullmoon day of the month of Shrāvaṇa, under the asterism of Shravaṇā, or on the fifth day under the asterism of Hastā.'

Do. (11. 10-11).—'Having carried on the study for five months and a half they should perform the *Utsarjana*; or after having studied for ten months and a half.'

Gobhila (3. 3. 1, 13).—'The *Upākaraṇa* is to be done on the fullmoon day of Bhādra under the asterism of Hastā;—according to others under the asterism of Shravaṇā.'

Do. (Parāsharamādhava, p. 519).—'The Taittirīyakas perform the Upākarma on the fullmoon day of Shrāvaṇa when it occurs after the fore-noon; the Ṛgvedis do it on the asterism of Shravaṇā.'

Prachetas (Vīra-Saṃskāra, p. 497).—'The Upākarma should be performed in the fore-noon on the fullmoon day.'

Smṛtyantara (Do., p. 500).—'During the month of Shrāvaṇa, on the Shravaṇā asterism; on the fullmoon day of Shrāvaṇa, on the fifth day under the asterism of Hastā, the prescribed *Upākarma* should be performed.'

Shāṅkhyāyana (Do., p. 500).—'Next the Upākaraṇa—on the appearance of herbs, under the asterism of Hastā or Shravaṇā.'

Hiraṇyakeshin (Do., p. 501).—'Next we describe the Upākarma and the Utsarjana—during Shrāvaṇa, on the appearance of herbs, or on the fullmoon day under the asterism of Hastā, the Upākarma should be performed.'

Maitra-Sūtra (Vīra-Saṃskāra, p. 502).—'During the rains, under the asterism of Shravaṇā, he performs the Upākarma of the Veda.'

Khādira-Sūtra (Do., p. 503).—'They perform the Upākarma of the Veda on the fullmoon day of Bhādra, under the asterism of Hastā.'

VERSE XCVI

Bodhāyana (1. 5. 143).—[See above].

Āpastamba (1. 9. 2).—[See above].

Viṣṇu (30. 2).—'Then their *Utsar'ana* should be performed; but *not* of those of whom the *Upākarma* had not been performed.'

Yājñavalkya (1. 143).—'During the month of Pauṣa, under the asterism of Rohiṇī, or on the Aṣṭakā day, he shall perform the *Utsarjana* of Vedic texts, near water, in the prescribed manner, somewhere outside.'

Pāraskara (2.12.1).—'During the month of Pauṣa under the asterism of Rohiṇī, or on the middlemost Aṣṭakā day, he shall perform the suspension (*Utsarjana*) of the Vedic texts.'

Gobhila (3.3.14).—'They suspend (study) on the fullmoon day of Pauṣa.'

VERSE XCVII

Viṣṇu (30.4).—'On the fourteenth and the eighth of the month, one shall not read during the whole day and night.'

Āpastamba (Aparārka, p. 187).—'Having performed the *Upākarma* on the fullmoon day of Shrāvaṇa, one should not read at night, for one month.'

VERSE XCVIII

Viṣṇu (30.3).—'Between the *Utsarjana* and the *Upākarma*, one shall carry on the study of the Subsidiary Sciences.'

VERSE XCIX

Gautama (16. 19).—' In the proximity of rotting smell, a dead body, a Chaṇḍāla or a Shūdra (the Veda shall not be studied).'

Āpastamba Dharmasūtra (1. 9. 9-11).—' The Shūdra and the outcast are like the cremation-ground—as regards the Shūdra woman, if she looks at one, or if one looks at her, the reading should be stopped.'

Vashiṣṭha (18.9).—' The Shūdras are the same as the cremation-ground ; therefore one should not read near the Shūdra.'

Viṣṇu (30.14, 27).—' Not near the Shūdra or the outcast ; one should not sleep after having read at the end of the night.'

Yājñavalkya (1. 148).—' On hearing the sound of the dog, or of the jackal, or of the ass, or of the owl, or of Sāma-chant, or of the bamboo-flute, or of a man in pain,—as also near an unclean thing, or a dead body, or a Shūdra, or a Chaṇḍāla, or the cremation-ground, or an outcast (the reading shall be stopped).'

Bodhāyana (1.11.33).—' During the time that the Shūdra hears or sees (study shall be stopped).'

Nārada (Parāsharamādhava, p. 144).—' He who reads without the hand, or defective in accent and syllable, he becomes scorched by Ṛk, Yajuṣ and Sāman.'

Vyāsa (Do.).—' What is read on a forbidden day, or near a Shūdra, or for obtaining gifts, leads one to hell.'

VERSE C

Gautama (quoted in commentary on Gobhila, p. 64).—' There is no stopping of reading for that reading which has been laid down as to be done every day.'

VERSE CI

Purāṇa (quoted in Chaturvargachintāmaṇi, p. 776).—'The pupil, carrying on his study, should avoid the days unfit for study; and the teacher, carrying on the teaching should avoid the days unfit for study.'

Viṣṇu (30.31).—'The Preceptor desiring the Brahmic regions should sow knowledge in the fertile soil of the true pupil, except on the days unfit for study.'

VERSE CII

Gautama (16.5-6).—'One shall not study during the day if there is dust-raising wind;—also during the day if there is audible wind.'

Āpastamba Dharmasūtra (1.11.8).—'When there is noisy wind, or wind blowing straws on the ground, or when there is rain sufficient to flow along on the ground.'

Bodhāyana (1.11, 23).—'When the wind blows carrying rotting smell, or when there is fog, or when there are sounds of dancing, singing, weeping, or Sāma-chant,—then during the time that these last (it is unfit for study).'

Viṣṇu (30.7).—'Not when fierce wind is blowing.'

Yājñavalkya (1.6.150).—'When there is dust-storm, when the quarters are fiery, during the twilights, during fogs, and when there is danger.'

VERSES CIII AND CIV

Gautama (16. 10, 15, 16, 22-23).—'When clouds are seen out of season,—when there is untimely thunder, earthquake, eclipse or meteors,—also when there are ominous rumblings, rain or lightning, after the fires have been lighted,—when there are halos round the teacher or the sun or the moon.'

Bodhāyana (1.11.24).—'When there are thunder, rain and lightning, three days become unfit for study, except during the annual rains.'

Viṣṇu (30.8.9).—'Not when there is untimely rain, lightning and thunder; nor when there is earthquake, meteor-fall or fiery quarters.'

Vashiṣṭha (13.9).—'When meteors and lightning appear together, three days are unfit for study.'

Yājñavalkya (1.145).—'When there is thunder during the twilights, or ominous rumblings, earthquake or fall of meteors, he shall stop the reading of the Veda, and proceed to read the Āraṇyaka texts.'

Pāraskara (1.11.2).—'When he has eaten at the Shrāddha, when there is fall of meteors, thunder, earthquake, or fiery portents, and at the juncture of the seasons,—till the same time next day.'

Gobhila (3.3.17-19).—'When there is lightning, thunder or rain,—then, till the same time next day; also when there is fall of meteors, earthquake or collision of planets; as also when there are ominous rumblings.'

Āpastamba Dharmasūtra (1.11.27, 28, 31).—'On the simultaneous appearance of lightning, thunder and rain, out of season, three days shall be regarded as unfit for study; only till such time as rain-water remains on the ground, say some; if there are untimely clouds, if there are halos round the sun or the moon, if the rainbow appears, or when there is a rotting smell in the wind,—so long as these last, it will be unfit for study.'

VERSE CV

Gautama (16. 15, 16, 22).—'When there is a halo round the teacher, or the sun or the moon; also when there is untimely atmospheric rumbling or earthquake or eclipse.'

Bodhāyana (1. 11. 22).—'The fullmoon day, the moonless day, the Aṣṭakā days, fire-portents, earthquake, the death of the lord of the country, of the Vedic Scholar, of one's fellow-student;—on these occasions a day and night shall be unfit for study.'

Vashiṣṭha (13. 8).—'When one is running, when there is rotting smell and other such phenomena, on barren ground, when one is on a tree, or on a boat or in an army, just after meals, during the performance of the *Chāndrāyaṇa*, when bamboo-flute is being played upon, on the fourteenth day of the month, on the moonless day, on the eighth day, or the *Aṣṭakā* days, while spreading his legs,... ..while wearing unwashed clothes, or vomitting or urinating or evacuating the bowels, when the sounds of Sāma-singing are heard, when there are ominous rumblings or earthquake or eclipse, solar or lunar, when there is rumbling in the quarters, rumbling in the mountains, or shaking of the mountains, or landslips on mountains, or when there is rain of hails, flesh, blood or dust,—it shall be unfit for study during the time that it lasts.'

Viṣṇu (30. 9).—'Nor during earthquake or meteor-fall or fiery quarters.'

Yājñavalkya (1. 145)—[See above under 103-104.]

Parāshara (2. 11. 2).—[See above under 103-104.]

(Do.) (2. 11. 3).—'If clouds are seen after the exqiry of the rains,—for three days or for three twilights.'

Gobhila (3. 3. 18. 9).—[See above 103-104.]

Yama (Aparārka, p. 188).—'By reason of Shakradhvaja, as also on the fall of meteors and earthquake, there shall be no study for three days.'

VERSE CVI

Āpastamba Dharmasūtra (1. 9. 20-24).—'If it thunders in the evening,—then during the night; when there is lightning,

then till one goes to sleep; on the next day, if there has been thunder during the preceding night; but only if this has been after midnight, say some.'

Gautama (16. 23).—'If there is thunder, rain or lightning, after the fires have been lighted.'

Vashiṣṭha (13. 9).—'When meteor-fall and lightning appear simultaneously, then for three days.'

Yājñavalkya (1. 145).—[See above].

Bodhāyana (1. 11. 24).—[See above under 103-104.]

Hārīta (Aparārka, p. 188).—'If it thunders in the evening, they shall not study during the night: if it thunders in the morning they shall not study during the day and night.'

VERSE CVII

Gautama (16. 19).—'In the proximity of rotting smell, dead body, Chaṇḍāla or Shūdra.'

Gautama (16. 46).—'According to some, in the city, it is always unfit for study.'

Bodhāyana (1. 11. 23).—'When there is rotting smell in the wind, when there is fog, and when there are sounds of dancing, music, musical instruments, weeping, and Sāma-singing,—it will be unfit for study so long as these last.'

Āpastamba Dharmasūtra (1. 10. 24).—'Rotting smell.'

Do. (1. 10. 31).—'Unseasonable clouds, halos round the sun and the moon, rainbow, rotting smell in the wind, fog,—in all these cases, it will be unfit for study, till they last.'

Vashiṣṭha (13. 5).—'At sunset, during the twilight, if there is a dead body in the house, or a Chaṇḍāla, in cities, in places where cowdung has been lying overnight, or which bear marks of the cowdung, near the cremation-ground, while one is lying down, or after one has taken part in a Shrāddha.'

Yājñavalkya (1. 150).—'When there is dust-storm or fiery quarters, during the twilights, when there is fog or when there is danger, while one is running, when there is rotting smell, and when a gentleman-visitor has come to the house.'

Bharadvāja (Vīra-Saṃskāra, p. 530).—'When there are fire-portents or dust-storm there should be no reading in the village.'

Āpastamba (Do.).—'When there is meteor-fall or fire-portent, there should be cessation of the study of all subjects till they last.'

VERSE CVIII

Gautama (16. 7).—'When there are sounds of the flute or the drum or of the chariot.'

Do. (16. 19).—'When there is rotting smell, when there is a dead body in the village, and in the proximity of the Chaṇḍāla or the Shūdra.'

Bodhāyana (1. 11. 23).—'When there is rotting smell in the wind, when there is fog, when there are sounds of dancing, singing or musical instruments, or of weeping and of Sāma-singing,—it will be unfit for study during the time.'

Āpastamba Dharmasūtra (1. 9. 14).—'When a corpse is lying within.'

Do. (1. 10. 19).—'Sounds of dog, ass, wolf, owl, —sounds of all musical instruments,—also sounds of weeping, singing and Sāma-singing.'

Vashiṣṭha (Vīra-Saṃskāra).—'When there is a corpse lying in the village, or a Chaṇḍāla.'

Viṣṇu (30. 10).—'Nor in a village where a corpse is lying —nor near the Shūdra or the outcast.'

Yājñavalkya (1. 148).—'When there are sounds of a dog, the jackal, the ass, or the owl, of Sāma-singing, or of the flute, or of some one in pain; or in the proximity of an unclean thing, a dead-body, a Shūdra, a Chaṇḍāla, the cremation-ground, or the outcast.'

Parāshara (2. 11. 4).—'After meals, so long as the hands are wet,—in water,—at night,—during the two twilights,—while a dead body is lying in the village, or while a Chaṇḍāla happens to be in the village.'

Pāraskara (2. 11. 6).—'When there is fog, or sound of musical instruments, or cries of pain, on the outskirts of the village, in the cremation ground, when there are sounds of the dog, the ass, the owl or the jackal, or of Sāma-singing,—during the time that it lasts.'

Gobhila (3. 3. 28).—'When there are sounds of singing, or of musical instruments, or of weeping,—and when there is high wind;—during that time it will be unfit for study.'

VERSE CIX

Gautama (16. 11, 12, 18, 34, 46).—'On evacuating the bladder and the bowels;—at midnight, during the twilights and in water;—in the cremation-ground, in the outskirts of the village, on the public thoroughfare and during impurities.—One day and night is to be regarded as unfit for study on the completion of the Veda, or vomitting, or eating at Shrāddha and at sacrifices to men. According to some people, in the city it is always unfit for study.'

Bodhāyana (1. 11. 26, 39).—'On accepting a gift in honour of the Piṭrs, and on eating at Shrāddha, the rest of the day is unfit for study. At birth and at death, there is to be no study, even in the mind.'

Āpastamba Dharmasūtra (1. 10. 26).—'After dining at night.'

Āpastamba (11. 17, 25, 26).—'While immersed in water;—when there is lightning, when it is thundering, or after eating at Shrāddha, during a fog, they forbid even mental study.'

Do. (32.12).—'During the night, there is to be no teaching except moral teaching to the pupils.'

Viṣṇu (30. 16).—'Not in water.'

Yājñavalkya (1. 149).—'In an unclean place, or when one is unclean, during lightning and thunder, after eating while the hands are still wet, in water, at midnight, or when very high winds are blowing.'

Pāraskara (2. 11. 2, 4).—'On eating at Shrāddha, on the falling of meteors, on earthquake, at fiery portents, at the junction of two seasons,—there should be no study till the next day; after meals while the hands are wet, in water, or midnight, during the two twilights, while a dead body is lying in the village, and while a Chaṇḍāla is in the village.'

VERSE CX

Gautama (16. 22, 32).—'When there is thunder out of season, or earthquake or eclipse or meteor-showers;—or the death of the king.'

Āpastamba Dharmasūtra (1. 11. 20).—'During a lunar or solar eclipse, when there is earthquake, or meteor-shower or fire-portent,—it is unfit time for the studying of all sciences.'

Vashiṣṭha (13. 7).—'Fruits, water, sesamum, articles of food, and other things connected with Shrāddhas,—on accepting the gift of these, it is unfit for study; Brāhmaṇas having been declared to have their hands for their mouths.'

Gobhila (3. 3. 25).—'When one's own king (is dead).'

VERSE CXI

Āpastamba Dharmasūtra (1. 10. 28).—'On eating food that has been offered to the dead, the day along with the night becomes unfit for study.'

Āpastamba Dharmasūtra (1. 11. 25-26).—'They forbid even mental study, etc. (see under 109). According to some only on eating at Shrāddha.'

VERSE CXII

Gautama (16. 17, 34).—'When he is frightened, or riding a conveyance, or lying down, or when his feet are thrust forward. It is unfit for study during the rest of the day and night, on the completing of the Veda, on vomitting, on eating at Shrāddha or at sacrifices to men.'

Vashiṣṭha (13.8).—'While one is running, when there is rotting smell and other such things spreading, seated on a tree, on the boat, in the army, after meals while the hands are still wet, while the flute is being played, on the fourteenth day, on the moonless day, on the Aṣṭakā days, while he is thrusting forward his feet, before the cloth worn during sexual intercourse has been washed, in the outskirts of the village, when one has vomitted or passed urine or evacuated the bowels, while there are sounds of the reciting of the Ṛk, Yajuṣ and Sāman, until the food has become digested, while there is thunder, earthquake, solar or lunar eclipse, when there is rumbling in the quarters or in the mountains, or shaking of the mountains, when there is rain of flesh or blood or dust, it is to be unfit for study till the same time next day.'

Viṣṇu (30. 17).—'Nor with his feet placed on a seat.'

VERSE CXIII

Vashiṣṭha (13. 8).—[See above.]

Gautama (16. 7, 12, 35).—'While the sounds of arrows and the drum or the chariot or of weeping are heard,—or during the night or during twilights or in water;—or on the moonless day.'

Bodhāyana (1. 11. 22, 23, 35).—'On the fullmoon day, on the Aṣṭakā days, on the moonless day, when there are fiery portents, or earthquake, in the cremation-ground, on the death of the country's king or of a Vedic scholar, or of

one's fellow-student,—it s all be unfit for study for the day and night. When there is rotting smell in the air, during a fog, while sounds are heard of dancing or singing or musical instruments or weeping or Sāma-singing,—it will be unfit for study while they last. One should not study at the junction of day and night.'

Āpastamba Dharmasūtra (1. 9. 28).—' For the whole day and night on the moonless days.'

Āpastamba Dharmasūtra (1. 11. 15, 25).—' When there is lightning-flash or thunder, ...during a fog.'

Viṣṇu (30, 4).—' One shall not study during the day and night on the fourteenth and eighth days of the month.'

Yājñavalkya (1. 146, 148, 150).—' On the fullmoon day, on the moonless day and on the eighth of the month, when there is an eclipse, at the junction of the seasons, when one has either eaten or received gifts at a Shrāddha; when sounds are heard of the dog, the jackal, the ass or the owl, or of Sāma-singing, or of arrows; in the proximity of unclean things, or of a dead body, or of a Shūdra or a Chaṇḍāla or an outcast; when there is rain of dust, or a burning of the quarters, during twilights, during a fog, or when there is danger, while one is running, when there is rotting smell, or when a highly cultured gentleman has arrived as guest.'

Pāraskara (1. 11. 1, 4, 6).—' During a storm and on the moonless day, the whole day is unfit for study; after meals while his hands are wet, in water, during the night, during the twilights, while a corpse is lying in the village or when a Chaṇḍāla is in the village; during a fog, when there is sound of musical instruments, or of distressful weeping, in the outskirts of the village, in the cremation-ground, while sounds are heard of the dog, the ass, the owl, or the jackal, or of Sāma-singing,—it will be unfit for study while it lasts.'

Gobhila (3. 3. 11, 22).—' On the fullmoon days, or the

three fullmoon days of the months of Kārtika, Phālguna and Āṣāḍha.'

VERSE CXIV

Bodhāyana (1. 11. 40).—'Here they cite the following,—"The eighth of the month destroys the Teacher, the fourteenth destroys the pupil, the fifteenth destroys the science; hence one should avoid reading at these junctures."'

Viṣṇu (30. 29-30).—'What is read on the day unit for study brings no reward either in this world or in the other; by study on those days, there is diminution of the life-span of the teacher and also of the pupil.'

VERSE CXV

Vashiṣṭha (13. 8).—[See above.]

Gautama (16. 8).—'During the cry of the dog, the jackal, or the ass.'

Bodhāyana (1. 11, 34).—'When the jackal's cry is heard at night, one shall not read till he goes to sleep.'

Āpastamba Dharmasūtra (1. 10. 19. 33).—'Cry of the ass, the dog, or of the jackal, or the owl, the sounds of musical instruments, the sound of weeping or of singing or of Sāma;—in the case of the jackal's cry, till one goes to sleep.'

Viṣṇu (30. 9-12).—'Not during earthquakes, nor when there is meteor-shower or the burning of the quarters; nor when there are sounds of the dog, the jackal or the ass.'

Yājñavalkya (1. 148, 150).—'When there are sounds of the dog, the jackal, the owl, the Sāma, the arrows (or flute?) or of some one in distress; or in the proximity of an unclean thing, a dead body, a Shūdra or a Chaṇḍāla, the cremation-ground or the outcast; when there is rain of dust, or

burning of the quarters ; during the twilights, or during a fog, or when there is some danger.'

Pāraskara (2. 11. 6).—' During a fog, when there is sound of musical instruments, or cry of distress,—in the outskirts of the village, or in the cremation-ground, or when there are sounds of the dog, the ass, the owl, the jackal or the Sāma,—it is unfit for study while all this lasts.'

VERSE CXVI

Gautama (1. 66).—' Similarly in studying in the cremation-ground.'

Gautama (16. 18).—' In the cremation-ground, in the outskirts of the village, on the public roads, and in unclean places.'

Bodhāyana (1. 11. 22).—' On the fullmoon day, or the Aṣṭakās, on the moonless day, when there are fire-portents, or earthquake, or near the cremation-ground, or on the death of the country's king or a Vedic scholar, of one's fellow-student, —the whole day and night shall be unfit for study.'

Āpastamba Dharmasūtra (1. 9. 6).—' In the cremation-ground, entirely.'

Āpastamba Dharmasūtra (11. 9).—' At the junction of the village and the forest.'

Vashiṣṭha (13. 5, 7).—[See above.]

Viṣṇu (30-15).—' Not in a temple or in the cremation-ground or on road-crossings.'

Yājñavalkya (1. 148).—[See above.]

Pāraskara (2. 11. 16).—[See above.]

VERSE CXVII

Gautama (16. 48-49).—' For those partaking in the Shrāddha till the same time next day ; also when there is some connection with Shrāddha performed with uncooked food.'

Vashiṣṭha (13. 7).—'Fruits, water, sesamum, foods and other things connected with the Shrāddha,—on the acceptance of all this, it becomes unfit for study, the Brāhmaṇas having been declared to have their hands for their mouth.'

Bodhāyana (1. 11. 26-30).—'By accepting gifts and eating at the Shrāddha, the rest of the day becomes unfit for study;—after eating, till digestion; the Brāhmaṇa has his hands for his mouth. In this connection they cite the following:—There is no difference between what is eaten and what is received in gift.'

VERSE CXVIII

Gautama (16. 34).—'On account of a catastrophe, or fire-alarm, or completion of Veda, or vomitting or eating at a Shrāddha or at a sacrifice to men, it is unfit for study for one day and night.'

Bodhāyana (11. 22).—'By reason of fire-calamity during one day and night.'

Bharadvāja (Vīra-Saṃskāra, p. 531).—'When there are fire-portents, there shall be no reading in the village.'

Pāraskara (2. 11. 2, 5).—'On account of eating at Shrāddha, or meteor-shower, or earthquake, or fire-calamity .. till the same time next day;—during running, while the accused or the outcast is looking on, and during a wonderful phenomenon, it is unfit for study during the time.'

VERSE CXIX

Āpastamba Dharmasūtra (1. 10. 1-2).—'The fullmoon days of Phālguna, Āṣāḍha and Kārtika, the Aṣṭakā's and the Upākaraṇa ceremony are occasions for a three-days holiday.'

Gautama (16. 37, 39).—'The fullmoon day of Kārttika, Phālguna and Āṣāḍha, and the three Aṣṭakās—are occasions for three-days' holiday.'

Viṣṇu (30. 5, 24, 25).—'Nor at the junction of seasons, nor during an eclipse, nor at the Upākarma, nor at the Utsarjana ceremony.'

Yājñavalkya (1. 6. 144, 146).—'By reason of the Upākarma or the Utsarga ceremony, or the death of a Vedic Scholar of one's own recension,—also on the fifteenth, fourteenth and eighth days of the month, on the occasion of an eclipse, at the juncture of seasons, and on the occasion of eating, or receiving gifts, at a Shrāddha.'

Pāraskara (2. 10. 23).—'They should not read for three days.'

Do. (2. 11. 2).—'On eating at a Shrāddha ...at the juncture of the seasons,—they shall not read till the same time next day.'

Gobhila (3. 3. 22).—'On the three fullmoon nights of Kārttika, Phālguna and Āṣāḍha.'

VERSE CXX

Gautama (16. 17).—'Frightened, or on a conveyance, or lying down, or with his feet thrust forward.'

Āpastamba Dharmasūtra (1. 9. 27).—'One should not read while seated on the back of an animal.'

Āpastamba Dharmasūtra (1. 11. 16).—'Similarly when one is on a tree.'

Vashiṣṭha (13. 8).—'Running........on a tree, or on a boat......it is unfit for study till it lasts.'

Viṣṇu (30. 18).—'Nor while one is seated either on an elephant or on a horse or on a camel or on a boat or on any conveyance.'

Yājñavalkya (1. 151).—'Mule, camel, conveyances, elephant, horse, boat,—while seated on these, or on a barren plot of land,... ..these are occasions that are unfit for study while they last.'

VERSE CXXI

Gautama (16. 20, 34).—'When there is eructation; or when there is some disturbance, or fire-alarm, or completion of the Veda, or vomitting;—......it will be unfit for study for one day and night.'

Āpastamba Dharmasūtra (1. 10. 22, 25, 26).—'On vomitting, till he goes to sleep; when there is eructation; also after meals at night.'

Vashiṣṭha (13. 8).—'Running, etc.... in an army, after meals while hands are still wet......or vomitting, and when there is indigestion;—it will be unfit for study till it lasts.'

Viṣṇu (30. 11, 19-21).—'Not when there is clash of weapons; nor when one has vomitted; nor when he feels disgusted; nor when he is suffering from indigestion.'

Yājñavalkya (1. 149).—'After meals, till the hands are wet, or in water, or at midnight, or when there are high winds.'

Pāraskara (2. 11. 4).—'After meals while hands are still wet......'

Āpastamba Dharmasūtra (1. 11. 8).—'When the wind blows loudly, or when grass is being blown on the ground, or when it is raining, or when water is flowing on the ground.'

Viṣṇu (30. 7).—'When frightful wind is blowing.'

Yājñavalkya (1. 149).—'......During high winds.'

Pāraskara (2. 11. 1).—'When there are high winds,—and on moonless days—it is a complete holiday.'

Gobhila (3. 3. 28).—'It will be unfit for study during the time that there is sound of dancing or of musical instruments or of weeping or of high winds.'

Yama (Vīra-Saṃskāra, p. 536).—'When the man sees a guest arrive, he shall not proceed with his study; but he may go on, on being permitted by him.'

VERSE CXXIII

Gautama (16. 21).—'There should be no reading of the Ṛk and the Yajuṣ verses so long as there is sound of Sāma-singing.'

Bodhāyana (1. 11. 23).—'When there is rotting smell in the air, or when there is fog, and when there are sounds of ....Sāma,—then it is unfit for study, till they last.'

Āpastamba Dharmasūtra (1. 10. 19).—'Sounds of Sāma also.'

Do. (1. 11. 6).—'One should not read on that day that chapter of which he may have done the Upākarma.'

Viṣṇu (30. 26).—'So long as there are sounds of Sāma, the Ṛk and the Yajuṣ shall not be read.'

Yājñavalkya (1. 145. 148).—'On completing the Veda, and after having read the Āraṇyaka, it will be unfit for study during the rest of the day and night. Also when there are sounds of dog.........and Sāma-singing.'

Pāraskara (2. 11. 6).—'It will be unfit for study during the time that there are sounds of.........Sāma.'

Aṅgiras (Chaturvargachintāmani, Paribhaṣa-Kāla, Adh. 14).—'In as much as sacrifices to the deities of the cremation-ground are offered with the Sāmaveda,—the sound of that Veda is unclean.'

Yama (Vīra-Saṃskāra, p. 534).—'The Rigveda and the Yajūrveda shall not be read while there is sound of Sāma-singing ; or when there is very high wind.'

VERSE CXXVI

Gautama (1. 64).—'In the case of the dog, the mongoose, the serpent, the frog and the cat, there should be fasting and living outside for three days.'

Viṣṇu (30. 22).—'Not when any five-nailed animal comes between.'

Yājñavalkya (1. 147).—'If there is intervention by cattle, or by a frog or a mongoose or a dog or a serpent or a cat or a rat,—it will be unfit for study for the day and night; as also when there is either *fall* or *rise* of Indra.'

VERSE CXXVII

Yājñavalkya (1. 149).—'When the place or the man himself, is unclean, when there is thunder and lightning, etc.'

Āshvalāyana Gṛhyasūtra (3. 4. 7).—'Two occasions have been recognised as unfit for study—*viz.*, when the place is unclean and when the man himself is unclean.'

Pāraskara (1. 11. 7-9).—'On the death of the teacher, one shall enter the water and desist from study for ten days—for three days, on the death of a fellow-student;—for one day on the death of one who is not a fellow-student.'

Gobhila (3. 3. 24. 27).—'On the death of a fellow-student,—on the death of one's own king,—on the death of the teacher, for three days; for a day and night, on the death of the pupil.'

VERSE CXXVIII

Mahābhārata (13. 140. 11).—'One who approaches his wife only during the periods remains a *Religious Student*.'

Āpastamba Dharmasūtra (2. 1. 17).—'Recourse to one's wife during the periods is in itself an observance.'

Do. (Aparārka, p. 104).—'The observances of the householder......He shall not approach his wife on the eighth, fourteenth and fifteenth days of the fortnight.'

Yājñavalkya (1. 79).—'He should avoid his wife during the *Parvas*.'

Vashiṣṭha (12. 18).—'One should have recourse only to his wife, only during her periods, avoiding the *Parvas*.'

Viṣṇu (68. 1).—'He shall not approach his wife on the eighth, the fourteenth and the fifteenth days of the month.'

Bodhāyana (1. 11. 36).—'He shall not eat meat, nor shall he approach his wife.'

Viṣṇupurāṇa (Parāsharamādhava, p. 499).—'The fourteenth, eighth, moonless day, fullmoon day, the day on which the sun passes from one sign to the other, are the *Parvas* ; one who has recourse to his wife on these days goes to hell.'

VERSE CXXIX

Bodhāyana (2. 3. 24).—'Bathing after sunset (he shall avoid).'

Āpastamba Dharmasūtra (1. 32, 8).—Do.

Viṣṇu (64. 5. 4. 6).—'Nor when suffering from indigestion, nor when he is distressed,—nor during the night and—except when there is an eclipse—nor in the evening.'

Āshvalāyana (3. 9. 6).—'He shall not bathe at night ; nor naked ; he shall not sleep naked.'

Devala (Aparārka, p. 135).—'One should avoid bathing in a river in the evening.'

Do. (Vira-Āhnika, p. 159).—'One shall avoid bathing at twilights and at midday.'

Do. (Do., p. 160).—'The middlemost quarters of the night are called Mahānishā ; at that time one shall not bathe, except when it happens to be an obligatory or circumstantial bath.'

Jābāla (Do.).—'One should not bathe in another's tank, nor after taking food, nor at midnight.'

VERSE CXXX

Viṣṇu (63. 40).—'He shall not step over the shadow of the god, the Brāhmaṇa, the teacher, the tawny cow and the initiated person.'

Yājñavalkya (1. 152).—'He shall not step over the shadow of a deity, a priest, an accomplished student, the

teacher, the king, and another man's wife ;—nor over urine, excreta or spittings or vomits.'

Yama (Aparārka, p. 193).—' He shall not intentionally step over the shadow of a deity, the twice-born, the teacher, the wise man, the accomplished student, the preceptor and the minister ; also of the tawny cow ;—nor should he allow his own shadow to be stepped over by a eunuch or an outcast or a Chaṇḍāla, or his enemies, or by a diseased person.'

VERSE CXXXI

Viṣṇu (63. 19).—' He shall not stand upon road-crossings.'

Mahābhārata (13. Anushāsana, 161. 28).—' He shall not stand at road-crossings at midday, or at midnight, or late at night, or during the two twilights.'

VERSE CXXXII

See above, under 78.

Viṣṇu (63. 41).—' Nor shall he stand upon spittings or vomittings or blood, or excreta or wine or bath-water.'

Yājñavalkya (1. 152).—' He shall not step over blood or excreta or wine or spittings or unguent-powder.'

VERSE CXXXIII

Mahābhārata (Shānti, 138. 192. 194).—' O Friend, wise men do not, without reason, place themselves under the influence of their enemies......He shall not trust the untrustworthy, even the trustworthy he shall not trust over-much ; he should always make others trust him, but he himself shall not trust others.'

Do. (139. 75).—' Having done harm to a certain person, he shall not trust him.........By reposing trust upon

a person after having injured him, one always falls into trouble.'

VERSE CXXXIV

Mahābhārata (13. 104. 21).—(Same as Manu.)

VERSES CXXXV AND CXXXVI

Mahābhārata (Ashvamedha, 98. 77).—(Reproduces Manu, reading '*medhāvī*' for '*vai bhūṣṇuḥ*' and '*etat prayatnena*' for '*etat trayannityam.*')

Yājñavalkya (1. 153).—'Brāhmaṇas, serpents, Kṣattriyas and one's own self,—these should never be despised.'

Mahābhārata (Anushāsana, 161. 82).—'Desiring to live a long life, one shall never despise the following three, even though they be very much reduced—the Brāhmaṇa, the Kṣattriya, the serpent and other poisonous animals.'

VERSE CXXXVII

Viṣṇu (71. 26).—'He shall not despise himself, if he desires to live a long life.'

Yājñavalkya (1. 153).—'Until death should he seek fortune, and he shall not touch any one in his vitals.'

VERSE CXXXVIII

Gautama (9. 68).—'Devoted to truth and gentlemanly in his behaviour.'

Viṣṇu (71. 73-4).—'Not what is untrue;—nor what is disagreeable.'

Yājñavalkya (1. 132).—'He shall never expose himself to danger; he shall not, without reason, say what is disagreeable, nor what is not beneficial or untrue; he shall not be a thief, nor an usurer.'

Dēvala (Aparārka, p. 174).—'Harsh words, calumny, back-biting, lying, useless talk, cruel words are the six defects of speech; also speaking before a person of the defects of his country, family, caste, learning, arts, appearance, conduct, character, dress, body, livelihood; words productive of anger and fear, etc., etc.'

Dakṣa (Do., p. 175).—'Lying, adultery, eating of forbidden food, etc., etc.'

Yama (Do., p. 176).—'One should not either say or listen to wicked words, specially in regard to Brāhmaṇas.'

VERSE CXXXIX

Gautama (9. 21).—'What is not well, he shall call *well*.'

Āpastamba Dharmasūtra (1. 11. 31. 12).—'What is not well he shall call *well*; he shall call it *sacred*, *excellent*.'

Viṣṇu (71. 72-74).—'He shall not say what is indecent; nor what is untrue; nor what is disagreeable.'

Yājñavalkya (1. 132).—(See above.)

Gobhila (3. 5. 19-20).—'He shall avoid such words as *well*, when it is not needed. He shall say *well*.'

VERSE CXL

Bodhāyana (1. 3. 41-43).—'He shall not go on a journey, alone; nor with outcasts, nor with a woman, nor with a Shūdra; he shall not go out late in the evening.'

Vashiṣṭha (12. 42).—'He shall not go out on a journey when the sun has risen to the height of trees.'

Yājñavalkya (1. 132).—(See under 138.)

Viṣṇu (63, 1, 4, 6-9).—'One shall not go on a journey, alone; nor with Shūdras; nor too early in the morning; nor too late in the evening; nor at the two twilights; nor at midday.'

Gobhila (3. 5. 32-34).—'He shall not go out to another village in the evening; nor alone; nor with Shūdras.'

Mahābhārata (Anushāsana, 161. 25).—[Reproduces Manu; but reading '*nājñātaiḥ saha gachchhēta*' for '*nājñātena samam gachchhet.*']

Viṣṇupurāṇa (Aparārka, p. 174).—'One shall not ride on a defective or wicked conveyance; nor shall he go under the shadow cast by a river-bank; one shall not go alone into a desolate forest; nor shall he enter an empty house.'

VERSE CXLI

Viṣṇu (71. 2).—'He shall not laugh at persons who have redundant limbs, or who are deficient in limbs, or who are illiterate, or who are devoid of wealth.'

Mahābhārata (Anushāsana, p. 161. 36).—[Reproduces Manu but reading '*satya*' for '*jāti.*']

Yājñavalkya (1. 153).—'One should not touch the sensitive part of any person.'

Dēvala (Aparārka, p. 174).—'One should avoid such ironical words as calling the blind *one with excellent eyes*, the Chaṇḍāla a *Brāhmaṇa*; nor should one call the Shūdra a *Shūdra* or the outcast an *outcast*; such words, though truthful are twice as bad as untruthful words.'

VERSE CXLII

Āpastamba Dharmasūtra (1. 15. 18).—'He shall not touch fire, except with due care.'

Yājñavalkya (1. 155).—'He shall not touch with the foot, or while he is impure, a cow, a Brāhmaṇa, fire or food.'

VERSE CXLIII

Āpastamba-Dharmasūtra (1. 16. 14).—'On dreaming, or sneezing, or touching a horse, or blood or hairs, or fire or

cows or Brāhmaṇas or a woman; or on going over a long journey, or on touching an unclean thing, or a man unawares, or on wearing the loin-cloth,—he shall touch water.'

VERSE CXLIV

Viṣṇu (71. 79).—'He should not touch his cavities, without cause.'

VERSE CXLV

Vyāsa (quoted by Gautama).—'One shall do what is commended, and avoid what is not commended; this is what has been declared by sages to be the *auspicious custom.*'

Gautama (10, 71).—'The accomplished student, who, desirous of saving from evil his parents and relations, senior as well as junior, behaves in this manner, never falls off from the eternal Brahman.'

Atri-Saṁhitā (16-19).—'This Dharma has been expounded by men for the religious students, when by having acquired honour in this world, they reach the highest conditions. Those who, deviating from their own Dharma, betake themselves to that of others, them the king shall punish, and thereby rejoice in heaven. He who is firm in his own Dharma, even if he be a Shūdra, obtains heaven; the Dharma of others should be always shunned, like the beautiful wife of another man.'

Āpastamba Dharmasūtra (2. 2. 27).—'For all castes, there is high and immeasurable happiness in the performance of their own Dharma. On re-birth, by virtue of the residue of his *Karma*, he acquires his caste, body, complexion, strength, memory, intelligence, riches and meritorious behaviour.'

Bodhāyana (2. 2. 1).—'The Brāhmaṇa who bathes daily, constantly wears the sacred thread, reads the Veda daily, avoids the Shūdra's food, approaches his wife only during

the period and offers oblations according to law, never falls off from the Brāhmic region.'

Yājnavalkya (3. 205).—' Even the Householder becomes liberated, if he has acquired property rightfully, has been devoted to truth and fond of guests, has performed Shrāddhas and has always spoken the truth.'

Do. (3. 220).—' By omitting what has been enjoined, by doing what has been forbidden, and by omitting to control the sense-organs, the man falls.'

VERSE CXLVI

Vashiṣṭha (26. 15)—[Same as Manu, reading '*svādhyāyādhyāyinam*' for '*maṅgalāchārayuktānām.*']

VERSE CXLVII

Yājñāvalkya (1. 40).—' From among all sacrifices, austerities and other meritorious acts, the Veda alone is what secures the highest good for twice-born men.'

Vyāsa (Vīramitrodaya, Samskāra, p. 508).—' Dharma is not known by any other means, it grew out of the Veda alone ; therefore for the purposes of sacrifice, one should have recourse to the Veda only.'

Vashiṣṭha (Do., p. 511).—' Without the Veda one cannot be a Brāhmaṇa.'

Atri (151).—' There is no scripture superior to the Veda ; there is no elder superior to the mother ; there is no friend superior to charity,—either here or in the next world.'

Āpastamba Dharmasūtra (1. 14. 12).—' There is no refuge beyond the Veda.'

VERSE CL

Viṣṇu (71. 86).—' On the Parva days one shall offer the propitiatory oblations.'

Viṣṇu (76. 1-2).—'The moonless day, the three Aṣṭakās, the three Anvaṣṭakās, the fullmoon day of Māgha, the thirteenth day after the fullmoon day of Bhādra, and also the ripening of the Vrīhi and the Yava ;—these are the compulsory occasions for Shrāddha—says Prajāpati. If one does not offer Shrāddha on these occasions, he falls into hell.'

Yājñavalkya (1. 217).—'The moonless day, the Aṣṭakās, the Vṛddhi, the darker fortnight, the two solstices, materials, excellent Brāhmaṇas, and the Viṣuvat Saṅkrānti.'

Prājāpati (30).—'On all the Aṣṭakās, and all the Anvaṣṭakās, one should offer balls of food, which is conducive to endless satisfaction.'

VERSE CLI

Gautama (9. 44).—'Never near the dwelling house.'

Āpastamba Dharmasūtra (1. 37. 2).—'Far away from the dwelling-house, to the south or to the south-west of it, he shall perform urination and the evacuating of the bowels.'

Yājñavalkya (1. 154).—'He shall throw the leavings of food, wine and excreta, and also the feet-washings, far away from the dwelling house.'

Viṣṇupurāṇa (3. 11. 8-9).—'Then rising early in the morning, he shall perform the evacuation towards the south-west, beyond the distance measured by the throw of an arrow, far away from the dwelling house.'

Brahmāṇḍapurāṇa (Smṛtichandrikā-Āhnika).—'Going to the south-west of the house, to a distance marked by the throw of an arrow, he shall perform the evacuations after covering his head ; and he shall not touch his head.'

Mahābhārata (Anushāsana, 161. 86).—[Same as Manu, but reading the second line as '*Uchchhiṣṭotsarjanañ chaivadūrē kāryam hitaiṣiṇā.*']

VERSE CLII

Dakṣa (2. 4-6).—'What is to be done during the first part of the day is now prescribed,—as also that to be done during the second, third, fourth, fifth, sixth, seventh and eighth parts of the day, generally : at dawn, one shall perform the evacuations, and then bath, preceded by the cleansing of the teeth.'

Dakṣa (30. 31. 33).—' After that he shall perform his duty towards the gods, and then the seeing of the teacher and the auspicious things ; the forenoon is the time prescribed for the duty to the gods ; the duties to the gods should be performed during the forenoon ; and those to the men, during midday ; those to the pitṛs, in the afternoon .....If what has been laid down as to be done in the forenoon is done in the evening, it becomes absolutely futile.'

Kālaviveka (p. 367).—' Duties to the gods should be performed during the forenoon, those to the Pitṛs, in the afternoon ; but the unitary Shrāddha should be performed at midday, and the auspicious Shrāddha in the morning.'

Mahābhārata (Anushāsana, 61. 2).—'Fully equipped with auspicious rites, duly purified and with due care, he shall perform the duty towards gods in the forenoon, and that towards Pitṛs in the afternoon.'

Do. (Do., 161. 25).—(Same as Manu.)

VERSE CLIII

Gautama (9. 63-64).—' For his welfare and protection he shall go over to the king,—not to any one else, except the gods, elders and righteous persons.'

Āpastamba (1. 6. 7).--' Appearing before him, and receiving him as befits his age, he shall offer him a seat.'

Yāñavalkya (1. 100).—'For the sake of his welfare and protection he shall approach the king.'

VERSE CLIV

Āpastamba (1. 6. 7).—(See above.)

Yājñavalkya (1. 2. 26).—'Then he shall salute the elder, saying "*Here I am.*"

Mahābhārata (Anushāsana, 161. 70).—[The same as Manu, reading '*abhivādayīta*' for '*abhivādayet*,' '*svayam*' for '*svakam*' and '*gachchhantam*' for '*gachchhataḥ*.']

VERSE CLV

Viṣṇu (71. 90).—'Intent on righteousness and with senses under control, he shall have recourse to that conduct which has been ordained in the Shruti and the Smṛti and which is followed by the good.'

Yājñavalkya (1. 154).—'He shall always have recourse to that conduct which has been ordained in the Shruti and the Smṛti.'

VERSE CLVI

Viṣṇu (71. 91).—(Same as Manu, but reading '*gatim*' for '*prajām*.')

Vashiṣṭha (8. 7).—(Do., but reading '*phalatē dhanam*' for '*labhatē prajām*' and '*shriyamāpnoti*' for '*dhanamakṣayyam*.')

Mahābhārata (Anushāsana, 161. 6).—'By right conduct the man obtains longevity; by right conduct he acquires prosperity; by right conduct he acquires fame, here as well as after death.'

VERSE CLVII

Vashiṣṭha (6. 6).—(Same as Manu.)

Mahābhārata (Anushāsana, 161. 7).—'The man of evil conduct does not attain a long life in the world; all living beings shun him and also despise him.'

VERSE CLVIII

Vashiṣṭha (6. 8).—(Same as Manu.)

Viṣṇu (7. 92).—(Do.)

Mahābhārata (Anushāsana, 161. 13).—(Do., but reading '*Samudāchāravān*' for '*Yaḥ sadāchāravān.*')

VERSE CLXII

Āpastamba (1. 1. 15).—' He shall never bear ill-will towards him (the Teacher).'

Gautama (2. 15).—' There should never be any misbehaviour towards parents.'

Mahābhārata (Shānti, 132. 9).—' He shall never injure the Brāhmaṇas.'

Viṣṇu (30. 43. 47).—' He shall never bear ill-will towards the person from whom he acquires any knowledge, temporal or scriptural or spiritual......one who fills the ears with truth .. him one shall regard as Father and as Mother, and shall never bear ill-will towards him.'

VERSE CLXIII

Āpastamba Dharmasūtra (1. 31. 5).—' He shall avoid harshness towards the gods and the king.'

Do. (1. 31. 23).—' He shall avoid anger and other bad feelings painful to living beings.'

Vashiṣṭha (12. 38).—' Disbelief in the Vedas, reviling of the works of sages, absence of restraint in all things,—all this is destructive of the soul.'

Viṣṇu (71. 83).—' He shall avoid the reviling of the gods, Brāhmaṇas, scriptures and great men.'

Mahābhārata (Anushāsana, 161. 37).—(Same as Manu, but reading '*paranindāñcha*' for '*dēvatānāñcha.*')

VERSE CLXIV

Mahābhārata (Anushāsana, 161. 38).—(Same as Manu, but reading '*Tāḍanam smṛtam*' for '*tāḍayettu tam*')

Viṣṇu (71. 80. 82).—' He shall not raise the rod against another person ;—for disciplinary purposes, he shall beat his pupil, on the back, either with a rope or a bamboo-piece.'

Yājñavalkya (1.155).—' He shall beat his son and his pupil.'

VERSE CLXV

Gautama (21. 20).—' By angrily threatening the Brāhmaṇa, one becomes unfit for heaven for a hundred years.'

VERSE CLXVI

Gautama (21. 21).—' By striking (the Brāhmaṇa, he becomes unfit for heaven), for a thousand years.'

VERSES CLXVII AND CLXVIII

Gautama (21. 22).—' On fetching blood, for as many years as there may be dust-particles wetted with the blood (he shall be unfit for heaven).'

Bodhāyana (1. 1. 6. 8).—' Having struck the Brāhmaṇa unintentionally, one becomes defiled under the law ; for this unintentional striking, the sages have prescribed expiations ; there is no expiation for intentional striking. On threatening the Brāhmaṇa, one should perform the *Kṛchchhra*; on striking him, the *Atikṛchchhra* ; on spilling his blood, the *Kṛchchra* as well as the *Chāndrāyaṇa.*'

VERSE CLXIX

Bodhāyana (1. 1. 8).—' Therefore one shall not threaten the Brāhmaṇa, nor spill his blood.'

VERSE CLXXIV

Mahābhārata (Anushāsana, 92. 4).—(Same as Manu, but reading '*Vardhatyadharmeṇa naraḥ*' for '*adharmeṇaidhatē tāvat.*')

VERSE CLXXV

Gautama (1, 50. 68, 69, 70).—' He shall never be fickle with the generative organ, the stomach, the hands, the feet, speech and eyes. He shall be devoted to Truthfulness and Rightful Conduct. He shall be the instructor of well-disciplined pupils ; practised in cleanliness, and devoted to the Veda ;—ever harmless, mild, firmly active, self-controlled and charitable.'

VERSE CLXXVI

Viṣṇu (71. 84. 85).—' Wealth and Pleasure, opposed to Righteousness (he shall avoid) ;—also such Righteousness as may be disapproved by the people.'

Āpastamba (7.20.22).—' He shall enjoy such pleasures as are not incompatible with righteousness.'

Yajñavalkya (1.156).—' In act, mind and speech he shall carefully do what is right ; and he shall not do what is right if it happens to be such as is not conducive to heaven, or disapproved by the people.'

Gautama (9.47).—' While wearing shoes, he shall avoid eating, sitting, accosting and saluting.'

Shukranīti (3.4-5).—' He shall not try to attain liberation without trying to attain the other three purposes, and he shall follow the path of liberation without disregarding the other three. This is the golden mean.'

VERSE CLXXVII

Vashiṣṭha (6.38).—‘He shall not be fickle with his hands and feet, nor with his eyes, nor with his limbs ; such should be the conduct of the cultured.’

Gautama (1.50).—(See under 175, above.)

VERSE CLXXVIII

Mahābhārata (Ādi, 210.29)—‘Dharma, O king, is very subtle, we know not its ways ; all we do is that we follow the footsteps of our forefathers.’

VERSES CLXXIX—CLXXXI

Mahābhārata (Shānti, 249.14-17).—(Same as Manu ; but reading ‘*Etān vimuchya samvādān*’ for ‘*etairvivādān santyajya* and ‘*jitaḥ*’ for ‘*jitaiḥ*.’)

Yājñavalkya (1.157-158).—‘The Householder wins all regions by avoiding quarrels with his mother, father, brother, female relations, relations by marriage, maternal uncle, aged persons, boys, sick persons, his teacher, doctors, dependants and relations, his priest, the officiating priest, his own children, wife, slaves and paternal relations.’

VERSES CLXXXII—CLXXXV

Mahābhārata (Shānti, 249.17-21).—(Same as Manu, but reading ‘*indralokesya*’ for ‘*indralokēshaḥ*’—‘*vaishvadēvē tu jñātayaḥ*’ for ‘*vaishvadēvē tu bāndhavāḥ*,’—‘*bāndhavā dikṣu*’ for ‘*no yapām lokē*,’—‘*bṛddhabālāturakṛshāstvākāshē prabhaviṣṇavaḥ*’ for ‘*ākāshēshāstu vijñēyā bālabṛddhakṛshāturāḥ*,’—and ‘*sahenni-tyamasañjvaraḥ*’ for ‘*sahētāsañjvaraḥ sadā*.’)

VERSE CLXXXVI

Viṣṇu (57.6, 7, 9).—'He shall avoid being addicted to receiving gifts from persons whose gifts should not be accepted; by the acceptance of such gifts the spiritual light of Brāhmaṇas becomes extinguished; even though entitled to receive gifts he shall avoid becoming addicted to it.'

Yājñavalkya (1.213).—'If one, though entitled to receive gifts, does not accept them, he obtains those spacious regions which are meant for the extremely charitable persons.'

VERSE CLXXXVII

Viṣṇu (57.8).—'If a man receive gifts without knowing the lawful method of receiving them, he falls along with the giver.'

VERSE CLXXXVIII

Vashiṣṭha (6.30).—'The illiterate person, accepting the cow or gold or cloth, or land or sesamum, becomes reduced to ashes, like wood.'

Yajñavalkya (1.201-202).—'Cows, land and sesamum, should be respectfully offered by the wise man who desires his own welfare to a proper recipient and never to an improper person; the latter accepting the gift, drops the giver downwards.'

Bṛhad Yama (58).—'Just as when milk, curd, butter and honey placed in an unbaked vessel becomes destroyed through the weakness of the vessel, and the vessel also becomes destroyed, in the same manner, when an illiterate person accepts the gift of cows or gold or clothes or food or land or sesamum, he becomes reduced to ashes like wood.'

VERSES CXC AND CXCI

Yājñavalkya (1.202).—'A gift should never be accepted by one devoid of learning and austerities; if he does accept it, he drags down himself as well as the giver.'

VERSE CXCII

Viṣṇu (3.7).—[Same as Manu.]

Yājñavalkya (1.201).—'Cows, land, sesamum, gold and such things should be respectfully offered to proper recipients, never to improper ones.'

Vyāsa (Aparārka, p. 256).—'What is given to one devoid of good deeds is neither here nor there.'

Dakṣa (Do.).—'What is given to a rogue...is absolutely futile.'

VERSES CXCV—CXCIX

Viṣṇu (93. 8-12).—[Same as Manu.]

VERSE CC

Viṣṇu (93. 13).—[Same as Manu, but reading '*prajāyatē*' for '*cha jāyatē*.']

VERSE CCI

Bodhāyana (2. 3. 5-6).—'People should not perform their bath in water that has been dammed; a part of the merit goes to the man that built the dam. For this reason one should avoid the dams and wells built by others.'

Yājñavalkya (1. 159).—'He shall not bathe in the tanks of other persons until he has taken out five clods of earth; he shall bathe in a river or in ponds dug by the gods, in lakes, and in springs.'

Viṣṇu (63. 1).—'He shall not perform his bath in tanks belonging to others.'

Paiṭhīnasi (Vīra-Āhnika, p. 169).—'One shall avoid the dams and wells built by others; the builder becomes a partaker in the merit: one should bathe there after throwing in three handfuls of earth (and three jarfuls of water).'

VERSE CCII

Yājñavalkya (1. 160).—'He shall avoid beds, seats, gardens, horses and conveyances belonging to others, unless they are offered to him.'

VERSE CCIII

Viṣṇu (64. 16).—'He shall bathe in springs, in ponds dug by the gods and in lakes.'

Yājñavalkya (1. 159).—'He shall bathe in rivers, in ponds dug by the gods and in springs.'

Mārkaṇḍeya (Aparārka, p. 235).—'Than water pulled out of the well, the water on the ground is more sacred; and more so is the water of a waterfall; better than that is lake-water; purer than that is river-water; purer than that is the water of a Tīrtha; and the water of the Gaṅgā is the most sacred of all.'

Yājñavalkya (Do.).—'When a larger water is available one shall not bathe in the smaller one; nor in an artificial one, where there is a river.'

VERSE CCIV

Yājñavalkya (3. 312-313).—'Celibacy, Compassion, Forgiveness, Charitableness, Truthfulness, Straightforwardness, Harmlessness, Non-appropriation of other's property, Sweet disposition and Self-control have been declared to be the

Restraints.—Bathing, Silence, Fasting, Sacrificing, Study, Control of the sexual organs, Attendance on the teacher, Cleanliness, Freedom from anger and Alertness are the *Observances.*'

Atri (47).—[Same as Manu.]

VERSE CCV

Gautama (17. 11).—'He shall keep away from honour at the hands of unequals.'

Āpastamba (1. 19. 27).—'The eunuch also.'

Vashiṣṭha (14. 14).—'He shall not take part in ceremonies performed by one who serves as the priest of many persons, or by one who initiates many persons.'

VERSE CCVI

Vashiṣṭha (14. 5).—'The gods do not partake of the offerings of one who is suffering from white leprosy, or of one who has married a girl after puberty, or of one who is under the subjection of his wife, or of one who permits his wife's paramour to live in the house.'

VERSE CCVII

Gautama (17. 9-10).—'What has been contaminated by hair or insect, or what has been defiled by the touch of the feet of a woman in her courses, or of the black bird.'

Āpastamba (1. 16. 23-28).—'That food in which there may be hair,—or some other unclean thing;—what has been defiled by unclean things;—or by such insects as live on unclean things:—or by the tail of the mouse;—or what has been defiled by the foot.'

Viṣṇu (5. 18-19).—'What has been intentionally touched

by the foot or sneezed upon;—also that belonging to the intoxicated, the enraged and the diseased.'

Yājñavalkya (1. 162, 167, 168).—' The food offered by the physician, the diseased, the enraged, the loose woman, the intoxicated, the enemy, of one who is cruel or of the 'Ugra,' the outcast, the apostate, the hypocrite or persons feeding upon leavings;—flesh needlessly prepared and not offered to gods or Pitṛs, what contains hair or insects, food turned sour or kept overnight, touched by the dog or seen by the outcast; or touched by the woman in her courses, or what has been offered publicly or by mistake; what has been smelt by the cow, or partaken of by the dog, or touched by the foot intentionally.'

VERSE CCVIII

Gautama (17. 10-11).—' Touched by the woman in the courses or by the feet of birds;—seen by an abortionist, or smelt by the cow, or defiled in thought.'

Āpastamba (1. 16. 29-30).—' Seen by the dog or by an improper person.'

Viṣṇu (51. 17).—' Seen by the abortionist, touched by the woman in her courses, pecked by birds, touched by the dog, smelt by the cow.'

Yājñavalkya (1. 167. 168).—(See above.)

Āpastamba (1. 19. 1).—' One who is intoxicated or insane or imprisoned, the paramour living in the house of his lady-love, or one who permits his wife's paramour to live in the house—(the food of these should be avoided).'

VERSE CCIX

Gautama (17. 11).—(See above.)

(Do.) (17. 15).—' What has been touched by the unchaste woman, the accused person, or one who is unknown, or

one who is undergoing punishment, or the carpenter, the miser, the physician, the fowler, one who lives upon leavings,—of the multitude or of enemies.'

Āpastamba (17. 5).—'What has been smelt by men, or by other unclean animals.'

(Do.) (18. 16-17).—'The food belonging to a multitude should not be eaten, or what has been censured.'

Vashiṣṭha (14. 4).—'What has been publicly offered, or the food belonging to a multitude or to a harlot.'

Viṣṇu (51. 7, 9, 17).—' The food belonging to a multitude or to a harlot or to a thief or to a singer—if one eats this he should live for seven days on milk only,—also the food belonging to a woman, a miser, one who has been initiated for a sacrifice, one who is accused of a crime, or the eunuch. What has been seen by the abortionist, or touched by the woman in her courses, or pecked by birds, or touched by the dog or smelt by the cow.''

Yājñavalkya (1. 168).—(See above.)

(Do.) (1.161.).—' Food belonging to a miser, a prisoner, a thief, a eunuch, an actor, a dealer in bamboos, one accused of a crime, an usurer, a harlot, a multitude, or the person initiated for a sacrifice.'

VERSE CCX

Gautama (17. 15).—(See above.)

Āpastamba (1. 18. 18, 22, 23).—'Of all those who live by arts and crafts;—also the usurer,—also one who has been initiated for the sacrifice, until he has bought the Soma.'

(Do.) (1. 19. 1).—(See above, under 208.)

Vashiṣṭha (14. 2-3).—' The food offered by the following should not be eaten—the physician, the fowler, the loose woman, the thief, the accused, the eunuch, the outcast;—the miser, the initiated person, the invalid, the Soma-seller,

the carpenter, the dyer, the oil-presser, the usurer, the leather-dealer.'

Yājñavalkya (1. 161).—(See above, under 209.)

Viṣṇu (51. 7).— (Do.)

Mahābhārata (Shānti, 35. 29).—'Of the initiated person, of the sacrifice-seller, of the carpenter, of the leather-dealer, of the loose woman and of the dyer (the food should not be eaten).'

VERSE CCXI

Gautama (17. 14-16).—'Food kept overnight (should be avoided), with the exception of vegetables, oils, meat and honey :—also the food of the loose woman, the accused, etc., etc.,—of those unfit for company, except the baldheaded.'

Āpastamba (1. 17. 17-20).—'Cooked food kept overnight,—food turned sour, etc.'

(Do.) (1. 18. 13).—'One may eat food offered by men of all castes, who are devoted to their duties; except the Shūdra.'

Vashiṣṭha (14. 2, 3, 16. 17, 28, 29).—'The food offered by the following shall not be eaten—the physician,......the loose woman, the accused, the eunuch and the outcast;—the Shūdra, who wields weapons, the paramour, one who permits the paramour in his house,—of the eunuch, the unchaste woman, it is not accepted; no leavings except those of the teacher shall be eaten; nor what has been defiled by the touch of leavings.'

Viṣṇu (51. 9, 10).—'Of the usurer, the miser, the initiated, the accused, the eunuch, the loose woman, the hypocrite, the physician, the fowler, the cruel man, the *Ugra*, and those who live upon leavings.'

Yājñavalkya (1. 161).—(See above.)

(Do.) (1. 162).—'Of the physician, the invalid, the enraged, the loose woman, the intoxicated, the enemy,

the cruel man, the *Ugra*, the outcast, the apostate, the hypocrite, and those who live on leavings.'

Gobhila (3. 5. 9, 10).—'Not what has been left over-night;—except vegetables, meat and preparations of barley-flour.'

VERSE CCXII

Gautama (17. 15).—(See above.)

(Do.) (17. 20).—'The milk of the cow before the lapse of ten days since her calving.'

Āpastamba (1. 19. 14-16).—(See above.)

(Do.) (1. 16. 18).—'When any one dies in a family, one should not eat there until ten days have passed.'

Āpastamba (1. 18. 21).—'The physician.'

Viṣṇu (51. 10).—'The food of the loose woman, the hypocrite, the physician, the fowler, the cruel man, and those who live upon leavings.'

Yājñavalkya (1. 162).—(See above.)

Mahābhārata (Shanti, 35. 30) —'The food of the physician, of the guard, of the multitude, of people accused of crimes, and of those who make a living by acting or by women.'

VERSE CCXIII

Gautama (17. 17-19).—'Food needlessly cooked;—also food offered without respect.'

Āpastamba (1. 17. 4).—'The food that is given after chiding.'

(Do.) (2. 6. 19).—'One should not eat the food of that person towards whom one is unfriendly, or who is unfriendly to one; or defective meat.'

Vashiṣṭha (14. 2).—(See above.)

Viṣṇu (51. 11, 18, 10).—'Food of the maleless woman, of the goldsmith, of the enemy, of the outcast;—food

intentionally touched with the feet, or sneezed upon; improper meat, and that offered without respect.'

Yājñavalkya (1. 162-164).—'Of the physician .....the enemy, the outcast......;—of the maleless woman, of the goldsmith, of the man who is controlled by his wife, of the village-sacrificer, of the man selling weapons, of the carpenter, of the weaver and of one who makes a living by dogs;—of the cruel king, of the dyer, of the ungrateful man, of the man who lives by slaughtering animals, of the clothes-washer, of the wine-seller, and of the man who permits his wife's paramour to live in the house.'

VERSE CCXIV

Āpastamba (1. 18. 30).—'Of the spy.'

Viṣṇu (51. 12-13).—'Of the informer, the perjuror, the seller of his soul, the seller of juices;—of the actor, the weaver, the ungrateful man and of the dyer.'

Yājñavalkya (1. 161-165).—'Of the miser, the prisoner, the thief, the eunuch, the actor, the seller of weapons, the carpenter, the weaver and those living by dogs;—of the cruel king, of the dyer, of the ungrateful man, the wine-seller; of the informer, the perjuror, the bard, and of the Soma-seller;—the food of these should not be eaten.'

Vashiṣṭha (14. 3).—'Of the miser, the initiated man, the prisoner, the invalid, the Soma-seller and the carpenter.'

Mahābhārata (Shānti. 35. 21).—'Of the initiated person, the miser, the sacrifice-seller.'

VERSE CCXV

Yājñavalkya (1. 161-163).—(See above.)

Āpastamba (1. 18. 19).—'Those who make a living by weapons.'

Viṣṇu (51. 14).—'The blacksmith, the Nīṣāda, the stage-player, and dealers in bamboos and weapons.'

Mahābhārata (Shānti., 35, 27, 30).—'The food of the goldsmith, and of the maleless woman;—of multitudes, of villages, of the accused and of those who make a living by the stage or by women.'

VERSE CCXVI

Vashiṣṭha (14. 3, 6).—'The miser, the initiated, the im prisoned, the diseased, the Soma-seller, the carpenter, the dyer, the wine-seller, the spy, the usurer, the dealer in leather, the Shūdra, the weapon-wielder, the paramour, the person who permits a paramour, who burns houses, he who kills for the sake of other people eating the meat. The gods eat not the food of the dog-keeper, nor of the man who has a Shūdra wife, nor of the man controlled by his wife, nor of one who permits a paramour in the house.'

Vyāsa (3. 51).—'The actor, the wine-seller, the intoxicated, the apostate and those who have neglected their vows.'

Gautama (17. 18).—(See above.)

Viṣṇu (51.15-16).—'One who makes a living by dogs, the wine-seller, the oilsman, the clothes-washer, the woman in her courses, and of the man who has a paramour in the house of his wife.'

Yājñavalkya (1. 163, 164).—(See above.)

VERSE CCXVII

Mahābhārata (Shānti., 35. 26, 28).—'The food belonging to a house where there has been a death or a birth,—until ten days have passed;—those who permit their wife's paramour, and those who are controlled by their wives.'

Gautama (17. 18).—(See above.)

Āpastamba (1. 16. 18).—'In a family where there has

been a death,—no food should be eaten until ten days have passed.'

Vashiṣṭha (14. 6).—'The gods do not eat the food belonging to one who is controlled by his wife, or one who permits his wife's paramour in the house.'

Yājñavalkya (1. 163).—(See above.)

Yama (Vīra-Āhnika, p. 499).—' The following are persons whose food should not be eaten :—Actor, dancer, carpenter, cobbler, goldsmith, a brotherless woman, eunuch, prostitute, singer, ironsmith, butcher, weaver, cloth-dealer, dyer, gambler, thief, wine-seller, weigher, Shūdra's teacher, Shūdra's sacrificer, potter, painter, usurer, and leather-seller.'

Sumanta (Do.).—'The accused, outcast, son of a remarried widow, embryo-killer, harlot, weapon-maker, oil-presser, wine-seller, goldsmith, writer, eunuch, loose woman, astrologer, prostitute,—the food of these should not be eaten. The hog-dealer, fowler, vagabond, dyer, stage-maker, bamboo-dealer, cobbler,—of these, the food should not be eaten, nor gifts accepted.

VERSE CCXVIII

Mahābhārata (35. 27).—[Same as Manu, but reading for the last quarter '*Avīrāyāshcha yoṣitaḥ*,' 'of the maleless woman.']

Vashiṣṭha (14. 3).—(See above.)

Viṣṇu (51. 8).—'The food of the carpenter and of the leather-cutter.'

Āpastamba (9. 28).—'The King's food takes off one's vigour, and the Shūdra's food one's Brahmic glory ; he who eats unpurified food, eats the dirt of the earth.'

VERSES CCXIX—CCXX

Mahābhārata (35. 28).—' The usurer's food is ordure; and the harlot's food is semen.'

VERSE CCXXII

Gautama (23. 23. 24).—'If one eats food of the man whose food should not be eaten, he should reduce himself to a condition when there is nothing in his bowels;—he should not eat anything for three days.'

Prajāpati— 'On eating the food of one whose food should not be eaten one should give to the Brāhmaṇa the price of that food; he should remain with wet clothes throughout the day, or he should give a cow.'

VERSE CCXXIII

Parāshara (Vīra-Āhnika, p. 492).—'The food remains 'Shūdra's food' only so long as as it has not been touched by the twice-born; as soon as it has been touched by the twice-born's hand, it becomes sacred food.'

Yama (Do.).—'Shūdra's food when placed in a vessel belonging to the twice-born is not objectionable.'

Viṣṇu-purāna (Do.).—'When Shūdra's food comes to one's house, it should be eaten after water has been sprinkled over it.'

Āpastamba (1. 18, 3 *et seq.*).—'He may accept uncooked food; or even cooked food, such as is devoid of relish; he should desist after getting just what would keep him alive.'

Aṅgiras (68-73).—'He who eats the Shūdra's food continuously for a month, even during that same life, becomes a Shūdra, and after death, is born a dog. There is no rise upwards for one who reads, sacrifices or offers oblations while nourished by food given by the Shūdra. If a man has recourse to his wife after eating of the food given by a Shūdra, the son begotten by him belongs to that Shūdra. If a man dies with Shūdra's food in his stomach, he is born as a hog, or is born in the family of that same Shūdra.'

Gautama (Vīra-Āhnika, p. 489).—'Food may be begged from all castes, with the exception of such persons as are accused or outcast.'

Hārīta (Do., p. 490).—'One who dies with Shūdra's food in his stomach is born as a mule or a camel, and becomes a Shūdra.'

Vashiṣṭha (Do.).—'The twice-born man dying with Shūdra's food in his stomach becomes a hog, etc., etc.'

Yama (Do., p. 491).—'The Agnihotrin who does not desist from Shūdra's food loses his soul, his Veda and his three Fires.'

Paiṭhīnasi (Do.).—'The householder who eats Shūdra's food loses his strength and vigour.'

VERSES CCXXIV—CCXXV

Bodhāyana (1. 5. 63).—'Having compared the food offered by a man pure but devoid of faith, and that by one impure, but endowed with faith,—the gods declared them to be equal. Prajāpati told them that the two were not equal, but unequal; what is offered by the faithless being damned, that which is purified by faith is distinctly superior.'

Mahābhārata (Shānti., 270. 10).—'People learned in the ancient lore recite certain verses sung by Brāhmaṇas:—In connection with the sacrificial performance the gods regarded as similar the food offered by the pure but faithless man and that offered by the impure but faithful; similarly also that offered by the miserly Vedic scholar and by the generous woman,—having compared these two, they regarded them as equal. Prajāpati however told them that they had committed a mistake; that offered by the generous is purified by faith, while the other is damned through want of faith.'

Vashiṣṭha (14. 14).—'One should eat the food offered even by the thief, if he is endowed with faith; but never of that man who sacrifices for, or initiates, many people.'

Yama (Vīra-Āhnika, p. 508).—'Even food offered by one's teacher should not be eaten, if it is not offered with respect.'

VERSE CCXXVI

Bodhāyana (1. 5. 62, 64).—'The gods, ever bent upon purity, loath the offerings of the faithless, and never accept them. In connection with this they quote the following—Faithlessness is the worst sin, Faith is the highest penance; therefore the gods do not eat what is offered without faith.'

Mahābhārata (Shānti., 270. 6, 7, 13, 14, 15, 16, 17, 18, 21).—'An action involving injury to living beings destroys faith here as also elsewhere; and O Brahman, Faith, being destroyed, destroys the man.—A sacrifice is a sacrifice only when it is performed by men who are calm, imbued with faith, self-controlled and high-minded, not otherwise.—One should eat food offered by the generous man, never that offered by the miser or the woman.—The faithless man does not deserve to make offerings to gods; his food should never be eaten; so have declared persons versed in law.—Faithlessness is the worst sin; Faith is destructive of sin; the man imbued with faith casts off sin, just as the serpent casts off its skin, etc.'

Mahābhārata (Aparārka, p. 290).—'The one-fire Rite, the offerings into the three fires, the gifts given within the altar—these are called *Iṣṭa*. Wells, tanks, ponds, temples, food-stalls, public gardens—the building of these is called *Pūrta*.'

Nārada (Do.).—'Receiving guests and Vaishvadeva-offerings are called Iṣṭa. Tanks, ponds, temples, food-stalls, gardens, gifts made during eclipses, and on the day of the sun passing from one sign into another, and on the twelfth day of the fortnight,—these constitute *Pūrta*.'

VERSE CCXXVII

Viṣṇu (12. 32).—'Whatever is the most desired object in the world and whatever is most dearly loved in the house,—that

should be given to a person with proper qualifications, by one who is desirous of obtaining imperishable rewards.'

Yājñavalkya (1. 201, 203).—'Cows, land and food should be given by one who desires his own welfare, to a proper recipient with due honours; but never to an unfit recipient.—Day by day one should make gifts to proper recipients; and more specially on special occasions; and whenever any one begs of him, he should give with due respect what is asked for, to the best of his ability.'

Agnipurāṇa (quoted in Parāsharamādhava, p. 165).—'If a man's wealth is not used either in charity, or in enjoyment, or in acquiring fame, or in acquiring spiritual merit,—that wealth is absolutely useless. Therefore, after having acquired wealth, either through fate or by his own efforts, he should make gifts to the twice-born, but never advertise them.'

Ādityapurāṇa (Parāsharamādhava, p. 164).—'In the three worlds nothing is held superior to charity.'

VERSE CCXXVIII

Yājñavalkya (1. 203).—(See above.)

Dakṣa (3. 30),—'If one asks him for charity for the sake of obviating some trouble or for the maintenance of his family,—he shall give what is asked for, after due investigation. Such is the law relating to all gifts.'

VERSE CCXXIX

Vashiṣṭha (29. 8).—'One who gives water prospers in all his desires;—he who gives food obtains good eyes.'

Mahābhārata (Anushāsana, 92. 20, 22).—'By the giving of water eternal fame ensues, by the giving of food, one has all his desires for enjoyment fulfilled;—by the giving of lamp-light, the man obtains good eyes and keen intelligence.'

Viṣṇu (91. 3, 15,16).—'The giver of water remains ever

satisfied ;—by the giving of lamps, he obtains excellent eyes and universal brilliance; by the giving of food, he becomes endowed with strength.'

Viṣṇu (92. 21, 23).—'The giver of food obtains all things; —the giver of sesamum obtains desirable offspring.'

Yājñavalkya (1, 210).—'By giving away, land, sesamum, food, clothes, water, clarified butter, shelter, household-necessaries, gold and beasts of burden,—one shines in the heavenly regions.'

Bṛhaspati (13).—'The giver of food is always happy, the giver of clothes becomes endowed with beauty, and the man who gives land is always a king.'

VERSE CCXXX

Viṣṇu (92. 13-14).—'By the giving of gold one obtains the same regions as Agni ;—and by the giving of silver, he obtains beauty.'

Yājñavalkya (1. 210).—(See above.)

VERSE CCXXXI

Viṣṇu (92. 5. 11, 12).—'By giving away cows one obtains the heavenly regions ; the giver of a horse obtains the regions of the sun ; the giver of clothes, the regions of the moon.'

Yājñavalkya (1. 204, 206).—'One should give away along with a fee, a milch cow, which has golden horns and silvered hoofs, and is quiet and adorned with clothes, and accompanied by a *Kāṁsya* vessel.'

(Do.) (1. 210).—(See above.)

VERSE CCXXXII

Viṣṇu (92. 19. 22, 27).—'By the giving of grains, satisfaction and good luck ; by the giving of a couch, a wife.'

Yājñavalkya (2. 211).—' By giving away a house, grains, fearlessness, shoes, umbrellas, garlands, unguents, conveyances, trees, highly desirable objects (like spiritual merit) and couches,—one becomes extremely happy.'

Vashiṣṭha (29. 12).—' By the giving of couches and seats one obtains sovereignty over his inner apartments.'

VERSE CCXXXIII

Vashiṣṭha (29. 20).—' Three gifts they have described as *extreme gifts—viz.*, of cows, land and Veda; the gift of gold is the very first of gifts; and superior even to that is the gift of learning.'

Yājñavalkya (1. 212).—' Brahman (Veda) being the embodiment of all Dharma, its gift is superior to all gifts; he who makes a gift of it obtains the imperishable region of Brahman.'

Bṛhaspati (19).—' Three gifts they have described as *extreme gifts*;—*viz.*, of cows, land and Veda; these three bring about the salvation of the giver through recitation, sowing and milking.'

VERSES CCXXXIV—CCXXXIX

Mahābhārata (Anushāsana, 17. 3. 5. 6).—' Neither father, nor mother, nor brother, nor son, nor teacher, nor relations, parental or marital, nor friends are any help to man; ...therefore with lawfully acquired riches, the wise man should serve Righteousness; Righteousness is the only helper for men as regards the other world.'

Āpastamba (1. 7. 22. 23).—' Having made a gift, one should not advertise it;—having done an act, one should not think of it again.'

Yama (Aparārka, p. 291).—' If one gives wealth with great respect, to qualified men, he obtains great wealth and sons and grandsons.'

Yājñavalkya (1. 156).—'With act, mind and speech one should try his best to do his duty.'

VERSE CCXL

Mahābhārata (Anushāsana, 173. 11).—'O king, man is born alone, and alone he dies, alone by himself does he pass through difficulties, and by himself alone does he fall into misfortune.'

VERSES CCXLI AND CCXLII

Mahābhārata (Anushāsana, 173. 13).—'People leave the dead body like a log of wood or a clod of earth; having used it for a while, they turn their backs upon it and go away. Therefore, O king, it is Righteousness alone that one should serve for the purpose of obtaining a real helper. By being equipped with Righteousness one reaches the highest celestial state; similarly equipped with unrighteousness, he falls into hell.'

VERSE CCXLVII

Gautama (17. 3).—'Fuel, water, fodder, roots, fruits, honey, fearlessness, whatever is presented, couch, seat, house, conveyance, milk, curds, fried barley, vegetables, Priyaṅgu, garlands,—these should not be refused.'

Āpastamba (1. 18. 1).—'Honey, uncooked flesh of the deer, lands, roots, fruits, safety, lodging, beasts of burden, fodder,—may be accepted even from Ugras.'

Vashiṣṭha (14. 13).—'Food, even though belonging to a sinner, if it is offered and presented before him, without urging of any kind,—it may be accepted; so has held Prajāpati.'

Viṣṇu (5. 7. 10).—'Fuel, water, roots, fruits, fearlessness, flesh, honey, couch, seat, house, flowers, curds, vegetables,—when these are presented to one, one shall not refuse them.'

Yājñavalkya (1. 214).—'Kusha grass, vegetables, milk, fish, perfumes, flowers, curds, land, flesh, couch, fried barley, and water—these should not be refused.'

Aṅgiras (Aparārka, p. 406).—'Grains in the harvesting ground, water in tanks and wells, milk in the cow-pen,—these may be accepted even from one whose food is not to be eaten.'

VERSE CCXLVIII

Vashiṣṭha (14. 13).—(See above.) (Almost the same as Manu.)

Āpastamba (1. 19. 12).—(Same as Manu, the reading being slightly varied.)

Viṣṇu (3. 7. 11).—(Do.)

Yājñavalkya (1. 215).—'What is presented without asking should be accepted, even though it come from a sinner,—except from a loose woman, a eunuch, an outcast and an enemy.'

Yama (Aparārka, p. 407).—'Of the physician, the hunter, the prostitute, the eunuch, the dancer—gifts of these should be refused, even when presented without asking.'

VERSE CCXLIX

Vashiṣṭha (14. 15).—(Same as Manu.)
Āpastamba (1. 19. 13).— (Do.)
Viṣṇu (57.12).— (Do.)

VERSE CCL

Gautama (17. 3).—(See above, under 247.)
Āpastamba (1. 18.1).— (Do.)

Vashiṣṭha (14. 7).—'Fuel, water, fodder, Kusha grass, fried grains, what is presented without asking, conveyances, house, fish, Priyaṅgu corn, garlands, perfumes, honey, flesh,—these he shall accept.'

Viṣṇu (57.10).—(See above, under p. 47.)
Yājñavalkya (1. 214).—(See under 247.)

VERSE CCLI

Vashiṣṭha (14.10).—(Same as Manu, with slight variants.)

Viṣṇu (57. 13).—(Same as Manu, but reading '*pitṛdēvatāḥ*' in place of '*dēvatātithīn*.')

Gautama (17. 4).—'For the maintaining of the father, the Gods, the Teacher and the dependants,—it is different.'

Āpastamba (1. 7. 21).—'Some people hold that for the sake of the teacher the acceptance of gifts even from Shūdras and Ugras is sanctioned by the scriptures.'

Yājñavalkya (1. 216).—'For the worshipping of gods and guests, and for the sake of one's teacher and dependants, and for one's own livelihood, one may accept gifts from all.'

Aṅgiras (Aparārka, p. 408).—'For the teacher, for guests and for dependants one may accept food from the Shūdra ; but he himself shall not partake of it.'

VERSE CCLII

Viṣṇu (57. 15).—(Same as Manu.)

VERSE CCLIII

Viṣṇu (57. 16) — (Same as Manu.)

Gautama (17. 5-6).—'Livelihood should not be sought for from Shūdras.—Cattle-keeper, field-plougher, hereditary friend of the family, father's servants,—the food of these Shūdras may be eaten.'

Āpastamba (1. 17. 14).—'One should not eat food exposed in the market.'

Āpastamba (1. 18. 14).—'Even of the Shūdra (food may be eaten) if he is righteous.'

Hārīta (Vīra-Āhnika, p. 494).—'What is roasted or cooked in oil, or in milk, or flour cooked in curds, these may be eaten even from a Shūdra—says Manu.'

Yājñavalkya (Vīra-Āhnika, p. 492).—'Among Shūdras, the slave, cowherd, hereditary friend, partner in ploughs, barber, and he who surrenders himself—are persons whose food may be eaten.'

Dēvala (Do.).—'One's own slave, barber, cowherd, potters, ploughman,—these five Shūdras are those whose food may be eaten even by Brāhmaṇas.'

Aṅgiras (p. 493).—'Milk, saktu, oil, cakes, ground sesamum and things made with milk may be eaten even from a Shūdra.'

VERSE CCLX

Gautama (9. 71).—'The Accomplished Student who maintains this behaviour saves from sin his parents and relations both above and below himself, and fails not in attaining the regions of Brahman.'

Vashiṣṭha (8. 17).—'Ever bathing, ever wearing the sacred thread, ever studying the Veda, avoiding the food of outcasts, approaching his wife only during the periods, and offering oblations according to law, the Brāhmaṇa fails not to reach the regions of Brahman.'

Bodhāyana (2. 4. 24).—'The Brāhmaṇa who every day, during the day and the night and the twilights offers prayers, becomes purified by Brahman and becomes Brahman Itself; and following the scriptures, he wins the regions of Brahman.'

End of Adhyāya IV.

ADHYĀYA V

VERSE IV

Yājñavalkya (Parāsharamādhava, Prāyashchitta, p. 6).—'By omitting to do what is enjoined and by doing what is forbidden, and by not controlling the senses, doth a man fall into degradation.'

VERSE V

Gautama (17.32).—'Fresh leaves, mushrooms, garlic, and exudations (from trees).'

Āpastamba (1.17.26, 28).—'Red garlic, white garlic, onion and mushroom, are not eatable; so says the Brāhmaṇa-text.'

Vashiṣṭha (14.33).—'For eating garlic, onions, mushrooms, turnips, Shleshmātaka, exudations from trees, the red sap flowing from incisions, food pecked at by crows or worried by dogs, or the leavings of a Shūdra,—*Atikṛchchhra* penance.'

Viṣṇu (51.3, 34, 36).—'Garlic, onion, turnips, things having the same smell, village-pigs, village-cocks, monkey, beef, —on eating these also, the *Chāndrāyaṇa* is to be performed.—On eating mushrooms and *Kavakas*, the *Sāntapana* penance;—also exudations, products of unclean things, the red sap flowing from trees.'

Yājñavalkya (1.171).—'Red or white exudations from trees, mushrooms flowing out of unclean things.'

Bodhāyana (Aparārka, p. 247).—'Of trees planted on unclean ground, the flowers and fruits are not objectionable.'

Bhaviṣyapurāṇa (Vīra-Āhnika, p. 511).—'Garlic, leeks, onions, mushrooms, brinjals, gourds—by eating these, one's caste becomes defiled.'

Brahmapurāṇa (Vīra-Āhnika, p. 511).—'The circular-shaped Kuṅkuṇda, the Chaitya-shaped and Umbrella-shaped

mushrooms,—all these were born out of the body of the Daitya.'

Taittirīya-Shruti (Vīra-Āhnika, p. 512).—'The red sap that flows from trees, or any sap that flows from incisions in trees—that is harmful.'

Yama (Vīra-Āhnika, p. 513).—'Garlic, leek, *Vilaya*, *Sumukha*, mushrooms, onion,—these the wise man should always avoid.'

Hārīta (Vīra-Āhnika, p. 511).—'The mushroom, the village-hog, onion, garlic,—on eating these, the Brāhmaṇa, even though he be conversant with all the Vedas, becomes degraded.'

Devala (Vīra-Āhnika, p. 511).—'*Shleshmātaka*, *Vrajaphalī*, *Kausumbha*, *Nālamastaka*, and leek,—among vegetables, these are not eatable.—Onion, garlic, *shukta*, exudations, *kuchuṇḍa*, the white brinjal, and *kumbhāṇḍa*,—these one should not eat.'

VERSE VI

Gautama (17.32, 33).—(See above.)
Vashiṣṭha (14.33).—(See above.)
Viṣṇu (51.36).—(See above.)
Yājñavalkya (1.171).—(See above.)

VERSE VII

Gautama (17.31).—'Flesh of animals with teeth not fallen out, flesh of diseased animals, and flesh got without any religious purpose.'

Viṣṇu (51.37).—'Shālūka, needlessly cooked rice-sesamum and butter, sugar-wheat, rice-milk, cakes, breads fried in butter, food of the gods and sacrificial viands.'

Yājñavalkya (1.171, 173).—'Offerings meant for gods... . unconsecrated meat, rice-sesamum or butter-sugar-wheat, or

milk-rice or flour-cakes or wheaten bread fried in butter,—needlessly cooked.'

VERSE VIII

Gautama (17.22-26).—'The milk of the cow until ten days have elapsed since its calving, which is its period of impurity;—also of the she-goat and the she-buffalo;—the milk of sheep and of the camel is never to be drunk, as also that of one-hoofed animals; also the milk of the cow that is constantly dripping milk, or which gives birth to twins or of the irregular cow; also of the cow that has lost its calf.'

Bodhāyana (1.12. 9-11).—'The milk of an animal until its calf is ten days old, and of one that gives milk while pregnant should not be drunk;—nor that of a cow which has no calf, or which is milked with a strange calf; the milk of sheep, camels or one-hoofed animals.'

Āpastamba (1.17.22-24).—'The milk of sheep,—also the milk of the camel, the deer, the milk of the irregular cow and of the cow that gives birth to twins,—also of the cow within ten days of its calving.'

Vashiṣṭha (14.34-35).—'Let him not drink the milk of the cow in heat, nor of one whose calf has died;—nor that given by cows, buffalos and goats within ten days of calving.'

Viṣṇu (51.38-40).—'All milks, except that of the cow, the goat and the buffalo;—the milk of even these within ten days of calving;—also the milk of those which are irregular in milk, or which constantly drip milk, or which has lost its calf.'

Yājñavalkya (1.170).—'Milk of the cow in heat, of the cow within ten days of its calving, of the cow that has lost its calf,—one should avoid; also the milk of camels, of one-hoofed animals, of women, of wild animals and of sheep.'

Shaṅkha (Aparārka, p. 246).—'The milk of all animals with two teats should be avoided, except that of the goat.'

Āpastamba (Parāsharamādhava, p. 712).—'The well-behaved Kṣattriya, or Vaishya or Shūdra should not drink the milk of the Kapilā cow.'

Hārīta (Vīra-Āhnika, pp. 525, 526).—'One shall not drink the milk of the cow in heat;—nor of the cow whose calf is absent or dead, of the cow that has been milked dry, nor of one just calved, till seven days have elapsed, according to some,—ten days, according to others,—while according to some, milk becomes drinkable after a month;—they say that for two months, all the milk should be given to the calf; during the third month, one shall milk only two teats, during the fourth three teats.'

VERSE IX

Gautama (17.14).—'All soured substances by themselves with the exception of curds.'

Bodhāyana (1.12-15).—'Nor soured substances nor molasses turned sour.'

Āpastamba (1.17.15).—'Also soured substances.'

Vashiṣṭha (14.37-38).—'Let him avoid wheat-cakes, fried grain, porridge, barley-meal, pulse-cakes, oil, milk-rice and vegetables that have turned sour; like other kinds of sour food prepared with milk and barley-flour.'

Viṣṇu (51. 1-42).—'Also soured substances by themselves, with the exception of curds.'

Yājñavalkya (1 167, 170),—'Things turned sour, food cooked overnight, leavings, &c.'

Bhaviṣyapurāṇa (Aparārka, p. 241).—'That should be regarded as *spoilt by time*, which has been cooked on the preceding day; among such soured substances, curds may be eaten, but not molasses.'

Shaṅkha-Likhita.—'Nor what has been cooked twice, nor what has been kept over-night, with the exception of rice cooked in sugar, curds, molasses, or preparations of wheat and barley-flour.'

VERSE X

Gautama (17.14).—(See above.)

Bodhāyana (1.12.14).—' Stale food should not be eaten, except pot-herbs, broths, meat, clarified butter, cooked grain, molasses, curds and barley-meal.'

Āpastamba (1.17.19).—' Excepting raw sugar, fried grain, curd-rice, fried barley, barley-meal, vegetables, meat, wheat-cake, preparations of milk, herbs, tree-roots and fruits (stale food shall not be eaten).'

Viṣṇu (51.42).—(See above.)

Yājñavalkya (1.169).—' Food cooked overnight may be eaten, if it is smeared with fatty oils, or if it has been kept for a long time ; preparations of wheat, barley and milk may be eaten even when not mixed with fatty oils.'

Yama (Aparārka, 7.245).—' Soured foods one should never eat ; but in times of distress they may be eaten after being washed ; preparations of lentil and māṣa, even though cooked overnight, one may eat after washing them and mixing butter with them. Even though one may avoid soured substances, one may eat such things cooked overnight as wheat-cakes, rice-curd, fried grains, small cakes, barley-meal, vegetables, meat, broths, rice-gruel, barley-flour and things mixed with fatty oils. Curds and food mixed with molasses, when stale, should be avoided ; so also drinks prepared with honey and butter.'

Devala (Do.).—' Even though soured, curd may be eaten, also preparations of curd ; drinks made of fruits and roots and flowers may be eaten, if they are not intoxicating.'

VERSE XI

Gautamā (17.28-29).—' Animals with two rows of teeth, hair-covered animals, hairless animals, one-hoofed animals, house-sparrow, *Chakravāka* and *Hamsa* ;—also crows, herons,

vultures, kites, such water-fowls as have red feet or beaks, village-hens and village hogs.'

Bodhāyana (1.12.1-2).—' Tame animals should not be eaten ; nor carnivorous and tame birds.'

Āpastamba (1.17.29, 34).—' One-hoofed animals, camels, *gavaya*, village-hog, *sharabha* and cows ;—also carnivorous animals (are not to be eaten).

Vashiṣṭha (14.48).—' Among birds, those who seek food by scratching with feet, the web-footed ones, the *Kalaviṅka*, the water-hen, the flamingo...a vulture,...those feeding on flesh and those living about villages,'

Viṣṇu (51. 28-30).—' On eating the flesh of carnivorous animals and birds one should perform the *Tapta-Kṛchchhra* ; on eating the *Kalaviṅka*...one should fast for three nights ;—also on eating one-footed animals and those with two rows of teeth.'

Yājñavalkya (1.172).—' Carnivorous birds...one-hoofed animals, animals living about villages, etc., etc.'

Paiṭhīnasi (Aparārka, p. 248).—' Cow, sheep, goat, horse, mule, ass and man—these seven are the *gramya-pashus*, animals living about villages.'

Hārīta (Do.).—' They eat animals of the village and of the forest, sheep, goat, buffalo, deer, rhinoceros, etc., etc.'

Devala (Vīra-Āhnika, p. 541).—' Cranes, flamingoes, owls, crows, vultures, cocks, pigeons are birds that should not be eaten.'

Yama (Do, pp. 542 and 543).—' ..ushrooms, village-hogs, web-footed birds,—by eating these the twice-born becomes degraded ; also by eating cows, horses, asses, camels, dogs, jackals, scratching birds, and pecking birds.'

Āpastamba (Do.).—' Among scratching birds, the cock should not be eaten ; among pecking birds, the Plava ; also carnivorous birds and the flamingo, the Bhāsa, etc., etc.'

Parāshara (2.11).—' On intentionally eating the flesh of the frog or the mouse, the twice-born becomes purified by living on barley-meal for one day.'

VERSE XII

Gautama (17.28-29).—(See above under 11.)

Bodhāyana (1.12. 143).—'Nor tame cocks and pigs.'

Apastamba (1.17.32-33, 35).—'Among scratching birds, the tame cock shall not be eaten; among pecking birds, the Plava shall not be eaten; nor the swan, the *Bhāsa*, the Brahmani duck, or the falcon.'

Vashiṣṭha (14-48).—'Among birds, the scratchers, the peckers, the web-footed, the *Kalaviṅka*, the water-hen, the flamingo, the Brahmani duck, the *Bhāsa*, the crow, the blue pigeon, the osprey, the *Chātaka*, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, the night-flying birds, the wood-pecker, the sparrow, the Railātaka, the green pigeon, the wag-tail, the village-cock, the parrot, the starling, the cuckoo, the carnivorous birds and those living about villages (should not be eaten).'

Viṣṇu (51.3. 29).—'Village-hog, village-hen, monkey, cow—on eating these one shall perform the Chāndrāyaṇa;...one shall fast for three nights if he eat the *Kalaviṅka*, *Plava*, etc., etc.'

Yājñavalkya (1.172-174). (See under 11, 7 also.)—'*Kala-viṅka*, Black crow, *Kurara*, wood-pecker, web-footed birds, *Khañjarīṭa*, and strange animals and birds—these one should avoid.'

Devala (Vīra-Āhnika, p. 541).—'The following birds should not be eaten: Crane, Swan, Dātyūha, etc., etc.'

Yama (Vīra-Āhnika, p. 542).—'The mushroom, the village-hog, the web-footed birds, cocks,—by eating these the twice-born becomes degraded.'

Shaṅkha (Do.).—'The partridge, the peacock, the pheasant, the white partridge, the Vārdhrīṇasa bird and the duck,—these Yama has himself declared to be fit for eating.'

VERSE XIII

Gautama (17-35).—'The peckers, the scratchers and birds that are not web-footed may be eaten.'

Vashiṣṭha (14.48).—(See above.)

Viṣṇu (51.27).—'On eating unrecognised meat, or meat from the slaughter-house or dry flesh, one should perform the Chāndrāyaṇa.

Yājñavalkya (1. 172, 174, 175).—(See above,—and also) 'Chāṣas, red-footed birds, meat from the slaughter-house and dry flesh,—on eating these intentionally one should go without food for three days.'

VERSE XIV

Gautama (17.29,34). (See under 12, and).—'Carnivorous birds (should be avoided).'

Bodhāyana (1.12-3, 8).—'Nor tame cocks and pigs;—five kinds of scratching birds—partridge, blue rock-pigeon, francoline partridge, *Vārdhrīṇasa* crane, the peacock (may be eaten).'

Vashiṣṭha (14-48).—(See above, under 12.)

Viṣṇu (51. 21.29). (See under 11, and)—'On eating fish other than the Pāṭhīna, the Rohita, the Rājīva, Siṁhatuṇḍa and Shakula, one should fast for three days.'

Yājñavalkya (1.173-175).—(See above under 12 and 13.)

VERSES XV AND XVI

Āpastamba (1.17. 38-39).—'Among fish, the *Cheṭa* should not be eaten;—nor the snake-headed fish or the alligator, or those that live on flesh only, nor those mis-shaped like the Mermen.'

Yama (Vīra-Āhnika, p. 546).—(Same as Manu, and also)—'The following are unfit for eating—the alligator, serpent,

leech, *Madgu*, peacock-shaped aquatic animal, small snake-like fish, crocodile, water-hen, and those fish that have ears like the horses, or without scales, or having mouths at both ends. —The student of Veda should avoid all scaleless fish.'

Paiṭhīnasi (Vīra-Āhnika, p. 546).—'The *Kulīra*, *Vārtāka*, *Pattana*, *Jalānarta* and *Kṣipraga* are unfit for eating. Fish with scales are eatable; others are uneatable, so also the snake-headed fish and fish with mis-shaped mouth.'

Vashiṣṭha (14.41,42).—'Among fish, the long-nosed crocodile, the Gavaya, the porpoise, the alligator, the crab, should not be eaten, nor those that are mis-shaped or snake-headed.'

Dēvala (Vīra-Āhnika, p. 547).—'Among aquatic animals, *Shambu*, *Shukti*, *Nakhashukti*, alligator, flying-fish and mis-shaped fish should not be eaten.'

Hārīta (Do.).—'Fish that are not mis-shaped (may be eaten).'

Yājñavalkya (1.177-178).—'Among fish the following may be eaten by the twice-born,—*Siṃhatuṇḍa*, *Rohita*, *Pāṭhīna* and those with scales.'

Gautama (17. 36-37).—'Fish that are not mis-shaped and animals that are slain for the fulfilment of the sacred law.'

Bodhāyana (1.12-8).—(See under 14.)

Viṣṇu (51-21).—(See under 14.)

VERSES XVII AND XVIII

Gautama (17-27).—'Five-nailed animals should not be eaten, excepting the hedge-hog, the hare, the porcupine, the iguana, the rhinoceros and the tortoise.'

Bodhāyana (1.12-5).—'Five five-nailed animals may be eaten—*viz.*, the porcupine, the iguana, the hare, the hedge-hog, the tortoise and the rhinoceros, except (perhaps) the rhinoceros.'

Āpastamba (1.17-37).—'Five-nailed animals should not be eaten, excepting the iguana, the tortoise, the porcupine, the rhinoceros, the hare and the *Putīkasha*.'

Vashiṣṭha (14. 39, 40, 44, 47).—'Among five-nailed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten; among domestic animals, those having only one row of teeth, except the camel; those not mentioned as fit for eating should not be eaten; regarding the wild boar and the rhinoceros, there are conflicting opinions.'

Viṣṇu (51. 6, 26, 27).—'On eating the flesh of five-nailed animals,—except the hare, the porcupine, the hedge-hog, the rhinoceros and the tortoise,—one should fast seven days; on eating the flesh of the ass, the camel and the crow, one should perform the *Chāndrāyana*,—also on eating unknown flesh, or flesh from the slaughter-house, or dried flesh.'

Yājñavalkya (1. 174, 177).—'Unknown animals and birds, flesh from the slaughter-house and dried flesh (should not be eaten). Among five-nailed animals, the following may be eaten: the porcupine, the hedge-hog, the alligator, the tortoise and the hare.'

Dēvala (Vīra-Āhnīka, p. 513).—'Among animals, the following should not be eaten: the cow, the camel, the ass, the horse, the elephant, the lion, the leopard, the bear, the *Sharabha*, serpents and boa constrictors, the rat, the mouse, the cat, the mongoose, the village-hog, the dog, the jackal, the tiger, the black-faced monkey, the man and the monkey.'

VERSE XIX

Gautama (23.5).—'(Expiation is to be performed) for the eating of tame cocks or tame pigs.'

Viṣṇu (51. 3-4).—'If the twice-born eat of the following—garlic, onion, tame pig, tame cock,—he should perform expiations and should go through the sacraments over again.'

Yājñavalkya (1.176).—'Onion, tame pig, mushroom, tame

cock, garlic, and leeks, —on eating these one should perform the Chāndrāyaṇa.'

Parāshara (2.9-10).—'Milk of newly calved cow, white garlic, brinjals, leeks, onion, exudation from trees, the property of gods, mushrooms, milk of the camel, milk of sheep,—if the twice-born eats these unintentionally, he becomes purified by fasting for three days and eating *Pañchagavya*.'

VER ES XX AND XXI

Yajñavalkya (1.176).—(See-above.)

Parāshara (2.9-10).—(See above.)

Shātātapa (Parāsharamādhava, p. 318).—'Garlic, leek, onion, black brinjal, mushroom, tame pig, tame cock, milk of camel, woman or ass,—on eating these one should undergo the Upanayana again and perform the Taptakṛchchhra repeatedly.'

Viṣṇu (Parāsharamādhava, p. 319).—'On eating the flesh of dogs, and on eating mushrooms, one should perform the *Sāntapana* ; on eating substances cooked overnight,—except preparations of barley or wheat or milk, or what is smeared with oils, or dry sugar-candy—one should fast. Substances growing out of incisions or unclean things, the red exudation from trees, needlessly cooked rice-sesamum,...on eating these one should fast for three days and should stand in water for one day.'

VERSES XXII AND XXIII

Vashiṣṭha (4.5-8).—'The Mānava text states :—"Only when he worships Pitṛs and gods or honours guests, he may certainly slay animals : on offering the honey-mixture to guests, and at rites in honour of Pitṛs and gods and at a sacrifice,—on these occasions only may an animal be slain." The slaughter of animals at sacrifices is no slaughter. One may cook a big ox or a big goat for a Brāhmaṇa or Kṣattriya guest.'

Vashiṣṭha (14.15).—‘It is declared in the Veda :—“At a sacrificial session which lasted one thousand years, Agastya went out to hunt ; he had sacrificial cakes prepared with the meat of beasts and fowls good to eat.” ’

Yājñavalkya (Do.).—‘One who kills animals against the law, dwells in terrible hell for as many years as there are hairs on the body of the animal.’

Yama and Paiṭhīnasi (Do.).—‘One should not kill any animal for his own sake ; if he cooks it for the sake of gods and Brāhmaṇas, he incurs no sin.’

VERSES XXIV AND XXV

Viṣṇu (51.35).—‘Preparations of barley and wheat mixed with oils, soured substances and sugar-candy—barring these, if one eats anything kept overnight, he should fast.’

Yājñavalkya (1.169).—‘Food kept overnight, or kept for a long time, may be eaten if mixed with oils ; as also preparations of wheat, barley and milk, even without oils.’

Yama (Vīra-Āhnika, p. 523).—‘Cakes, gruel, fried grains, fried-barley flour, vegetables, meat, curries, rice-sesamum, barley-meal, milk-rice, and things mixed with oils,—all this may be eaten, even though kept overnight ; but substances soured by keeping should be avoided.’

VERSES XXVI AND XXVII

Yājñavalkya (1.179).—‘When one's life is in danger, at Shrāddhas, when it has been prepared for Brāhmaṇas, and when it has been offered in the worshipping of gods and Pitṛs, if one eats meat, one incurs no sin.’

Yama (Aparārka, p. 251).—‘Invited at a Shrāddha, if one abandons the meat that is offered, one remains in hell, etc., etc.’

Mahābhārata (Vīra-Āhnika, p. 528).—‘Now listen to the law relating to Kṣattriyas. He incurs no sin if he eats meat

obtained by his own valour; all wild animals are such as have been already offered to the gods by Agastya; that is why hunting is an honoured practice; it is for this reason that all royal sages go about hunting, and thereby they incur no sin.'

Vishvāmitra (Vīra-Āhnika, p. 528).—(Same as Yājña-valkya, above.)

Devala (Do.).—' Eating meat in course of eating the remnants of offerings, one incurs no sin; similarly, if one eats as a medicine, or for saving his life, or by invitation, or at sacrifices.'

Yama (Vīra-Āhnika, p. 529).—' One may eat consecrated meat *once*, for the sake of a Brāhmaṇa; also when invited at a rite in honour of gods or Pitṛs.'

Bṛhaspati (Vīra-Āhnika, p. 529).—' Under the following four circumstances alone should one eat meat—(*a*) when suffering from an otherwise incurable disease, (*b*) when duly invited, (*c*) when the meat has been offered as a libation, and (*d*) when invited by a Brāhmaṇa. Apart from these one shall never eat meat.'

Hārīta (Do. 530).—' If one eat needlessly-prepared meat, one should perform the Kṛchchhra. But for the sake of the Brāhmaṇas, he may eat as much as he likes.'

Viṣṇu (Do.).—(Same as Manu 36.)

VERSE XXVIII

Mahābhārata (12.10.6).—(Same as Manu, reading '*iti vai kavayo viduḥ*' for '*Prajāpatirakalpayat*.')

VERSE XXIX

Mahābhārata (12.99.15).—(Reproduces the first half of Manu.)

VERSE XXX

Viṣṇu (51.61).—' Animals have been created for purposes of the sacrifice...hence killing at sacrifice is no killing.'

VERSE XXXIII

Yama (Vīra-Āhnika, pp. 5-30).—'One should not eat needlessly-prepared meat'

Āpastamba (1.16.16).—'He shall not eat meat which has been cut with a knife used for killing.'

Viṣṇu (51.59).—'The Brāhmaṇa shall never eat meat that has not been consecrated with *mantras*; that however which has been duly consecrated he shall eat, following the eternal law.'

VERSE XXXIV

Viṣṇu (51.62).—(Same as Manu.)

VERSE XXXV

Vashiṣṭha (11.34).—'An ascetic who, invited to dine at a sacrifice to Pitṛs or to gods, refuses meat, shall go to hell.'

Yama (Aparārka, p. 251).—'The man who, invited to a Shrāddha or to a sacrifice to the gods, refuses meat, shall go to hell, etc.'

Hārita and Shātātapa (Vīra-Āhnika, p. 530).—'If one, invited to a Shrāddha, does not eat meat, one goes to hell...'

VERSE XXXVI

Viṣṇu (51.59).—(Same as Manu.)

VERSE XXXVIII

Viṣṇu (51.60).—(Same as Manu.)

Yājñavalkya (1.180).—'The wicked man who kills animals unlawfully dwells in hell for as many days as there are hairs on the animal's body.'

Mahābhārata (13. 93. 121).—(Same as Manu.)

VERSE XXXIX

Viṣṇu (51. 61).—(Same as Manu.)

VERSE XL

Viṣṇu (51. 63).—(Same as Manu.)

VERSE XLI

Viṣṇu (51. 64).—(Same as Manu.)
Vashiṣṭha (4. 6).—(Same as Manu.)
Shāṅkhāyana-Gṛhyasūtra (2. 16. 1).—(Same as Manu.)

VERSES XLII-XLVI

Viṣṇu (51. 65-69).—(Same as Manu.)

VERSE XLVII

Viṣṇu (51. 70).—(Same as Manu.)

Yājñavalkya (1. 181).—'The self-controlled Brāhmaṇa, even though living in the house, obtains all desires and also the reward of Ashvamedha sacrifice, if he gives up meat.'

Bṛhaspati (Vīra-Āhnika, p. 536).—'If the non-greedy man eats not meat, even though he is ill or has been invited, he obtains, without effort, the reward of the Ashvamedha sacrifice.'

VERSE XLVIII

Viṣṇu (51. 71).—(Same as Manu.)
Vashiṣṭha (4. 7).—(Same as Manu.)

VERSES XLIX-LI

Viṣṇu (51. 72-74).—(Same as Manu.)

Yama (Vīra-Āhnika).—' The approver, the cutter, the killer, the buyer, the seller, and the cooker—all these are *slayers*......the eater is the seventh and the worst of all.'

VERSE LII

Mahābhārata (13. 115. 14. 36) (116. 11).—(Reproduces Manu, the second line reading as '*Nāradaḥ prāha dharmātmā niyatam sovasīdati* under 14 ; and under 36, the second line reading as '*udvignavāso vasati yatra yatrābhijāyatē*' and under 116. 16, the second line reading as '*nāsti kṣudratarastasmāt sa nṛshamsatarō naraḥ*.')

Viṣṇu (51. 76).—(Same as Manu.)

Yājñavalkya (1. 181).—(See above, under 47.)

VERSE LIII

Mahābhārata (13. 115. 10. 16).—' If one performs the Ashvamedha month after month, and if one eats not meat, the two are equal. If one were to perform difficult austerities for full one hundred years, and one were to omit meat-eating, the two might or might not be equal.'

Viṣṇu (51. 76).—(Same as Manu.)

Yājñavalkya (1. 181).—(See above, under 47.)

VERSES LIV-LV

Viṣṇu (51. 77. 78).—(Same as Manu.)

VERSE LVII

Bṛhaspati (Vīra-Āhnika, p. 536).—' Wine, meat, sexual intercourse, constitute the fondling of living beings ; if one does it lawfully, one goes to heaven.'

VERSE LVIII

Parāshara (3.21).—(Same as Manu.)

Āpastamba (2.15.3.4).—'On account of the death of children who have not completed their first year, the parents alone shall bathe—and those who bury them.'

Viṣṇu (22.26-31).—In the case of the child dying immediately after birth, or one who is still-born, the impurity of the family ceases immediately; for such a child there is no cremation, nor water-oblations; in that of a child that has teethed but whose tonsure has not been performed, the impurity lasts for a day and night; in that of one whose tonsure has been done, but no other sacrament, three days.'

Yājñavalkya (3.18.23).—'Impurity due to death lasts for three or ten days; if the dead is a child less than two years old, the impurity attaches to the parents only; and that due to the birth attaches to the mother only. In the case of the death of children before teething, the impurity is only for the moment; in that of those after teething but before tonsure, it lasts for one night; in that of those after tonsure, but before Upanayana, for three days;—after that, for ten days.'

VERSE LIX

Gautama (14.1).—'The *Sapiṇḍas* become impure by death during ten days,—except those who officiate as priests, who have performed the initiatory sacrifice and religious students.'

Bodhāyana (1.11.1).—'Referring to deaths and births, they declare that the impurity of *Sapiṇḍas* lasts for ten days, except for the officiating priest, or one who has performed the initiatory sacrifice, or the religious student.'

Vashiṣṭha (4.16).—'It is ordained that impurity caused by a death shall last ten days in the case of *Sapiṇḍa* relations.'

Viṣṇu (22.1).—‘Impurity due to death and birth shall last for ten days for the Brāhmaṇa, among *Sapiṇḍas*.’

Yājñavalkya (3.18).—(See above, under 58.)

Āshvalāyana Gṛhyasūtra (4. 4. 18).—‘For ten days after the death of a Sapiṇḍa (study and gifts are to be avoided).’

Shāṅkhāyana Gṛhyasūtra (4. 7. 6).—‘If a death or birth has occurred, for ten days (shall study be discontinued).’

Parāshara (Aparārka, p. 894).—‘The Brāhmaṇa equipped with fire and Veda becomes purified in a single day; one endowed with the Veda only, in three days; one devoid of special qualifications, in ten days.’

Dakṣa (Do.).—‘There are options in regard to impurity due to birth—for the moment, for one, three, four, six, ten, twelve or fifteen days, for a month, and till death. No such impurity attaches to the persons who know the text and the meaning of the Veda, along with the subsidiary sciences, rituals and esoteric doctrines, and are also devoted to the performance of religious rites.’

Bṛhaspati (Do.).—‘There is no impurity when Vedic Study is carried on, when Homa is offered at both times and when the Vaishvadeva-offerings are constantly made. The Brāhmaṇa equipped with Fire and Veda becomes purified in one day; those with lesser qualifications, in three and four days. One without the Fire, in three days; the common Brāhmaṇa, in ten days; one who lives upon pickings and gleanings is immediately purified; for one whose sole possession is the *Gāyatrī* and who duly offers the three twilight-prayers, and who does not live the life of the dog, the impurity lasts for six days.’

Parāshara (Do.).—(Same as above; but ‘*Mahābhārata is read*’ in place ‘*Homa is offered at both times*).’

Dakṣa (Do. p. 895).—‘The twice-born man who takes his food without bathing or making oblations, is always impure; also one who is an invalid, a miser, one in debt,

one devoid of religious acts, and illiterate, one who is controlled by his wife and so forth.'

Brahmapurāṇa (Aparārka, p. 895).—'The man who has a second wife is beset with permanent impurity.'

Shātātapa (Do.).—'One who is degraded in birth and death, who is devoid of twilight-prayers, and who only bears the name of the *Brāhmaṇa*, becomes pure in ten days.'

Parāshara (1. 3. 6.).—(Same as above.)

(Do.) (1. 3. 7, etc.).—'Those who are of the same Piṇḍa ......are affected by impurity. Up to the fourth grade, the impurity lasts ten days; at the fifth grade, six days; at the sixth, four days; at the seventh, three days.'

Kūrmapurāṇa (Parāshāramādhava, p. 583).—'On the death of the Brāhmaṇa, the Shūdra, the Vaishya and the Kṣattriya are purified in ten days.'

Devala (Do.).—'On the death of the Brāhmaṇa, all his Sapiṇḍa relations are impure for ten days.'

VERSE LX

Gautama (14. 13).—'Sapiṇḍa-relationship ceases with the fifth or the seventh degree.'

Bodhāyana (1. 11. 2).—'Amongst Sapiṇḍas, Sapiṇḍa-relationship extends to the seventh degree.'

Āpastamba (2. 15. 2).—'On account of the blood-relations of his mother, and of his father, within six degrees,—or as far as the relation is traceable (he shall bathe, if they die).'

Vashiṣṭha (4. 17-18).—'It has been declared in the Veda that Sapiṇḍa-relationship extends to the seventh degree; that for married females, it extends to the third degree.'

Viṣṇu (22. 5).—'Sapiṇḍa-relationship ceases at the seventh degree.'

Parāshara (1. 3. 8).—'In the case of descendants of a different caste, the Sapiṇḍa-relationship (and the consequent impurity) ceases with the fourth degree; one's descendant

in the fifth degree, becomes excluded from the Sapiṇḍa-relationship.'

Matsyapurāṇa (Parāsharamādhava, p. 589).—'Those beginning with the fourth ancestor, are *Partakers of the Smearing*; those beginning with the father, are *Partakers of the Balls*; the offerer of the ball himself is the seventh; thus does Sapiṇḍa-relationship extend over seven degrees.'

Paiṭhīnasī (Do., p. 590).—'The Sapiṇḍa-relationship ceases beyond three from the mother and five from the father.'

Vṛddha-Parāshara (Do., p. 589).—'Sapiṇḍa-relationship ceases with the seventh degree, in the case of their being all of the same caste; in the case of their being of different castes, it ceases with the fourth degree.'

VERSE LXI

Gautama (14. 14).—'The rules regarding impurity caused by death of a relation are applicable to that caused by the birth of a child also;—in this case, the impurity falls on the parents,—or on the mother alone.'

Bodhāyana (1. 11. 1).—'Referring to births and deaths, they declare that the impurity of Sapiṇḍas lasts ten days.'

Do. (1. 11. 19-23).—'On a birth indeed, the parents become impure for ten days; some declare that the mother alone becomes impure, because people avoid only lying-in-women; others say that the father alone becomes impure, because the semen is the chief cause, the Veda speaking of sons born without mothers. But the correct opinion is that both the parents become impure, because they are equally connected with the event.'

Vashiṣṭha (4. 20-22).—'The rule regarding impurity should be exactly the same on the birth of a child, for those men who desire complete purity,—or for the mother and the father alone; according to some for the mother only; they quote the following text:—"On the birth of a child,

the male does not become impure, if he does not touch the female."

Parāshara (3. 31).—(Same as Manu.)

Yājñavalkya (3. 19).—'The impurity (on birth) attaches to the parents; but most certainly and completely to the mother. On the day of the birth however there is no impurity; since on that day the ancestors are born.'

Vashiṣṭha (Aparārka, p. 896).—'There is no impurity for the male, if he has no contact with the female.'

VERSE LXIII

Gautama (14. 23. 10, 27).—'On touching a corpse from an interested motive, the impurity lasts for ten days. The duration of the impurity of a Vaishya and of a Shūdra (in the same case), twelve days, or half a month, or a whole month, or as many days as there are seasons in the year: The same rule applies to the higher castes. Or the impurity lasts three days.'

Yājñavalkya (3. 14).—'For those who have touched a corpse as a duty, and who desire immediate purification, such purification is accomplished by Bathing and Breath-control.'

Parāshara (Mitākṣara, 3, 14).—'Those twice-born persons who carry the dead body of a Brāhmaṇa become purified immediately by bathing.'

Viṣṇupurāṇa (Aparārka, p. 883).—'If a man, on payment, burns the dead body of a person of a different caste from himself, the period of his impurity will be the same as that prescribed for the caste of the dead.'

Parāshara (Aparārka, p. 883).—'The Brāhmaṇa is not defiled by touching or cremating a dead body: if he carries it and applies fire to it, he becomes purified immediately by bathing.'

Hārīta (Do.).—'Those who have touched the corpse shall

not enter the village till the stars become visible; and at night, till the appearance of the sun.'

VERSE LXIV

Viṣṇu (22.85).—(Same as Manu.)

Āshvalāyana Gṛhyasūtra (4.4.19).—'Ten days after the death of a *Guru* who is not a *Sapiṇḍa*.'

Yājñavalkya (3.24).—'In the case of the Guru, the disciple, the Expounder of the Veda, the maternal uncle and the Vedic Scholar,—there is purification in a single day.'

Bṛhaspati (Aparārka, p. 913).—'For three days one remains impure, on the death of the maternal grandfather, the *Āchārya* and the Vedic Scholar.'

Ushanas (Aparārka, p. 913).—'On the death of the maternal uncle, the Father-in-law, the friend, the *Guru* and the Guru's wife, and the maternal grandmother, one is impure for a night along with the day preceding and following it.'

VERSE LXV

Gautama (14.17-18).—'For miscarriage the impurity lasts for a number of days, equal to the number of months from conception;—or for three days.'

Bodhāyana (1.11.31).—'On miscarriage, the female remains impure for as many days as months that may have elapsed since conception.'

Viṣṇu (22.72).—'The woman in her courses becomes pure by bathing, on the fourth day.'

Yājñavalkya (3.20).—'On miscarriage, purification is brought about by the lapse of as many nights as the months (that may have elapsed since conception).'

Ādipurāṇa (Aparārka, p. 901).—'If there is miscarriage within six months of conception, then purification is brought about by the lapse of days equal in number to that of the

months; after six months the purification follows the ordinary rule of the caste. For the *Sapiṇḍas*, the purification is immediate.'

Vashiṣṭha (Aparārka, p. 901).—'On the death of a child less than two years old and on miscarriage, the *Sapiṇḍas* are impure for three days.'

Marīchi (Aparārka, p. 901).—'On miscarriage, for the Brāhmaṇa, the impurity lasts three days; for the Kṣattriya, four days; for the Vaishya, five days, and for the Shūdra eight days. On miscarriage, the mother herself remains impure in accordance with the number of months, while the father and others remain impure for three days.'

Vṛddha-Vashiṣṭha (Aparārka, p. 901).—'On miscarriage, the woman herself is impure for as many days as the number of months; the man is purified by simple bathing; but after three days if the pregnancy had advanced.'

Smṛtyantara (Aparārka, p. 901).—'Till the fourth month the miscarriage is called "*Srāva*," *Flowing out*; during the fifth and sixth months, it is called "*Pāta*," *Falling out*; after that it is "*Prasūti*," *child-birth*; and the impurity due to this last lasts for four days.'

VERSE LXVI

Viṣṇu (22-29-30).—'On the death of a child after teething, but before tonsure, the impurity lasts for a day and night; after tonsure, but before initiation, for three days.'

Yājñavalkya (3.23).—'Before teething, the impurity is for the moment only; till tonsure, for one night; till initiation, three nights; after that, ten days.'

Kātyāyana (Aparārka, p. 909).—'If the child dies within ten days, the impurity ceases at once; in fact, in this case there is neither *death* nor impurity.'

Vṛddha-Manu (Aparārka, p. 910).—'If the child happen to die within ten days, one need not observe anything due to death.'

Hārīta (Aparārka, p. 910).—'If the child is born dead, or if it dies immediately on birth, the *Sapiṇḍas* remain impure for ten days.'

Bṛhat-Manu (Aparārka, p. 910).—'If the child dies immediately after birth, or if it is still-born, then for the mother there is impurity for the entire period; for the father and others, for three days.'

Bṛhat-Prachetas (Aparārka, p. 910).—'If the child dies after living for just one moment, the mother is purified in ten days, and the *Sagotras* at the same moment.'

Shaṅkha (Aparārka, 910).—'If the child dies before the lapse of ten days, the mother is affected by the entire impurity due to child-birth; but the father becomes purified by bathing. In the case of the child dying before teething, the purification is immediate; after tonsure, in one day; before initiation, its relations become purified in three days. Before the naming ceremony, it is immediate.'

Paiṭhīnasi (Aparārka, p. 910).—'In the case of children dying before teething, the impurity due to their death lasts three days.'

Kashyapa (Aparārka, p. 910).—'In the case of children dying before teething, purification comes in three days.'

Yama (Aparārka, p. 911).—'On the death of a child before teething, as also on miscarriage, all the *Sapiṇḍas* become pure after a day.'

Aṅgiras (Aparārka, p. 911).—'When a child dies before tonsure, and after teething, one should remain impure for three days after cremating it. On the death of a Brāhmaṇa child before it is three years old, the impurity lasts one night; on that of a Kṣattriya, three days; of a Vaishya, three days. .... ..In the case of the Brāhmaṇa dying after tonsure, the impurity lasts for three days; of the Kṣattriya, six days; of the Vaishya, nine days. If a Shūdra child dies before three years, the impurity lasts five days.'

Ṛṣyashṛṅga (Aparārka, p. 911).—'Where the impurity

for the Brāhmaṇa lasts three days, that for the Kṣattriya, Vaishya and Shūdra, lasts for six, nine and twelve days respectively.'

Hārīta (Aparārka, p. 911).—'Before the Upanayana, for all castes, the impurity lasts for three days in the case of the death of the boy, and for one day in that of a girl.'

Pāraskara (Aparārka, p. 911).—'On the death of a child less than two years old, the impurity attaches to the parents only.'

VERSE LXVII

Bodhāyana (1.11.4).—'In the case of a child that dies before the completion of the third year, or before teething, offerings of balls and water are not prescribed, and one should not burn its body.'

Yājñavalkya (3.1)—'The child less than two years old one should bury; nor should any water-offerings be made.'

Yama (Aparārka, p. 870).—'If the dead child is less than two years old, one should smear the body with butter and bury it in the ground.'

VERSES LXVIII AND LXIX

Bodhāyana (1.11.4).—(See above.)

Āpastamba (2.15.3-4).—'On account of the death of the child that has not completed its first year, the parents alone shall bathe,—and those who bury it.'

Vashiṣṭha (4.33-34).—'On the death of a child less than two years old the impurity of the *Sapiṇḍas* lasts three days;—Gautama declares that they become pure at once.'

Viṣṇu (22.27-28).—'On the death of a child before teething, the impurity ceases at once; there should be no cremation for it, nor any water-offerings.'

Yājñavalkya (31. 1).—(See above.)

Āshvalāyana Gṛhyasūtra (4. 4. 24).—'On the death of a child without teeth (impurity lasts three days).'

Pāraskara (3. 10. 2-7).—'When a child that is less than two years in age dies, its parents become impure; the impurity lasts for one or three days. They bury the body without burning it. In this case there are no water-libations.'

VERSE LXX

Gautama (14. 20).—'The impurity lasts for one night together with the preceding and following days, in the case of the death of a fellow-student.'

Bodhāyana (1. 11. 30).—'Let him keep, on account of a pupil, for one who has the same spiritual guide, for a fellow-student,—three days, one day and a night, one day and so forth.'

Āshvalāyana Gṛhyasūtra (4. 4. 26).—'One day after the death of a fellow-pupil.'

Pāraskara Gṛhyasūtra (2. 11. 8).—'If a fellow-pupil has died, then for three days.'

Gobhila Gṛhyasūtra (3. 3. 24).—'Study is interrupted for one day, if a fellow-pupil has died.'

VERSE LXXI

Bodhāyana (1. 11. 8).—(Same as Manu.)

Āshvalāyana Gṛhyasūtra (4. 4. 23).—'Three days after the death of married female relations.'

Yājñavalkya (3. 23).—'On the death of girls not given away, purification is attained in one day.'

Vṛddha-Manu (Aparārka, p. 908).—'On the death of girls not given away, purification is attained in one day; on that of those given away, in three days.'

Marīchi (Do.).—'In the case of the death of girls,—prior to tonsure, the purification is immediate; before

betrothal, it is obtained in one day; after betrothal, before marriage, in three days.'

Pulastya (Aparārka, p. 908).—'In the case of girls not grown up, one becomes pure in one day; in that of one betrothed, in one night along with the preceding and following days; and in that of one altogether given away, in three days.'

Brahmapurāṇa (Do.).—'If a girl who has been given away dies in her father's house, her relations become purified in one day, but her father in three days; if a girl dies after birth and before her tonsure, the purification is immediate for all castes; if she dies after tonsure and before betrothal, it is attained in one day; after betrothal, in three days.'

Marīchi (Parāsharamādhava, p. 608).—'The girl that has been offered without water, and not actually given away, is to be regarded as *unmarried*; and in the event of her death, the impurity lasts for three days for her relations on both sides. In the case of girls, betrothed or not betrothed, married or not married, the impurity for parents lasts three days, and for others according to rule.'

VERSE LXXII

Gautama (14. 37-39).—'During the period of impurity, they shall sleep and sit on the ground and remain chaste; they shall not clean themselves; nor shall they eat meat until the offerings have been made.'

Bodhāyana (1. 11. 24).—'When a death has occurred, they shall...........sit during four days on mats, eating food that does not contain condiments or salt.'

Āpastamba (2. 15. 7-9).—'Dishevelling their hair and covering themselves with dust,...stepping into the river, they throw up water for the dead once and then, ascending the bank, sit down; this they repeat thrice. They pour out water........return to the village without looking back, and

perform those rites for the dead which women declare to be necessary.'

Yājñavalkya (3.16).—'Eating food got by purchase or got without asking, they shall sleep separately on the ground; and shall offer to the dead food, according to the *Piṇḍayajña* rites, for three days.'

Āshvalāyana Gṛhyasūtra (4. 4. 14).—'Let them not cook food during that night; let them subsist on bought or ready-made food; let them eat no saline food for three days.'

Vashiṣṭha (4. 11-15).—'After having burnt the body, the relations enter the water without looking back. Facing the south, they shall pour out water with both hands on those days that are marked by odd numbers. After they have gone home they shall sit during the other days, on mats, fasting. If they are unable to do this, they shall subsist on food bought in the market or given unasked.'

Paiṭhīnasi (Aparārka, p. 885).—'For one day there should be fasting, or they should eat what is obtained unasked.'

Mārkaṇḍēya (Do.).—'They shall eat what is bought or obtained unasked, and remain calm; they shall eat no meat; nor have recourse to women.'

Brahmapurāṇa (Do.).—'Having bathed, they offer water to the dead for three days.'

VERSES LXXIII-LXXIV

Viṣṇu (23. 39-41).—'Living in a foreign land, if one hears of a birth or a death, his impurity lasts during those days that may remain of the prescribed period of impurity; if he hears of it just after the lapse of the prescribed period of impurity, and before the lapse of one year, he becomes pure in one night;—after that by bathing.'

Yājñavalkya (3. 21).—'In the case of one dying in a foreign land, the impurity lasts during the remaining days of the period; if no days remain, then during three days; if one

year has elapsed, one becomes pure by offering water to the dead.'

Pāraskara Gṛhyasūtra (3, 10. 44-45).—'If one dies while absent on a journey, his relations shall sit on the ground from the time that they have heard of the death, offering water until the period of impurity has elapsed. If that period has already elapsed, then through one night, or three nights.'

Vashiṣṭha (4.35).—'If a person dies in a foreign country, and his *Sapiṇḍas* hear of his death after ten days, the impurity lasts for one day and night.'

Devala (Aparārka, p. 904).—'If the death of a relative in foreign lands is heard of within three fortnights, the impurity lasts three days; up to six months, for one night and the days preceding and following it; up to a year, for one day; after that one becomes pure by bathing.'

Viṣṇu (Do.).—'If it is heard of before the lapse of three fortnights, the impurity lasts three days; before six months, for a day and night; before one year, one day,—in the case of a man dying in foreign lands.'

Paiṭhīnasi (Do.).—'The son, even though he be living in distant lands, on hearing of the death of his parents, shall remain impure for ten days beginning from the day on which he hears of it.'

Gautama (14. 44).—'If infants living in a distant country, or a renunciate, or a non-*Sapiṇḍa* die, the purification is instantaneous.'

Vashiṣṭha (4. 36).—'Gautama declares that if a person who has kindled the sacred fires dies on a journey, his *Sapiṇḍas* shall again celebrate his obsequies and remain impure for ten days.'

Parāshara (3. 10).—'If one hears of the death of a *Sagotra* in a foreign land, he is not impure either for one day or for three days; he becomes purified immediately by bathing.'

VERSE LXXVI

Yājñavalkya (3. 21).—(See under 73-75.)

Shaṅkha (Parāsharamādhava, p. 598).—'On the expiry of ten days, one remains impure for three days.'

Devala (Do., p. 599).—'After the lapse of the days of impurity, there is to be no impurity, due to birth.'

VERSE LXXVII

Gautama (14. 20).—'When a relative who is not a *Sapiṇḍa* or a relative by marriage, or a fellow-student, has died, the impurity lasts for one night along with the preceding and following days.'

Gautama (14. 44).—'If infants, relations living in a distant country, those who have renounced domestic life, and those who are not *Sapiṇḍas*, die, the purification is immediate.'

VERSE LXXVIII

Gautama (14.6).—'If during a period of impurity, another death occurs, the relatives shall be pure after the lapse of the remainder of the former period.'

Bodhāyana (1. 11.17-18).—'If a birth and a death occur together, one and the same period of ten days shall serve for both. If other births or deaths happen before the completion of the ten days of the first impurity, that first period will suffice; provided the new course of impurity occurs before the end of the ninth day.'

Vashiṣṭha (4. 23-25).—'If during a period of impurity, another death or birth occurs, the relatives shall be pure after the expiry of the remainder of that first period. But if one night only of the first period of impurity remain, they shall be pure after two days and nights. If the second death

or birth occurs on the morning of the day on which the first period expires, they shall be pure after three days and nights.'

Viṣṇu (22. 35-38).—' If during the period of impurity due to birth, another birth occurs, then purification comes after the expiry of the first period of impurity. If the second occurs when only one night remains of the first period, then purification comes after two days. If it occurs on the morning of the last day of the first period, then after three days. Similarly on the death of a relative during the period of impurity due to death.

Yājñavalkya (3. 20).—' If another birth or death happen during a period of impurity, one becomes purified on the lapse of the remaining days.'

Aṅgiras (Aparārka, p. 898).—' If during a period of impurity due to birth, a death occurs,—or during a period of impurity due to death, a birth occurs,—then, the impurity is to be observed in accordance with the death, not with the birth.'

Saṭtṛmshan-mata (Do.).—' If during an impurity due to death, a birth occurs, then purification from the impurity due to the birth comes after the lapse of the period of impurity due to death; the birth is not purificatory of the impurity due to death.'

Shaṅkha (Aparārka, p. 899).—' When two equal causes of impurity coalesce, the impurity should cease with the former; if they are not equal, then with the second; such is the declaration of Dharmarāja.'

Shaṅkha (Do., p. 900).—' If after the mother's death the father dies, then purification comes after the lapse of the impurity due to the father's death.'

Yama (Do.).—' If a cause happens lengthening the period of an impurity, the impurity should cease with what happens later. If during a three-day period of impurity, a ten-day impurity should occur, then purification comes with the end of this latter.'

Hārīta (Aparārka, p. 900).—'If an impurity due to death occurs during an impurity due to death, purification comes with the lapse of the previous impurity. A shorter impurity can remove another only when the latter is a short one.'

Prajāpati (Do.).—'If a son happen to be born during an impurity due to another birth, then the father's purification is immediate; he being purified by the lapse of the previous impurity. When several impurities coalesce, purification comes on the lapse of that which is the more serious; when there is coalescence of impurity due to birth and another due to death, that due to death is the more serious.'

Brahmapurāṇa (Do.).—'There are two parts to every period of impurity; if a fresh cause of impurity happen within the first part of a previous impurity, then the purification comes on the lapse of the previous impurity; if however it happen after that, then it comes on the lapse of the second impurity. Similarly when during the impurity due to one death, another death happens. If during the impurity due to death, a birth occurs,—or during the impurity due to birth, a death occurs,—then purification comes on the lapse of the impurity due to death.'

Ushanas (Parāsharamādhava, p. 622).—'If during a shorter impurity, a longer one happens, the purification cannot come with the lapse of the former; it must take its own time.'

Devala (Do.).—'When circumstances prolonging the impurity occur, purification comes on the lapse of the succeeding one; but if the second impurity occurs before the fifth day of the first one, then purification comes on the lapse of the first one.'

Parāshara (3.28-29).—'If during the ten days of impurity, another birth or death should occur, the Brāhmaṇa shall remain impure till the expiry of those ten days.'

VERSE LXXIX

Gautama (14.28).—'If the Teacher, his son or wife, or a person for whom one sacrifices, or a pupil (has died, or been carried), the impurity lasts three days.'

Bodhāyana (i.11-28).—'For a Teacher, a Sub-teacher and their sons, three days and nights.'

Viṣṇu (22.42).—'On the death of the Teacher or the maternal grand-father, in three days.'

Viṣṇu (22.44).—'On the death of the Teacher's wife, the Teacher's son, the Sub-teacher, the maternal uncle, the father-in-law, the wife's brother, fellow-student and pupil,—purification comes after one day and night.'

Yājñavalkya (3.24).—'On the death of the Teacher, the pupil, the Exponent of Veda, the maternal uncle and the Vedic scholar, purification comes after one day.'

Āshvalāyana Gṛhyasūtra (4.4.19, 21).—'Ten days after the death of a *Guru* who is no *Sapiṇḍa* ;—three nights after the death of the Teachers.'

Shāṅkhāyana Gṛhyasūtra (4.7.9-10).—'When the Teacher has died, for ten days (the Veda shall not be read) ;—when he has heard of it, for three days.'

Pāraskara Gṛhyasūtra (2.11.7).—'If his *Guru* has died, let him go down into water and interrupt study for ten nights.'

Gobhila Gṛhyasūtra (3.3.26).—'Three days, if his Teacher has died.'

Bṛhaspati (Aparārka, p. 913).—'One shall remain impure for three nights, on the death of the maternal grand-father, the Teacher and the Vedic scholar.'

Ushanas (Aparārka, p. 913).—'On the death of the maternal uncle, the father-in-law, the friend, the *guru*, the *guru's* wives,—the impurity lasts for one night along with the preceding and following days.'

VERSE LXXX

Gautama (14.20, 22).—'The impurity lasts for a night along with the preceding and following days, on the death of a relative who is not a *Sapiṇḍa*, or a relative by marriage, or a fellow-student; for one day, on the death of a *Shrotriya* dwelling in the same house.'

Bodhāyana (1.11-29, 30).—'For three days, on the death of an officiating priest; of a pupil, of one who has the same spiritual guide, of a fellow-student, three days, one day and night, one day and so forth.'

Viṣṇu (22.44).—'He becomes pure in one day, on the death of the wife or son of his Teacher, or on that of his Sub-teacher, or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow-student, or a pupil.'

Yājñavalkya (3.24).—'For one day, on the death of the *guru*, a pupil, an Exponent, a maternal uncle, or a Vedic scholar.'

Prachetas (Parāsharamādhava, p. 610).—'On the death of the mother's sister, the maternal uncle, the father-in-law, the mother-in-law, the *guru*, the officiating priest and the person for whom one officiates,—purification is obtained in three days.'

VERSE LXXXI

Viṣṇu (22-45, 46).—'The impurity lasts for one day, when the king of that country in which one lives has died; likewise if a man not his *Sapiṇḍa* has died at his house.'

Yājñavalkya (3.25).—'Purity is attained on the same day, in the case of the death of the king in whose realm one lives.'

VERSE LXXXII

Gautama (14.2-5).—'The impurity of the Kṣattriya lasts for eleven days; of a Vaishya, twelve days, or according

to some, half-a-month ; and that of a Shūdra, a whole month,'

Vashiṣṭha (4.26-29).—' A Brāhmaṇa is freed from impurity, after ten days ; a Kṣattriya, after fifteen days ; a Vaishya, after twenty days, a Shūdra, after a month.'

Viṣṇu (22.1-4).—' The impurity of a Brāhmaṇa caused by the birth or death of *Sapiṇḍas* lasts ten days ; of a Kṣattriya, twelve days ;—of a Vaishya, fifteen days, of a Shūdra, a month.'

Yājñavalkya (3.22-23).—' The impurity lasts for twelve days for the Kṣattriya, fifteen days for the Vaishya, thirty days for the Shūdra ; but only half the time, if the person affected is one who remains firm in law.'

Aṅgiras (Aparārka, p. 911).—' On the death of a Brāhmaṇa after tonsure, his relations are purified in three days ; on that of a Kṣattriya, in six days; on that of a Vaishya, in nine days ; on that of a Shūdra less than three years old, in five days ; on that of one three years old, in twelve days ; on that of a Shūdra more than six years old, in a month.'

Ṛṣyashṛṅga (Aparārka, p. 912).—' In cases where the impurity of the Brāhmaṇa lasts three days, that of the Shūdra lasts twelve days ; and that of the Kṣattriya and the Vaishya, for six and nine days respectively.'

VERSE LXXXIII

Yājñavalkya (3. 17).—' One should continue to perform all the fire-worship, as also all those acts that are enjoined in the Veda.'

Vyāghrapāt (Aparārka, p. 892).—' During the period of impurity one should stop all *smārta* rites ; but for the purpose of *shrauta* rites, one becomes pure immediately, by bathing.'

Pāraskara Gṛhyasūtra (3. 13. 31-34).—' During the period of impurity, one should not carry on Vedic study ;—one should intermit the daily rites, with the exception of those

performed with the help of the *shrauta* fire, or with that of the domestic fire, according to some :—others should perform those for him.'

Jābāla (Aparārka, p. 892).—'During the impurity due to birth and death, there is no intermission of rites performed in the *shrauta* fire; as regards the domestic fire, libations into it should be poured by persons belonging to another *gotra*.'

Bṛhaspati (Do.).—'During impurity due to birth or to death, one shall not abandon the fire-offerings, he shall have them offered by others.'

Jātūkarṇya (Do.).—'During an impurity, *Piṇḍayajña*, *Charu-Yajña*, and *Homa* should be got done by a person not belonging to the same *gotra*.'

Samvarta (Do.).—'The Homa-offerings should, during impurity, be made with dry grains or fruits; but the performance of the five Great Sacrifices should be intermitted. For ten days, the Brāhmaṇa shall desist from the *Vaishvadeva* offering.'

Viṣṇupurāṇa (Do.).—'O king, the offering of the twilight-prayers should be done at all times, except during impurity.'

Paiṭhīnasi (Do.).—'During impurity, one shall only offer water with the *Sāvitrī* and meditating upon the sun, offer his obeisance.'

Pulastya (Do. p. 893).—'The twilight-prayers, the Iṣṭi, the *Charu* and *Homa* one should perform all through life; even during impurity one shall not omit these During impurity due to death or birth, one should not omit the twilight prayers; the Brāhmaṇa shall repeat the *mantras* only mentally —even so omitting the Breath-suspension.'

VERSE LXXXIV

Gautama (14. 30).—'On touching an outcast, a Chaṇḍāla, a woman impure on account of confinement, a woman in her

courses, or a corpse,—and on touching persons who have touched them,—he shall purify himself by bathing in his clothes.'

Bodhāyana (1. 9. 5).—'On touching a tree standing on a sacred spot, a funeral pyre, a sacrificial post, a *Chaṇḍāla*, or a person who sells the Veda,—a Brāhmaṇa shall bathe in his clothes.'

Bodhāyana (1. 11. 36).—'On touching one who sells the Veda, a sacrificial post, an outcast, a funeral pyre, a dog or a *Chaṇḍāla*, he shall bathe.'

Vashiṣṭha (4. 37).—'When he has touched a sacrificial post, a pyre, a burial ground, a menstruating woman, a woman lately confined, impure men, or *Chāṇḍalas* and so forth,—he shall bathe, submerging both his body and his head.'

Viṣṇu (22. 69).—'After having touched one who has touched a corpse, or a woman in her courses, or a *Chaṇḍāla* or a sacrificial post,—bathing is ordained.'

Yājñavalkya (3. 29).—'On touching a woman in her courses or persons suffering from impurity due to birth and death, one should bathe; on touching persons who have touched them he shall rinse his mouth.'

Samvarta (Aparārka, p. 921).—'For one who touches one who has touched these, bathing has been enjoined.'

Viṣṇu (Do.).—'On touching a woman in her courses, a corpse, a *Chaṇḍāla*, human bone with fat, one should bathe with his clothes on.'

Chyavana (Do., p. 922).—'One shall bathe with clothes on on touching an outcast, a *Chaṇḍāla*, one who lives upon property belonging to gods, the village-priest, the Soma-vendor, the sacrificial post, a funeral pyre, a wood of the pyre, wine, wine-vessel, human bone with fat, one who has touched a corpse, a woman in her courses, one who has committed a heinous crime, or a corpse; after bathing, he should touch fire, repeat the *Gāyatrī* a hundred and eight times, bathe again and then rinse his mouth thrice.'

Bṛhaspati (Aparārka, p. 922).—'An outcast, a woman lately confined, a *Chaṇḍāla*,—on touching these intentionally one becomes purified by bathing with clothes on, touching fire and eating butter. On touching a person who has touched a corpse, a *Chaṇḍāla*, a funeral pyre, a sacrificial post, a woman in her courses, intentionally, the Brāhmaṇa shall become purified by bathing.'

Mārkaṇḍeya Purāṇa (Aparārka, p. 923).—'One whose food should not be eaten, a woman lately confined, a eunuch, a cat, a *Chaṇḍāla*, a dog, a cock, an outcast, an excommunicated person, a corpse-carrier, a woman in her courses, a pig,—on touching these one becomes purified by bathing.'

Vṛddha-Yājñavalkya (Do.).—'On touching a *Chaṇḍāla*, a *Pukkasa*, a *Mlechchha*, a *Bhilla*, a *Pārasīka*, one who has committed a heinous crime,—one should bathe with clothes on.'

Parāshara (Do.).—'On touching a tree growing in a crematorium, a funeral pyre, a sacrificial post, a *Chaṇḍāla*, a Soma-vendor,—the Brāhmaṇa should enter water with clothes on.'

Dēvala (Do.).—'A *Chaṇḍāla*, an outcast, a corpse-carrier, a woman lately confined, a woman in her courses,—on touching these one becomes purified by bathing.'

Vāyupurāṇa (Do.).—'The woman in her courses, the woman lately confined, the dog, the *Antyāvasāyin*, the corpse-carrier,—on touching these there is impurity, from which one becomes purified by bathing with clay and with clothes on.'

Parāshara (Do., p. 926).—'If one happens to touch a *Chaṇḍāla* and the corpse and other things after sunset, he becomes purified by touching fire and gold.'

Aṅgiras (Parāsharamādhava, p. 257).—'On touching a person who has touched a corpse, a woman in her courses and a woman lately confined or one outcast—one becomes purified on bathing with clothes on.'

Kūrmapurāṇa (Do., p. 258).—'If one touches by chance a person who has been touched by a *Chaṇḍāla*, a woman lately

confined, or a corpse,—he shall sip water and do *japa* ; if one intentionally touches the said person, he should sip water for the purpose of purifying himself.'

VERSE LXXXV

Bodhāyana (1. 15. 31).—' If he has looked at any unclean substance, he mutters the verse—"Unrestrained is the internal organ, wretched the eye-sight, the sun is the chief of the lights ; O *Dīkṣā*, do not forsake me !" '

Āpastamba (Aparārka, p. 1197).—' On seeing in the evening a *Chaṇḍāla* or an outcast, a woman in her courses or unclean things, he should look at the rising sun.'

Bodhāyana (Aparārka, p. 1200).—' On seeing the *Chaṇḍāla*, one should look at the stars ; on talking to him, one should converse with the Brāhmaṇa ; on touching him, he shall bathe.'

VERSE LXXXVI

Viṣṇu (Aparārka, p. 925).—' On touching a fatty human bone, there is impurity lasting for three days ; when it is not fatty, for one day and night.'

Devala (Do.).—'Human bone, human fat, ordure, menstrual blood, wine, semen, marrow, blood,—on touching these one should bathe.'

Chyavana—(See under 84.)

Samvarta (Vira-Āhnika, p. 214).—' Indigo, indigo-products, human bone, or the shadow cast by the *Chaṇḍāla* and the outcast,—on touching these, the twice-born person shall bathe.'

VERSE LXXXVII

Viṣṇu (22. 87).—(Same as Manu.)

Yājñavalkya (3. 5).—' The religious student shall not make water-offerings.'

VERSES LXXXVIII AND LXXXIX

Viṣṇu (22. 56).—' Suicides and outcasts do not cause impurity or receive offerings of water.'

Yājñavalkya (3. 6).—' Those who have recourse to heretics, thieves, women who have killed their husbands, loose women, and women drinking wine, and women killing themselves, do not partake of impurity or of water-offerings.'

Vṛddha-Manu (Aparārka, p. 876).—' Eunuchs and others should not make water-offerings, nor thieves and apostates, nor women who injure their embryo and husband, or drink wine.'

Vṛddha-Yājñavalkya (Do.).—' Persons killed by lightning, bulls, kings, Brāhmaṇas, water, horned animals, tusked animals or fire, persons born in vain, the eunuch, and the religious student are not deserving of water-offerings.'

Āpastamba (Do., p. 877).—' One who kills himself by means of fire, water and such things,—for him there is no impurity; nor should water be offered to him.'

Gautama (Do.).—' For those who intentionally kill themselves by starvation, or weapons, or fire or poison, or water (there shall be no offering).'

Aṅgiras (Do.).—' If one is killed, through carelessness, by fire, water and such things, for him impurity shall be observed and water-offerings made.'

VERSE XC

Viṣṇu (22. 86).—(Same as Manu.)

Yājñavalkya (3. 15).—' The religious student retains his character of religious student even after carrying the dead body of the teacher, the father and the sub-teacher.'

Vashiṣṭha (Aparārka, p. 884).—' The religious students incur the necessity of re-initiation, by the carrying of a dead body, except that of their parents.'

Brahmapurāṇa (Aparārka, p. 884).—‘The religious student, even while keeping the vows, does not deviate therefrom, if he burns the dead body of his teacher, sub-teacher, preceptor, father or mother.’

Devala (Parāsharamādhava, p. 633).—‘The religious student shall not perform such acts as the burning of the dead body; if he does do it, he shall perform the *kṛchchhra* penance and go through the initiation again.’

VERSE XCI

Hārīta (Parāsharamādhava, p. 634)—‘The dead body should not be carried towards the village.’

VERSE XCII

Vashiṣṭha (19. 48).—(Same as Manu.)

Gautama (14. 1. 45-46).—‘The *Sapiṇḍas* become impure by the death of a relative during ten days, except those who are officiating as priests, who have performed the initiatory sacrifice and the religious student. Kings remain always pure, lest their business be impeded,—also the Brāhmaṇa, lest his daily study of the Veda be interrupted.’

Bodhāyana (1. 11. 1).—‘Referring to deaths and births, they declare that the impurity of *Sapiṇḍas* lasts ten days; except for officiating priests, men who have performed the initiatory ceremony of the Soma-Sacrifice, and students of the Veda.’

Viṣṇu (22. 48-55).—‘Nor do kings become impure, while engaged in the discharge of their duties, nor devotees fulfilling a vow; nor sacrificers engaged in a sacrificial performance; nor workmen while engaged in their work; nor those who perform the king’s orders, if the king desires them to be pure; nor can impurity arise during the installation of the monument of a deity, nor during a marriage

ceremony, if those ceremonies have already begun; nor when the whole country is afflicted with a calamity; nor in times of public distress.'

Yājñavalkya (3. 27. 28).—'For officiating priests, for those initiated for a sacrifice, for those engaged in sacrificial work, for those engaged in a sacrificial session, for the religious student, for the person engaged in charities, for the knower of Brahman,—also during a marriage, during the giving of charities, during a sacrifice, during war, in times of public distress, and in times of great trouble,—purification is instantaneous.'

Parāshara (3. 20-22).—'Mechanics, artists, physicians, slaves and slave-girls, barbers, kings and Vedic scholars have been declared to be such as are purified instantaneously; so also the man keeping a penance, one engaged in a sacrificial session and the twice-born person who has taken the Fires. There is no impurity for the king, or for the person for whom the king desires it to cease, or one who is going to engage in battle, or in a charity, or one who is in distress, or the Brāhmaṇa who has been invited.'

Ādipurāṇa (Parāsharamādhava, p. 615).—'The work done by the painter and other artists is such as is not known to others; hence in the doing of their own work, they are always pure. The work that is done by the cook is such as is not known to others; hence the cook is always pure. What is done by the physician cannot be done by any one else; hence for purposes of touching, the physician is always pure. The work that the male and the female slaves do with ease, no one else can do; hence they are always pure. The work that the king does,—how can any one even dream of doing? Such being the case the king is always pure, in the matter of births and deaths. The driving of elephants and such other works as are done by the royal servants cannot be done by others; hence these are always pure.'

Prachetas (Do.).—'Mechanics, artists, physicians, male

and female slaves, kings and royal servants are declared to be such as become purified instantaneously.'

Vṛddha-Parāshara (Parāsharamādhava, p. 616).—'There is no impurity for kings, or for religious students, persons engaged in sacrificial sessions, persons initiated for a sacrifice, and all those for whom the king wishes it. There is no impurity due to birth or death, for those engaged in penance or charity.'

Hārīta (Do., p. 617.).—'The Kṣattriya engaged in battle, the Vaishya seated among cows, the Brāhmaṇa engaged in a sacrificial session and the religious student are always pure.'

Paiṭhīnasi (Do.).—'There is no impurity during marriage or sacrifice or trouble or journey or pilgrimage.'

Brahmapurāṇa (Do.).—'In the installation of a god's image, in the performance of a communal sacrifice, during Shrāddha and such rites, or during *Pitṛyajña*, or in the giving away of the daughter,—there is no impurity.'

Aṅgiras (Do.).—'There is no impurity due to birth or death on three occasions—during a sacrificial performance, during marriage and during a sacrifice to gods.'

Kātyāyana (Aparārka, p. 919).—'After the Initiatory Ceremony at a sacrifice, and during the performance of the *Kṛchchhra* and other penances, there is no impurity, even on the death of the father. The impurity comes after the completion of the performance and lasts for three days. So also for religious students.'

Jābāla (Do., p. 920).—'For the religious student, the king, the ascetic, the artist, the initiated person, during a sacrifice or marriage or a sacrificial session,—there is no impurity.'

Brahmapurāṇa (Do.).—'For the priest who has accepted the Honey-mixture in connection with a sacrificial performance, if a cause for impurity arises, it does not apply to him. So also for the person who has been initiated for a sacrifice,

till the Final Bath. Nor is there any impurity for the calm ascetic firm in Vedānta, etc., etc.'

VERSE XCIII

Vashiṣṭha (19. 47).—(Same as Manu.)
(See above for other texts.)

VERSE XCIV

Gautama (14. 9-12).—'The relations of those who are slain for the sake of cows and Brāhmaṇas become pure immediately; also those of men destroyed by the anger of the king; of those killed in battle; likewise those of men who voluntarily die by starving themselves, by weapons, fire, poison or water, by hanging themselves or by jumping from a precipice.'

Viṣṇu (22. 47, 52).—'The relatives of those who have been killed by jumping from a precipice, or by fire or by fasting, or by water, in battle, by lightning, or by the king, do not become impure; nor those who perform the king's orders, if the king wishes them to be pure.'

Yama (Aparārka, p. 907).—'The relatives of those killed in a riot, or those of suicides, or of those who have been drowned in river or killed by wild animals, become purified instantaneously.'

Bṛhaspati (Do.).—'For the relations of those killed in riots, or by lightning, or by the king, or in the saving of cows and Brāhmaṇas, they have declared instantaneous purification; but some sages have declared that the impurity lasts three days.'

Parāshara (3. 29-30).—'For the relations of persons who have died for the sake of Brāhmaṇas, or in the saving of prisoners or cows, and those who have died in battle, the impurity lasts for one night.'

Sumantu (Aparārka, p. 917).—'For those killed by jumping from a precipice, or by fire or water, or in battle,—those who die in foreign lands, the renunciate—those killed by fasting, those killed by lightning, or those who have committed suicide by going on the Great Journey,—water-offerings may be made, and the purification is instantaneous.'

Kāshyapa (Do.).—'The relations of those killed by fasting or by lightning, or by entering fire or water, by fall from a precipice, or in battle, or in foreign land,—or of embryos, or of infants that have teethed,—are purified in three nights.'

VERSE XCVII

Yājñavalkya (3. 29).—'During the performance of charity, in battle, in sacrificial performances, in times of public disturbance, and under great distress, purification is instantaneous.'

Parāshara (3. 30-31).—'In this world, two men pierce through the solar orbit—the mendicant firm in Yoga and one killed in the battle-front.'

VERSE C

Bodhāyana (1. 11. 32-33).—'If one unintentionally touches the corpse of a stranger, he becomes pure by bathing in his clothes;—if he does it intentionally, he remains impure for three days.'

Parāshara (3. 39-41).—'Those twice-born men who carry the dead body of a Brāhmaṇa who has none of his own, obtain the rewards of sacrifices at each step of the journey (to the cremation-ground); for those men of meritorious acts, there is no sin or impurity, and they become purified immediately by bathing; on carrying and burning the dead body of a Brāhmaṇa who has no *sagotra* and no relations, one becomes purified by breath-suspension.'

Aṅgiras (Parāsharamādhava, p. 631).—'If one somehow carries the dead body of one who is not his *sapiṇḍa*, he becomes pure the same day by bathing in his clothes and touching fire.'

Parāshara (Aparārka, p 883).—'The Brāhmaṇa is not defiled by touching or cremating a dead body ; one who carries it, and applies fire to it, becomes pure after bathing.'

VERSE CI

Viṣṇu (22. 8).—'He who eats but once the food of Brāhmaṇas or others, while they are impure, will remain impure as long as they.'

Yājñavalkya (3. 15).—'The religious student shall not eat food of those under impurity : nor shall he dwell with them.'

VERSE CII

Gautama (14. 31).—'If he has followed a corpse, he shall purify himself by bathing in his clothes.'

Viṣṇu (22. 64).—'If he has followed the corpse of a twice-born person, he must go to a river and having plunged into it, repeat the *Aghamarṣaṇa mantra* three times, and then coming out of the water, repeat the *Gāyatrī*, a hundred and eight times.'

Yājñavalkya (3. 26).—'If the Brāhmaṇa has followed the corpse of a twice-born person or a Shūdra, he shall become pure by bathing in water, touching fire and eating clarified butter.'

Parāshara (3. 42-46).—'(Same as Manu 102, then)—If the Brāhmaṇa, through folly, follows the corpse of a Kṣattriya, he remains impure for one day and becomes purified by eating *Pañchagavya*,—If a Brāhmaṇa, through folly, follows a dead Vaishya, he remains impure for two nights and after that he

should perform six breath-suspensions. If a foolish Brāhmaṇa follow a dead Shūdra, he shall remain impure for three nights and after the lapse of the third night, he shall go to a river that falls into the ocean and having performed a hundred breath-suspensions, and eaten clarified butter, he shall become purified.'

Kūrmapurāṇa (Parāsharamādhava, p. 636).—' In the case of a Kṣattriya corpse being followed, purification comes after one day; in that of a Vaishya one, after two days; and in that of a Shūdra one, after three days, followed by a hundred breath-suspensions.'

VERSE CIII

Viṣṇu (19. 1).—' One must not cause a dead member of a twice-born caste to be carried by a Shūdra; nor a Shūdra by a twice-born person.'

Yama (Parāsharamādhava, p. 634).—' When a sacrificer dies, the Shūdra shall not carry his dead body; that dead person for whom the Shūdra carries fire, grass or wood, remains a *ghost* for ever and becomes defiled by sin.'

VERSE CIV

Viṣṇu (22. 88).—(Same as Manu.)

Bodhāyana (1. 5. 52).—' Time, fire, purity of mind, water and the like, smearing with cow-dung, and ignorance (of defilement) are declared to be the sixfold means of purification for created beings.'

Yājñavalkya (1. 194).—' Roads are purified by the rays of the moon and the sun and by the wind.'

Do. (3. 30-33).—' Time, fire, acts, clay, wind, mind, knowledge, austerity, water, repentance, fasting—all these are causes of purification. For those who do what should not be done, charity is the means of purification; the river is purified

by its current; of things requiring purification, it is brought about by clay and water; for the twice-born, renunciation is the purifier; for Vedic scholars, austerities; for the learned, tolerance; for the body, water; for those who have sinned secretly, the repeating of mantras; for the mind, truth; for all living beings, penance and learning; for the intellect, knowledge; for the Conscious Being, the best purification consists in the knowledge of God.'

VERSE CV

Viṣṇu (22. 89).—(Same as Manu.)

VERSE CVI

Viṣṇu (22. 90).—(Same as Manu.)
Yājñavalkya (3. 32. 33).—(See above, under 104.)

VERSE CVII

Vashiṣṭha (3. 58).—(Same as Manu.)
Viṣṇu (22. 91).—(Same as Manu.)
Parāshara (7. 4).—(Same as Manu.)
Yājñavalkya (3. 32).—(See above, under 104.)
Smṛtyantara (Parāsharamādhava, p. 536).—'The defects of birth and the evils of one's deeds,—all these Renunciation burns up.'

VERSE CVIII

Bodhāyana (1. 8. 2. and 31, 27).—(Same as Manu.)
Vashiṣṭha (3. 60).—(Same as Manu.)
Viṣṇu (22. 92).—(Same as Manu.)
Yājñavalkya (3. 33).—(See above, under 104.)

VERSE CIX

Viṣṇu (22. 93).—(Same as Manu.)

VERSE CX

Gautama (1. 29-31).—'As regards the purification of things, objects made of metal must be scoured, those of clay should be thoroughly heated by fire, those of wood must be planed and those of yarns should be washed.—Objects made of stone, jewels, shells or mother-o'pearl must be treated like metallic objects.'

Bodhāyana (1. 8. 32, 46, 47).—'Defiled objects made of metal must be scoured with cow-dung, earth and ashes, or with one of these :—conch-shells, horn, pearl-shells, and ivory with a paste of yellow mustard ; or they may be cleaned with milk.'

Do. (1. 14. 45).—'Vessels made of metal must be washed, after having been scrubbed ; the materials to be used for scrubbing are cow-dung, earth, ashes and the like.'

Āpastamba (1. 17 11).—'A vessel made of metal becomes pure by being scoured with ashes and the like.'

Vashiṣṭha (3. 49-51).—'Objects made of metal must be scoured with ashes ; those made of clay should be thoroughly heated by fire ; those of wood should be planed, and those of yarns should be washed. Stones and gems should be treated like objects made of metal ; conch-shells and pearl-shells like gems.'

Yājñavalkya (1. 182, 183).—'Of vessels and cups made of gold, silver, conch-shell, of stones, vegetables, ropes, roots, fruits, cloth, bamboo, and leather—as also of other vessels of wood, etc.,—purification is accomplished by means of water.'

Devala (Aparārka, p. 254).—'Vessels not touched by liquids are purified by water ; those touched by liquids are regarded as purified only when they are free from fatty stains and odour.'

Hārīta (Aparārka, p. 254).—'Gold, silver, conch-shells and pearl-shells are purified by water; if these are defiled to the extent of being discoloured and losing their properties, then they should be cleaned with the flour of barley, wheat, beans, lentils and cow-dung; copper-vessels are cleansed by acids and salts; vessels of *Kāṃsya* by ashes; iron-vessels by being scrubbed with stone, oil and sand; vessels made of gems are cleansed by scrubbing with stone and washing.'

Āpastamba (Do.).—'Vessels of *kāṃsya* are cleansed by the ten alkalies.'

Shaṅkha (Do.).—'A *kāṃsya*-vessel should not be heated; it becomes purified by being washed twenty-one times. Vessels of *Kāṃsya*, lead and zinc are purified by hot water. *Kāṃsya* and iron are cleansed by alkalies; iron-vessels are purified by heating, also by ashes and cow-dung. Vessels made of stone are cleansed by heating, scrubbing and also by water; those of wood, by planing; also by earth, cow-dung and water.'

Ushanas (Do., p. 255).—'Vessels of gold, silver, copper, lead, zinc and *kāṃsya* are cleansed by water mixed with ashes; those of metals in general, if defiled, are cleansed by washing with ashes three times. Gold, gems, silver, conch-shells, pearl-shells and stones, as also diamonds, bamboo, ropes and leather, are purified by water. Vessels of clay and weapons are heated for purification.'

Kāshyapa (Do.).—'Ivory, horn, conch-shell, pearl-shell and gems are cleansed by sand.'

Yama (Do.).—'Silver, gold, copper, lead, iron, *Kāṃsya* and zinc are purified by ashes.'

Ṛṣyashṛṅga (Do.).—'Pearls and corals are purified by washing; also vessels made of conch and other shells, and also of all kinds of stone.'

Viṣṇu (Do.).—'Things made of copper, lead or zinc are purified by acid and water;—all things made of metal are cleansed by being washed with ashes and water twenty-one times.'

Smṛtyantara (Aparārka, p. 255).—'Vessels of *kāṃsya* are cleansed by ashes, if they have not been touched with wine; if so touched, they can be cleansed only by heating and scrubbing; copper is cleansed by acids if it has not been touched with flesh; if so touched, it can be cleansed only by being heated over again.'

Ādipurāṇa (Do., p. 256).—'Things made of gold, silver, conch-shells, shells and gems,—also those made of *kāṃsya*, iron, copper, lead and zinc,—if they are not smeared,—become cleansed with simple water.'

Shātātapa (Do.).—'Gold, silver, copper, lead, iron and zinc are cleansed by being scrubbed with stone.'

VERSES CXI AND CXII

Bodhāyana (1.8, 33, 46, 47).—'Copper, silver and gold must be cleansed with acids,—conch-shells, horn, pearl-shell and ivory, with a paste of yellow mustard; or they may be cleansed with milk.'

Vashiṣṭha (3.61, 62).—'Gold is purified by fire alone; likewise silver.'

Viṣṇu (23.7).—'Objects made of gold, silver, shells, or gems, when not smeared, are cleansed with water.'

Yājñavalkya (1.182).—(See above, under 110.)

Parāshara (7.25-30).—'Iron things are cleansed by being scrubbed with iron; lead by heating in fire; vessels made of ivory, bone, horn, silver and gold, as also gems, stones and conch-shells, one should wash with water; in stone however, scrubbing also should be done; earthenware is cleansed by heating in fire; grains by water sprinkled on them; things made of bamboo, tree-bark, linen, cotton cloth and woolen cloth, are purified by washing. For *muñja* grass and things made of it, winnowing basket, jute, fruits and leather, grasses, wood and ropes, sprinkling with water has been prescribed. Cotton-beds and pillows, red-coloured cloths and the

become pure by being dried over fire and then sprinkled with water.'

Mārkaṇḍeyapurāṇa (Parāsharamādhava, p. 134).—'Vessels and men are purified by water; metal things are cleansed by washing with water and scrubbing with stone.'

VERSE CXIII

Bodhāyana (1.8.33).—(See under 111.)

Vashiṣṭha (3.58, 63).—'A woman is purified by her courses, a river by its current, brass by ashes, and earthenware by heating again. Copper is cleansed by acids.'

Viṣṇu (23. 25, 26).—Vessels of copper, bell-metal, tin and lead are cleansed with acidulated water;—vessels of white copper and iron with ashes.'

Yājñavalkya (1.190).—'Tin, lead and copper are cleansed by acids and water and ashes; bell-metal and iron by ashes and water; a liquid substance by over-flowing.'

Brahmāṇḍapurāṇa (Aparārka, p. 269).—'Liquid substances should be made to overflow with water; grains, vegetables, roots and fruits should be washed with water, after throwing away the defiled portion.'

Shaṅkha (Do.).—'Clarified butter and oil should be melted; milk should be flooded over; vessels should be washed with water; as also vegetables, fruits and roots...There is no defilement for curds, clarified butter, milk and *Takra* when those are contained in large vessels.'

Laugākṣi (Do.).—'Milk, curds and their preparations are purified by being placed in another vessel; also by being flooded over, or passed though cloth or heating on fire.'

Yama (Do.).—'Raw meat, clarified butter, honey, oils of fruits—these are impure while contained in vessels belonging to *Mlechchhas*, but pure as soon as taken out of those vessels.'

Vṛddha-Shātātapa (Do., p. 270).—'For clarified butter and

oils, heating ; for milk, flooding ; curd and thickened milk are purified by throwing out the defiled part.'

VERSE CXIV

Gautama (1.29).—(See under 110.)

Bodhāyana (1.8.35).—' Objects made of wood must be planed.'

Bodhāyana (1.13.26).—'Wooden vessels touched by impure men shall be scraped.'

Bodhāyana (1.14. 16, 17).—' Sour milk and preparations of milk are purified by pouring them from one vessel into another ; in like manner, let him pour oil and clarified butter, which have been touched by impure persons, into water, and then use them.'

Āpastamba (1.17.12).—' A wooden vessel becomes pure by being scraped.'

Vashiṣṭha (3.49).—' Objects made of wood should be planed.'

Viṣṇu (23.27, 29, 30).—' Wooden articles, by planing ; many things in a heap by sprinkling water ; liquids by straining.'

Yājñavalkya (1.190).—(See above, under 153.) (See other texts under 113.)

VERSE CXV

Parāshara (7.2).—(Same as Manu.)

Bodhāyana (1.8.50, 51).—' The cups and vessels used at sacrifices are cleansed according to the injunction :—the Veda declares that they do not become impure through *Soma* '

Bodhāyana (1.13. 30-32).—' Purification by washing with Kushagrass and water is prescribed at the *Agnihotra*, the *Gharmochchhiṣṭa*, the *Dadhigharma*, the *Kuṇḍapāyinām ay* the *Utsarjināmayana*, the *Dākṣāyaṇa* sacrifice, the *Ardhod*

the *Chatushchakra*, and the *Brahmandanas* ;—also at all Soma-sacrifices, the cups should be cleansed with water only on the *Mārjālīya* mound ; if these cups are defiled by urine, ordure, blood, semen and the like, they must be thrown away.'

Āpastamba (1.17.13).—' At a sacrifice, vessels should be cleansed according to Vedic injunctions.'

Viṣṇu (23.8-11).—' Stone cups and vessels used at Soma-sacrifices are cleansed with water :—sacrificial pots, ordinary wooden ladles, and wooden ladles with two collateral excavations are cleansed with hot water. Vessels used for oblations are cleansed by rubbing them with hand (with Kusha-blades) at the time of the sacrifice. Sword-shaped pieces of wood for stirring the boiled rice, winnowing baskets, implements used for preparing grain, pestles and mortars are cleansed by sprinkling water over them.'

Yājñavalkya (1.182-183).—(See under 110 and further.)

Do. (1.185).—(Same as Manu.)

VERSE CXVI

Parāshara (7.3).—(Same as Manu.)

Viṣṇu (23. 2-11).—(See under 115.)

Yājñavalkya (1.183, 184).—' *Charu, sruk, sruva* and greasy vessels are cleansed with hot water ; the *Sphya*, the *Shūrpa*, the skins and grains, as also pestles, mortars and carts and heaps of cloth and grains heaped together,—are cleansed by sprinkling water over them.'

Bodhāyana (1. 13. 26).—' Wooden vessels touched by impure man shall be scraped.'

Laugākṣi (Aparārka, p. 259).—' Large quantities of things, touched by *Chaṇḍālas* and others, are purified by sprinkling w er ; a small quantity of grain should be washed ; but rice, small quantity, should be thrown away.'

Bodhāyana (Do.).—' Grains are purified by sprinkling

water; vagetables, roots and fruits by water ; or by removing just the defiled portion, or by removing the chaff.'

Viṣṇu—'Of uncooked grains, one should throw away just that quantity which has been defiled, and the rest should be threshed and washed.'

VERSE CXVII

Parāshara (7. 28-29).—(Same as Manu.)

Gautama (1. 29).—(See under 15.)

Bodhāyana (1. 8. 42).—'Cotton cloth is cleansed by earth.'

Bodhāyana—(1. 13. 11).—'Clothes defiled by urine, ordure, blood, semen and the like shall be cleansed with earth, water and the like.'

Bodhāyana (1. 14. 11, 12).—'If unhusked rice has been defiled, it must be washed and dried;—but a large quantity should be sprinkled with water.'

Vashiṣṭha (3. 49).—'...cloth made of yarns should be washed.'

Viṣṇu (23. 13, 14, 18).—'A large quantity of anything is cleansed by sprinkling water;—so also grain, skins, ropes, woven cloth, things made of bamboo, thread, cotton and clothes—when there are large quantities of them; when in small quantities these are cleansed by washing.'

Yājñavalkya (1. 184).—(See under 116.)

VERSE CXVIII

Gautama (1. 33).—'Ropes, bamboo-chips, and leather are cleansed like garments.'

Bodhāyana (1. 8. 36, 38, 43).—'Objects made of bamboo should be cleansed with cow-dung—skins of black deer with *bel*, nut and rice. Other skins shall be treated like cotton-cloth.'

Bodhāyana (1. 13. 13).—'Deer-skins are cleansed like garments made of bark.'

Vashiṣṭha (3. 53).—'Ropes, bamboo-chips and leather are cleansed like cloth.'

Viṣṇu (23. 14, 15, 18).—'Grain, skins, ropes, woven cloth, things made of bamboo, thread, cotton, clothes are cleansed by sprinkling water ;—also pot-herbs, roots, fruits and flowers. When in small quantities, they are cleansed by washing.'

Yājñavalkya (1. 182).—(See under 110.)

Parāshara (7. 29).—'Things made of *Muñja grass*, winnowing baskets, roots, fruits and skins—as also of grass and wood and ropes, should be sprinkled with water.'

Vyāsa (Parāsharamādhava, p. 140).—'Cloth is purified by earth and water; as also ropes and bamboo-chips. If ropes and other things are very much defiled, just that portion should be thrown away which has been defiled.'

Ushanas (Do.).—'Roots, fruits, flowers, land, grass, wood, straw, and grains should be sprinkled with water.'

VERSE CXIX

Bodhāyana (1. 8. 39-42).—'Blankets of goat-wool, with *areca* nuts ;—cloth of sheep's wool by the sun's rays ;—linen-cloth with paste of yellow-mustard ;—cotton-cloth with earth.'

Vashiṣṭha (3. 55).—'Linen-cloth, with paste of yellow mustard.'

Viṣṇu (23. 19-22).—'Silk and wool with saline earth ;—blankets of goat-wool, with the fruits of the soap-plant ;—clothes made of bark, with *bel* fruit ;—linen, with white sesamum.'

Yājñavalkya (1. 186-187).—'Woolen and silk cloths are cleansed by saline earth, water and cow's urine; *Aṃshu-paṭṭa* *bel* fruits; blankets by soap-berries; linen with white mustard ; earthenware by re-heating.'

Devala (Aparārka, p. 261).—'Wools, silks, blankets, linen and cloth are easily cleansed by drying and sprinkling; if they have been tainted by impure things, then by things specifically prescribed for the cleaning of each of them.'

Hārīta (Do., p. 262).—'All clothes are cleansed by washing—cotton and jute, with saline earth and ashes; linen and woolen, with berries of *Putrañjīva*; skins, with *Putrañjīva* berries and saline earth; leather is cleansed like cloth; leather-vessels should be painted.'

Aṅgiras (Do.).—'Woolen cloths are cleansed by curd-water, ant-earth, and mustard; heavy woolens by being rubbed with oil, flour, and *Kulmāṣa* grains.'

VERSE CXX

(See the texts under 110.)

Gautama (1. 30-31).—'Stone, jewels, shells and mother-o'-pearl should be scoured;—articles of bone and clay should be planed.

Bodhāyana (1. 8. 45-47).—'Bones should be cleansed like wood (by planing); conch-shells, horn, pearl-shells and ivory should be cleansed like linen (with paste of yellow mustard).'

Vashiṣṭha (3. 50-52).—'Stones and gems (like metals) should be scoured with ashes; so also conch-shells and pearl-shells; objects made of bone should be planed.'

Viṣṇu (23. 23).—'Things made of horns, bone or teeth should be cleansed with sesamum.'

Yājñāvalkya (1. 185).—'Wood, horn and bones and things made out of fruits should be scoured with brush made of the hairs of the cow's tail.'

Yama (Aparārka, p. 261).—'Vessels made of gourd and wood and bamboo-chips, when very much defiled, should be given up.'

Parāshara (7. 28).—'Things made of bamboo, tree-bark, linen and cotton cloth, woolen and jute are purified by sprinkling water.'

Aṅgiras (Parāsharamādhava, p. 138).—'Woolen things are purified by air, fire and sun's rays; they are not defiled by the touch of semen or of a dead body.'

VERSE CXXI

Viṣṇu (23. 56).—'A house is purified by scouring it with a broom, and smearing the ground with cow-dung, and a book by sprinkling water over it. Land is cleansed by smearing it with cow-dung.'

Gautama (1. 29).—'Metals should be scoured; things made of clay should be thoroughly heated by fire; those of wood should be planed; and cloth made of yarns should be washed.'

Bodhāyana (1. 8. 34).—'Earthen vessels must be heated.'

Bodhāyana (1.13. 21-25).—'Grass placed on unconsecrated ground should be washed; grass defiled out of one's sight should be sprinkled; small pieces of fuel should be purified in the same manner; large pieces of wood should be washed and dried; but a large quantity of wood should be sprinkled with water.'

Bodhāyana (1. 14. 1, 2).—'Earthen vessels touched by impure persons must be exposed to the fire of *kusha* grass; those defiled by stains of food-leavings should be exposed to another burning.'

Āpastamba (1. 17. 9, 10).—'If he eats out of an earthen vessel, he shall eat out of one that has not been used; if he gets a used vessel, he shall use it after having heated it thoroughly.'

Vashiṣṭha (3. 49, 58).—'Objects of metal should be scoured with ashes; those of clay should be thoroughly heated by fire; those of wood should be planed and cloth made of yarns

should be washed. They quote the following:—"A woman is purified by her courses, a river by its current, brass by ashes, and an earthen pot by another burning."'

Viṣṇu (23, 16, 18, 33).—'Grass, fire-wood, dry cow-dung and leaves are cleansed by sprinkling of water; these same when defiled without stains, by washing, when there is a small quantity of them; earthen vessels are cleansed by a second burning.'

Yājñavalkya (1. 187-188).—'Earthenware is cleansed by a second burning; the ground is purified by sweeping, burning and lapse of time, by cows walking over it, by sprinkling and scraping. The house is cleansed by sweeping and smearing.'

Ushanas (Aparārka, p. 263).—'Earthenware smeared with food-leavings should be washed; those touched by such leavings should be sprinkled.'

Devala (Do. 7, p. 265).—'The ground is cleansed in five ways—by digging, by burning, by smearing, by washing and by rain.'

Yama (Do.).—'The ground is purified in seven ways—by digging, by filling, by burning, by rain, by smearing, by cows passing over it and by lapse of time; ground is pure everywhere except where it bears perceptible traces of impurity.'

Bodhāyana (Do.).—'When a house has been defiled by the touch of a corpse, its walls should be scraped, sun's rays should be made to enter it and it should be touched by burning fire. Solid ground should be smeared; that with holes should be ploughed over; wet ground should have all impurities removed and then covered over.'

Samvarta (Do.).—'When a house has been defiled by the presence of a dead body in it, all earthen vessels and cooked food should be thrown away; then it should be smeared with cow-dung, and goats should be made to smell it, then the whole of it should be sprinkled by Brahmaṇas with *kusha* and water.'

Marīchi (Aparārka, p. 266).—'If an outcast enter a house, it is purified by smearing; if he dwells in it, then it should be burnt or demolished.'

VERSE CXXIIA—*not treated as Manu's Text, by Medhātithi.*

Vashiṣṭha (3. 59).—(Same as Manu.)

Gautama (1. 34).—'Objects that have been very much defiled should be thrown away.'

Bodhāyana (1. 8. 49).—'Non-metallic objects defiled by urine, ordure, blood, semen or a dead body must be thrown away.'

Bodhāyana (1. 14. 3).—'Earthen vessels defiled by urine, ordure, blood, semen and the like must be thrown away.'

Viṣṇu (23. 5).—'Vessels made of wood or earthenware must be thrown away.'

VERSE CXXII

Devala (Aparārka, p. 265).—(See under 121.)

Yama (Do.).—(See under 121.)

Bodhāyana (1. 9. 11).—'Land becomes pure, according to the degree of defilement, by sweeping, by sprinkling, by smearing with cow-dung, by scattering pure earth over it, and by scraping.'

Bodhāyana (1. 13. 16-20).—'If solid earth is defiled, it should be smeared with cow-dung; loose earth is cleansed by ploughing;—moist earth by bringing pure earth and covering with it; land is purified in four ways—by being trod on by cows, by digging, by lighting fire on it and by rain falling on it,—fifthly by smearing it with cow-dung and sixthly, through lapse of time.'

Gautama (1. 32).—'Scattering earth over it is a method of purifying land.'

Vashiṣṭha (3. 56).—‘Land becomes pure according to the degree of defilement, by sweeping, by smearing with cowdung, by scraping, by sprinkling and by heaping earth on it.’

Vashiṣṭha (3. 57).—(Same as Manu.)

Yājñavalkya (1. 188).—‘The ground is purified by sweeping, burning and lapse of time, by cows walking over it, by sprinkling and scraping.’

VERSE CXXIII

Viṣṇu (23. 38).—‘Food nibbled at by a bird, smelt at by a cow, sneezed on, or defiled by hair, or by insects or worms, is purified by earth scattered over it.’

Vashiṣṭha (14. 22-23).—‘Food defiled by contact with a garment, hair or insects shall not be eaten;—but it may be eaten after taking out the hair and the insects, sprinkling it with water, dropping ashes on it, and after it has been declared by the Brahmaṇa to be fit for eating.

Yājñavalkya (1. 189).—‘Food smelt by the cow, or defiled by hair, flies or insects, should have water and ashes or earth sprinkled over it, for purifying it.’

Bodhāyana (Aparārka, p. 266).—‘Blue fly, ordure, insects, bugs are defilers of food. On seeing hair, insect, nail, etc., in food, that part of the food where they are found should be thrown away, and the remainder should have ashes and water spinkled over it; and it may be taken, after it has been recommended.’

Yama (Do., p. 266).—‘If a fly or hair is found in the food, or if it is sneezed at or blown upon, one should touch it with ash and then eat it.’

Āpastamba (Do.).—‘That food wherein is found an insect that has touched impure substances.’

Shātātapa (Do., p. 267).—‘Food containing hair or insects, or smelt upon, or defiled by flies, or seen by a newly delivered woman, or by a woman in her courses, or by a heretic,—is purified in the following manner: sprinkling water over it,

taking out a little of the food, the rest one may eat. Or he may touch it with ashes or with water, or by gold and silver.'

Bodhāyana (again, Aparārka, p 267).—'If cooked sacrificial food is defiled by crows and other things, the portion defiled should be taken out. Honey and water become purified by being poured into another vessel; similarly oil and clarified butter.'

Hārīta (Do.).—'On food being smelt or seen by undesirable persons, or on its being defiled by the presence of hair or insects, it should be touched by water, with gold, silver, ashes, copper, emerald, cow's hair, deer-skin or *kusha*,—sprinkled with *mantras*, taken round fire, exposed to the sun; thus does it become purified.'

Parāshara (Do.).—'Food cooked when exceeding a *Droṇa* in quantity should not be thrown away, even when defiled by dogs or crows; it should be offered to Brāhmaṇas and then used according to their advice.'

Jamadagni (Do.).—'Cooked food, one *Droṇa* in weight,—if defiled by dogs or crows, should have a handful thrown out, and the rest becomes purified by heating on fire and sprinkling with water;—same with cooked food enough for lasting one day, when defiled by dogs and crows, or by the presence of hair and insects.'

Bodhāyana (Do., p. 268).—'Finding skin, hair or nails in the food, one shall throw about a handful of it, and sprinkling water and scattering ashes over it, again sprinkling water, one may eat it after having obtained the recommendation of Brāhmaṇas.'

VERSE CXXIV

Gautama (1. 42).—'Purification from defilement by unclean substances has been effected when the stains and the smell have been removed.'

Vashiṣṭha (3. 48).—‘ Anything defiled by unclean substances becomes pure when the stains and the smell have been removed by water and earth.’

Yājñavalkya (1. 191).—‘ Of things smeared with unclean things, purification is secured by removing the smell by earth and water.’

Devala (Aparārka, p. 270).—‘ When there is defilement, the removal of the stain, the grease and the smell, by means of earth, water, cowdung and such things, constitutes *purification.*’

Viṣṇu (23. 39).—‘ As long as the smell or moisture caused by any unclean substance remains on the defiled object, so long must earth and water be constantly applied, in all purifications of inanimate things.’

VERSE CXXV

Mahābhārata (3. 101. 40).—(Same as Manu).

Bodhāyana (1. 9. 9).—‘ The gods created for Brāhmaṇas three means of purification—ignorance of defilement, sprinkling with water and commending by word of mouth.’

Vashiṣṭha (14. 24).—‘ They quote the following words of Prajāpati—The gods created for Brāhmaṇas, three means of purifying—Ignorance, sprinkling and commending by word of mouth.’

Viṣṇu (23. 47).—‘The gods have declared, as peculiar to Brāhmaṇas, three means of effecting purity—if the impurity has not been perceived, if the object is sprinkled with water, if, in doubtful cases, they commend it with speech.’

Yājñavalkya (1. 191).—(See under 124 then)—‘ What is verbally cemmended, or washed with water, or unknown (as defiled) is ever pure.’

VERSE CXXVI

Bodhāyana (1. 9. 10).—' Water collected on the ground with which cows slake their thirst is a means of purification, provided it is not strongly mixed with unclean substances, nor has smell, nor is discoloured, nor has taste.'

Vashiṣṭha (3. 35, 36, 47).—' Water (for sipping) may be taken even out of a hole in the ground, if it is sufficient to slake the thirst of cows. He shall not purify himself with water that has been defiled with colours, perfumes or flavouring substances; nor with such as is collected in unclean places. Water collected on the ground that quenches the thirst of the cows, the Lord of created things has declared to be pure.'

Viṣṇu (23. 43).—' Stagnant water, if even a single cow can quench her thirst with it, is pure, unless it is quite filled with unclean objects; it is the same with water upon a rock.'

Yājñavalkya (1. 192).—' Water in its natural condition, standing on the ground, is pure, if it is sufficient to satisfy a cow.'

Devala (Aparārka, p. 272).—' That water is declared to be purificatory which is devoid of smell and flavour, free from dirt, and such as would not disappear if a cow were to drink out of it.'

Yama (Aparārka, p. 273).—' Water, at a drinking booth in the forest, or in a jar, or in a well, or in a water-pot, or in a stone-cup, or in a leather-bag, is unfit for drinking, except in times of distress.'

Yama (Parāsharamādhava, p. 119).—' Rain-water collected on the ground is purified in ten nights.'

VERSE CXXVII

Bodhāyana (1. 9. 1).—' The Veda declares that the hand of the artisan is always pure; so is vendible commodity

exposed for sale and food obtained by begging which a student holds in his hand.'

Viṣṇu (23. 48).—' The hand of a cook or other artisan, things exposed for sale in a shop, food given to a Brāhmaṇa, and all manufactories or mines are always pure.'

Vashiṣṭha (3. 46).—' A vendible commodity tendered for sale, and what is not dirtied by gnats and flies that have settled on it (is pure).'

Yājñavalkya (1. 187).—' The artisan's hand is pure; so also commodity exposed for sale, alms and woman's mouth.'

Shaṅkha (Aparārka, p. 263).—' The artisan's hand is pure, so also substances got out of mines and washed.'

VERSE CXXVIII

Bodhāyana (1. 9, 2).—' A calf is pure in making the milk flow; a bird in the dropping of fruits, women at the time of dalliance and a dog in catching a deer.'

Sumantu (Parāsharamādhava, p. 145).—' Women, infants, mosquitoes, flies, cats, rats, shadow, seats, beds, conveyances and water-particles are always pure.'

Bṛhaspati (Parāsharamādhava, p. 145).—' Of Brāhmaṇas, the feet are pure; of goats and horses, the mouth; of cows, the hind-part is pure; of women, the whole body.'

Vashiṣṭha (28.8).—' A calf is pure for the flowing of milk; a bird when it causes a fruit to fall, women during dalliance, and a dog when it catches a deer.'

Ushanas (Parāsharamādhava, p. 144).—' The cow is pure at the hind-part, the goat and other at the front; women are pure all over; but their heart is impure.'

Vashiṣṭha (3.45, 47).—' Wild animals killed by dogs and fruits thrown by birds, what has been spoilt by children and what has been handled by women, ... the Lord of Created Beings has declared these to be pure.'

Viṣṇu (23.49).—The mouth of the woman is always pure,

a bird is pure in the dropping of fruits; a sucking calf in the flowing of milk; and a dog in the catching of deer.'

Yājñavalkya (1.187, 192-195).—'The woman's mouth is pure......So is the deer's flesh dropped by dogs, Chaṇḍālas, carnivorous animals and others......Sun's rays, fire, goat, shadow, cow, horse, earth, air, liquid particles and flies are pure for touching; and the calf is pure in making the milk flow. The goat and the horse are pure in their mouth, but not so the cow, nor the excretions from human bodies. Roads are purified by the rays of the sun and the moon and by wind; particles issuing from the mouth are pure, so also water dropped during sipping water and the hairs of the moustache in the mouth.'

Yama (Aparārka, p. 274).—'Seat, bed, conveyance, woman's mouth, blanket, and razor,—these and the sacrificial cups, the wise never regard as defiled. The following are always pure to the touch:—cow, horse, liquid particles, shadow, flies, locusts, parrots, goat, elephant, martial umbrella, solar and lunar rays, earth, fire, dust, air, water, curd, clarified butter, milk.'

Shaṅkha (Do.).—'Smoke, fire and dust wafted by the wind, are pure.'

Brahmapurāṇa (Do.).—'The mouth of one's wife during dalliance and of the infant just born are pure.'

Devala (Do.).—'Goats and horses are pure in their mouth, cows are pure in their hind-part, trees are pure when in flower; Brāhmaṇas are always pure.'

Shivadharmottara (Do.).—'Brāhmaṇa, cow, flies, perspiration, shadow, fire, sun's rays, dust, earth, air,—are pure in touching......The shadow cast by the Chaṇḍāla and the outcast is never defiling to the touch.'

Paiṭhīnasi (Parāsharamādhava, p. 145).—'Woman's mouth during dalliance.'

Parāshara (7.35).—'Unimpeded currents are never impure, nor dust raised by the wind; women, old persons and children are never impure.'

VERSE CXXIX

Viṣṇu (23.50).—'Flesh of an animal killed by dogs is pronounced pure; and so is that of an animal slain by other carnivorous creatures, or by huntsmen such as Chaṇḍālas.'

Vashiṣṭha (3.45).—(See above, under 128.)

Yājñavalkya (1.192).—'The deer's flesh dropped by dogs, Chaṇḍālas and carnivorous animals and others is pure.'

VERSE CXXX

Viṣṇu (3-51).—'The cavities above the navel must be considered pure; those below it are impure; so are all excretions from the body.'

Yājñavalkya (1.194).—'Nor are excretions fallen from the human body pure.'

Bodhāyana (1.10.19).—'A man's body is pure above the navel; it is impure below the navel,--so declares the Veda.'

VERSE CXXXI

Viṣṇu (23.52).—'Flies, saliva-particles dropping from the mouth, shadow, cow, elephant, horse, sun-beams, dust, earth, air, fire and cat are always pure.'

Yājñavalkya (1.193 and other texts—*see under 128.*)

VERSE CXXXII

Gautama (1.42,43).—'Purification from defilement by unclean substances is effected when the stains and the smell have been removed;—and this shall be done first by water and then by earth.'

Bodhāyana (1.10.11-15).—'After urinating, he shall cleanse it with earth and water; in like manner on evacuating

bowels ;—after an emission of semen, in the same manner as after urinating.'

Āpastamba (1.16.14-15).—' On touching the effluvia of the nose or the eyes,... he shall either bathe or sip or merely touch water ;—or he may touch moist cowdung, wet herbs or moist earth.'

Vashiṣṭha (6.14, 16).—' He shall perform the purification with water and with earth... For purification, the Brāhmaṇa shall take earth mixed with gravel from the river-bank.'

Viṣṇu (60.24).—' Having cleaned his hind parts with a clod of earth, or with brick... ..he must rise and clean himself with water and earth—so as to remove the smell and the filth.'

Yājñavalkya (1.17).—' The man shall perform purification with earth and water fetched for the purpose—till the stain and the smell disappear.'

VERSE CXXXIII

Viṣṇu (22.81).—' Adeps, semen, blood, dandruff, urine, faeces, ear-wax, nail-parings, phlegm, tears, rheum, and sweat are the twelve impure excretions from the body.'

Dēvala (Aparārka, p. 271).—' Human bone, corpse, faeces, semen, urine, menstrual blood, sweat, tears, rheum, phlegm and urine are declared to be *impure*.'

Bodhāyana [(Do.) and Vīra-Āhnika, p. 104].—' In the case of the first six (enumerated in Manu), one should take up both earth and water ; but in that of the latter six one is purified by water only.'

VERSE CXXXIV

Vashiṣṭha (6.18).—' The organ is cleansed by one application of earth, the right hand by three, the feet by two, the arms by five, the left hand by ten, and both hands and feet by seven.'

Viṣṇu (60.25).—'The organ should be cleaned by earth once, the hind parts three times, the left hand ten times, both hands together seven times, and both feet together three times.'

Bodhāyana (1.10.11-14).—'After urinating, he shall clean the organ with earth and water,—the hand three times...... the number of applications is thrice three for both hand and feet.'

Shāṅkha (Aparārka, p. 36).—'To the arms, earth should be applied seven times, to the urinary organ, twice, to one hand, twenty times, and to both hands fourteen times.'

Hārīta (Do.).—'Applying earth ten times to the left hand, six times on the back, seven times to both hands, and to the feet three times,—he shall wash.'

Shātātapa (Parāsharamādhava, p. 215).—'Once to the urinary organ, three times to the left hand, twice to both hands,—this is the purification laid down on passing urine; it should be thrice this on passing faeces.'

Bodhāyana (Parāsharamādhava, p. 215)—'Earth shall be applied to the anus five times, to the left hand and feet thrice each.'

Vashiṣṭha (Do., pp. 215-216).—'Earth shall be applied five times to the anus, ten times to one hand and seven times to both hands, seven to both feet, and two to the urinary organ.'

Ādityapurāṇa (Do.).—'Twenty times to one hand and fourteen times to both ... Half of this serves to purify Shūdras and women. The purification at night is to be half of what it is during the day; and a quarter of this latter, on a journey; one in distress may do as much as he can.'

VERSE CXXXV

Vashiṣṭha (6. 19).—'Such is the purification ordained for householders; it is double this for students, treble for hermits, but quadruple for ascetics.'

Viṣṇu (60. 26).—'Such is the purification ordained for householders; it is double for students, treble for hermits and quadruple for ascetics.'

VERSE CXXXVI

Gautama (1. 35, 36, 44).—'Turning his face to the east or to the north, he shall purify himself from personal defilement—seated in a pure place, placing his right arm between his knees, arranging his dress (and sacred thread) in the manner required for a sacrifice to the gods, he shall, after washing his hands up to the wrist, three or four times, silently sip water reaching his heart; twice wipe his lips; sprinkle his head and feet; touch the cavities in the head with the right hand; and place it on the crown of his head (and on the navel);...on passing urine or faeces...water should be sipped.'

Bodhāyana (1. 8. 26).—'After sipping water, he shall touch the cavities of the head with water, also the feet, the navel, the head and the left hand.'

Āpastamba (1. 16. 2-7).—'Sitting, he shall sip water (for purification) thrice, the water penetrating his heart; he shall wipe his lips three times;—some declare that he shall do this twice; he shall then touch his lips once;—twice, according to some; having sprinkled water on his left hand with his right, he shall touch both his feet, and his head and organs, eyes, nose and ears.'

Vashiṣṭha (3. 27-29).—'He shall twice wipe his mouth; he shall touch the cavities with water; he shall pour water on his head and on the left hand.'

Viṣṇu (22. 75).—'Having sneezed, slept or eaten, going to eat or to study, having drunk water, having bathed or spat or put on his garments, or walked on the high road, or discharged urine or faeces, or touched dry bones of a five-toed animal, he should sip water.'

Viṣṇu (62. 7-8).—'Let him wipe his lips twice; let him touch the cavities above the navel, his head and his chest with water.'

VERSE CXXXVII

Gautama (1. 36).—(See above, under 136.)

Bodhāyana (1. 8. 19-22)—'Let him thrice sip water, reaching his heart; let him wipe his lips thrice;—twice, according to some; the woman and the Shūdra, each only once.'

Āpastamba (1. 16. 2-6).—'Sitting, he shall sip water thrice, the water penetrating his heart; he shall wipe his lips thrice,—according to some, twice; he shall then touch his lips once;—twice, according to some.'

Vashiṣṭha (3. 26-27).—'Having washed his feet and hands up to the wrist, and sitting with his face turned towards the east, or towards the north, he shall thrice sip water out of the *Brahma-tīrtha*, without uttering any sound; he shall twice wipe his lips.'

Viṣṇu (62. 6, 7).—'Let him sip water thrice with the *Brahma-tīrtha*; let him wipe his lips twice.'

Yājñavalkya (1. 20).—'Sipping water thrice, wiping his lips twice, he shall touch the cavities with water.'

Devala (Aparārka, p. 40).—'With the base of the thumb, he shall twice wipe his mouth; he shall never wipe it either with the finger-tips or with the back of the fingers.'

(See also the texts under 2. 60, above.)

VERSE CXXXVIII

Āpastamba (2. 3. 5-8).—'For Shūdras is prescribed the same rule of sipping water as for their masters; besides the *Shūdra* cooks shall daily have shaved the hair of their heads, of their beards, on their bodies, and also their nails; and they shall bathe with clothes on; or they may trim their hair

and nails on the eighth day of each month, or on the Full moon and Moonless days.'

VERSE CXXXIX

Viṣṇu (23. 53).—'Such drops as fall from the mouth of a man upon any part of his body do not render it impure; nor do hairs of the beard that enter his month; nor remnants of food adhering to his teeth.'

Gautama (1. 38-41).—'Remnants of food adhering to the teeth are as his teeth (and do not make him impure), except if he touches them with the tongue; or before they fall from their place, according to some people; if they do become detached, he should know that he is purified by merely swallowing them, like saliva; drops of saliva dropping from the mouth do not cause impurity, except when they fall on a limb of the body.'

Bodhāyana (1. 8. 24, 25).—'What adheres to the teeth should be regarded like the teeth; because it is fixed like the teeth. Let him not sip water on their account in case it falls; if it flows out, he shall be pure. They quote the following:—"If anything adheres to the teeth, it is pure like the teeth; and if he swallows it, or whatever else may be in the mouth, or may remain there after he has sipped water, he will become pure."'

Āpastamba (1.16. 11-13).—'He does not become impure by the hair of his moustache getting into his mouth, as long as he does not touch them with his hand; if drops of saliva are perceived to fall from his mouth, then he shall sip water; some people declare that if the saliva falls on the ground, he need not sip water.'

Vaṣhiṣṭha (3.37).—'Drops of saliva falling from the mouth, which do not touch a limb of the body, do not make a man impure.'

Yājñavalkya (1.195).—‘ Drops issuing from the mouth are pure ; so also the water dropped in sipping water ; and the hair of the moustache entering one's mouth ; if anything adheres to the teeth, the man becomes pure by throwing it out.’

Shaṅkha (Aparārka, p. 2̈77).—‘ What adheres to the teeth is like the teeth, when it is devoid of any taste,—except when it is touched by the tongue.’

Devala (Do.).—‘ What adheres to the teeth and cannot be taken out should be regarded as the teeth ; and he should not make much effort to take it out, as if the sticks used wounded him, he would become very impure.’

VERSE CXL

Bodhāyana (1.10.34).—‘ Where drops of water touch the feet of a man who is offering water to others for washing, no defilement is caused by them. They are as pure as water collected on the ground.’

Vashiṣṭha (3.42).—‘ One is not defiled by the drops which fall on his feet, while he is offering water to others for sipping; they are declared to be as good as water on the ground.’

Viṣṇu (23.54).—‘ Drops trickling on the feet of a man holding water for others for sipping, are considered to be equal to waters springing from the earth ; by them he is not defiled.’

Yājñavalkya (1.195).—(See above, under 139.)

VERSE CXLI

Viṣṇu (23.55).—‘ If one is touched by any impure thing, while holding things in his hands, he is purified by sipping water, without laying the things on the ground.’

Gautama (1.28).—‘ If he becomes impure while holding things in his hands, he shall purify himself by sipping water without laying them on the ground.’

Bodhāyana (1.8.27-30).—' If he becomes impure while holding a metal-vessel, he shall put it down, sip water and sprinkle it, when he is going to take it up: if he becomes impure while he is occupied with food, he shall put it down, sip water and sprinkle it, when he is going to take it up. If he becomes impure while occupied with water, he shall put it down, sip water and sprinkle it, when he is going to take it up. That is contrary to rule in the case of an earthen vessel.'

Vashiṣṭha (3.43).—' If, while occupied with eatables, he touches any impure substance, then he shall place that thing on the ground, sip water and then use it.'

VERSE CXLII

Āpastamba (2.1.21-23).—' During intercourse only they shall lie together; afterwards separate; then they shall both bathe.'

Viṣṇu (22.67).—' Bathing is also ordained after sexual intercourse, after bad dreams, also when blood has issued from the throat and after having vomited or been purged,'

Parāshara (Aparārka, p. 922).—' After bad dreams and sexual intercourse, or vomiting, or purging, or shaving,...one should bathe.'

Bṛhaspati (Do.).—' After sexual intercourse, there should be immediate bathing.'

Yama (Do.).—' When there is indigestion, or purging or vomiting, or sleeping at sunset, after bad dreams, or touching a wicked man, one shall only bathe.'

VERSE CXLIII

Gautama (1.37).—' On sleeping, dining, and sneezing, he shall again sip water.'

Āpastamba (1.16.14).—' On touching during sleep or sternutation, the effluvia of the nose or the eyes, or touching

blood, hair, fire, kine, a Brāhmaṇa or a woman, and after having walked on the high road, and after having touched an impure thing or man, and after having put on his lower garment, he shall either bathe or sip or merely touch water.'

Vashiṣṭha (3.38).—' If, after having sipped water, he sleeps, eats, sneezes, drinks, weeps or bathes, or puts on a dress, he must again sip water.'

Viṣṇu (22.75)—' Having sneezed, slept, and eaten, or going to eat and to study, or having drunk water, bathed, spat, or having put on his garment, walked on the high road, discharged urine or faeces, touched dry bone of five-toed animals—he must sip water.'

Gobhila (1.2.33).—' Having slept or eaten or sneezed or taken a bath or drunk something or changed his garments or walked on the high road or gone to a crematorium,—he should sip water again and again.'

Yājñavalkya (1.196).—' Having bathed or drunk, or sneezing or sleeping or passing along the road, or after putting on a garment, he shall sip water again, even though he may have already sipped water.'

Bodhāyana (Aparārka, p. 278).—' On the cloth-knot becoming loose, if he re-ties it, he shall sip water ; or he may touch moist earth, cowdung or grass.'

Āpastamba (Do.).—' When going to eat, he shall sip water.'

Prachetas (Do.).—' On urinating, passing faeces, spitting or lying, he shall sip water again.'

Paiṭhīnasi (Do.).—' On the approach of an asthmatic fit and on passing a road-crossing, he shall sip water again.'

Hārīta (Do., p. 279).—' When going to sleep, he shall sip water.'

Parāshara (Aparārka, p. 780).—' On sneezing, or spitting, or food-remnant adhering to the teeth, on lying, and on conversing with outcasts, one shall touch the right ear.'

Vṛddha-Shātātapa (Aparārka, p. 780).—'On passing wind, having spat, on throwing out a tooth, on sneezing, and on conversing with an outcast, one shall touch the right ear.'

Bṛhaspati (ι arāsharamādhava-Āchāra, p. 224).—'On passing wind, on weeping, on becoming angry, on touching a cat or a rat, on laughing, on lying, one should sip water.'

Kūrmapurāṇa (Do., p. 225).—'After having taken his food, he shall sip water twice; on touching his hairless lips, on putting on clothes, on passing semen, faeces or urine, on improper speaking, on yawning, when going to study, on the approach of an asthmatic fit, on passing through a road-crossing or a crematorium,—and also during the two twilights,—the Brāhmaṇa shall sip water, even though he may have sipped it already.'

VERSE CXLV

Gautama (18. 1).—'A wife is not independent with respect to the fulfilment of the sacred law.'

Bodhāyana (2. 3. 44).—'Women do not possess independence.'

Vashiṣṭha (5. 1).—'A woman is not independent; the males are her masters.'

Viṣṇu (25. 12).—'Not to act by herself in any matter (is the duty of the woman).'

(See texts below, under 9. 2.)

VERSE CXLVI

Bodhāyana (2. 3. 45).—' hey quote the following :—"Their father protects them in childhood; their husbands, in youth; their sons, in old age; a woman is never fit for independence."'

Vashiṣṭha (5. 2).—'They quote the following :—"Their father protects them in childhood; their husbands in youth;

their sons, in old age; a woman is never fit for independence." '

Viṣṇu (25. 13).—'To remain subject, in her infancy, to her father, in her youth, to her husband, and in her old age, to her sons (is the duty of the woman).'

Yājñavalkya (1 85).—'Her father shall protect her while she is unmarried; her husband, when she has been married; her sons in her old age; in the absence of these, her relations shall protect her; the woman nowhere has independence.'

Smṛtyantara (Aparārka, p. 109).—'When she has no relations on either side, the king is the supporter and master of the woman; he shall support her and chastise her, if she deviates from the right path.'

VERSE CXLVII

Yājñavalkya (1. 86).—'On being deprived of her husband, she shall never live separate from her father, mother, son, brother, father-in-law, mother-in-law or maternal uncle.'

VERSE CXLVIII

Viṣṇu (25. 4-6).—'(The duties of woman)—To keep household articles in good array; to maintain saving habits; to be careful with her domestic utensils.'

Yājñavalkya (1. 83).—'Keeping household articles in good order, expert, joyous, averse to expenditure, devoted to her husband, she shall offer obeisance to the feet of her parents-in-law.'

Shaṅkha (Aparārka, p. 108).—'She should not go out of the house until told to do so; she shall never go out without her upper garment; shall not walk fast; shall never speak to another man, except to the trader, the wandering mendicant, the old and the physician; shall never expose her navel, etc., etc.'

Shukranīti (4. 4. 11).—' Woman has no separate right to the employing of the means of realising the three ends of Merit, Wealth and Pleasure.'

VERSE CXLIX

Viṣṇu (25. 13-14).—' To remain subject..........to her husband, in her youth......after the death of her husband, to preserve her chastity, or to ascend the pile after him.'

Do. (25. 17).—' A good wife who perseveres in a chaste life after her lord's death will go to heaven like life-long students, even though she has no son.'

Yājñavalkya (1. 83).—(See above.)

Do. (1. 75).—' On the death of her husband, or while he is alive, if she never approaches another man, she attains fame in this world and rejoices in the company of the Goddess Umā.'

VERSES CLII AND CLIII

Yājñavalkya (1. 77).—' Women should act up to the words of their husbands,—this is the highest duty of woman.'

Shaṅkha (Aparārka, p. 102).—' Only with the permission of her husband shall she undertake fasts, observances and the like.'

Viṣṇu (25. 15-16).—' No sacrifice, no penance, and no fasting is permitted to women apart from their husbands; to pay obedience to her lord is the only means for a woman to obtain bliss in heaven. A woman who keeps a fast or performs a penance in the life-time of her husband, deprives him of his life and will go to hell.''

Mārkaṇḍēya (Parāsharamādhava, Prāyashchitta, p. 31).—' If a woman without the permission of her father, husband or son performs a penance, it becomes futile.'

Kātyāyana (Parāsharamādhava, Prāyashchitta, p. 31).—'The wife should perform penances only with the permission of her husband.'

VERSES CLIV—CLXIII

Yājñavalkya (1. 75).—(See under 149.)

Viṣṇu (25. 17).—(See under 149.)

Parāshara (4. 29).—'If, on the death of her husband, a woman remains firm in her chastity, she obtains heaven, on death, in the manner of the Religious Students.'

Āpastamba (2. 23. 4).—'Those eighty thousand sages who desired offspring passed to the South by Aryaman's road and obtained cremation. Those eighty thousand sages who desired no offspring passed to the North by Aryaman's road and obtained immortality. Thus are praised those who keep the vow of chastity.'

Nāradīya (Parāsharamādhava, Prāyashchitta, p. 30).—'If, through longing for pleasure, she cheats her husband, she is born as an insect for hundred births, and then as a *Chāṇḍālī*.'

Shukranīti (4. 4. 9).—'The woman (or Shūdra) should never practise the following, without her husband (or master):—recital of hymns, penances, pilgrimages, foreign travel, reciting of mantras and worship of gods. Woman has no separate right to employ the means for attaining spiritual merit, wealth and pleasure.'

Do. (4. 4. 57-59).—'On the death of her husband, the chaste woman should either accompany him or observe the vows; she should not go to other houses; she should maintain chastity, control her passions and give up personal adornment.'

VERSE CLXIV

Yājñavalkya (1. 87).—'She who is devoted to her husband's welfare, well-behaved, with senses under control, attains fame in this world and the supreme state, after death.'

VERSES CLXV—CLXVI

Yājñavalkya (1. 189).—'The husband, having cremated his wife with his consecrated fire, shall take to another wife without delay.'

Viṣṇu (Aparārka, p. 114).—'Even on the death of his wife, he shall not abandon his *shrauta* fire ; the fire has to be maintained throughout life, even with a substitute.'

Satyāṣāḍha (Do.).—'There can be no substitute for the husband, the wife, the son, the time, the place, the duty, the act itself, or the word.'

Bahvṛcha-Brāhmaṇa (Do, p. 115).—'Therefore, he should kindle the fire without a wife.'

End of Adhyāya V.

ADHYĀYA VI

VERSES I AND II

Gautama (3. 1).—'Some people declare that he who has studied the Veda may make his choice regarding the particular stage that he will enter.'

Bodhāyana (2. 11. 14).—'A hermit is one who regulates his conduct according to the institutes proclaimed by Vikhānas.'

Āpastamba (2. 21. 1-2, 18-19).—'There are four stages—that of the Householder, that of the Student, that of the Renunciate and that of the Hermit. If he lives in all these four according to the law, without allowing himself to be disturbed, he will obtain salvation. Only after completing studentship shall he go forth as a Hermit.'

Āpastamba (2. 22. 78).—'After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites ending with the Soma-sacrifices, performing as many as are prescribed in the Veda :—afterwards he shall build a dwelling outside the village and dwell there with his children and wife.'

Āpastamba (2. 21. 8).—'After having fulfilled the duties of the Student, he shall go forth as a Renunciate.'

Āpastamba (2. 24. 14).—'He may accomplish his objects as he pleases ; there is no reason to place any one order before the other.'

Viṣṇu (94. 1-2).—'A householder, when he sees his skin wrinkled and his hair turned grey, must go to live in a forest ; or when he sees the son of his son.'

Yājñavalkya (3. 45).—Entrusting his wife to his sons, or accompanied by his wife, the Hermit, taking the vow of celibacy, shall repair to the forest, along with his fires and the *Upāsanās*.'

Yama (Aparārka, p. 940).—'Having lawfully begotten children, having performed the sacrifices to the best of his ability, and having seen his son's child, the Brāhmaṇa shall repair to the forest.'

Shaṅkha-Likhita (Do.).—'Having begotten children, having performed their sacraments, taught them the Veda, provided them with the means of living, united them to their wives, entrusting his family to his son, and making preparations for departure, he should have recourse to special means of livelihood. In due course, after having passed through the *Yāyāvara* stage, he should repair to the forest.'

Yama (Do.).—'Taking with himself the sacrificial implements, the sacred fire, the cows and other accessories, and accompanied by his wife, the twice-born man shall repair to the forest,'

Jābāla (Parāsharamādhava, Āchāra, p. 525).—'Having completed religious studentship, one shall become a Householder; after having become a House-holder, he shall go out.'

Chhāgalēya (Do., p. 526).—'Being without his wife, he shall deposit his fire in himself, and the Brāhmaṇa shall go out of his house.'

Bodhāyana (2. 17. 2-5)—'Some teachers say that he who has finished his studentship may become a renunciate immediately on the completion of that; but according to others, renunciation is fit only for those *Shālīnas* and *Yāyāvaras* who are childless, or a widower; in general they prescribe renunciation after the completion of the seventieth year, after the children have been finally settled in their sacred duties.'

Vashiṣṭha (7. 1-3).—'There are four orders: the Student, the Householder, the Hermit and the Renunciate; a man who has studied one, two or three Vedas without violating the rules of studendship may enter any of these, whichsoever he pleases.'

Kāmandaka (2. 27-28).—'The duties of the Hermit are to keep matted hair, to perform Agnihotra, to sleep on the bare

ground, to wear black deer-skin, to live in solitary places, to sustain himself on water, succulent roots, Nīvāra corn and fruits, to refuse alms, to bathe thrice, to observe vows and to adore gods and guests.'

VERSE III

Gautama (3. 26).—' A hermit shall live in the forest subsisting on roots and fruits, practising austerities ; he shall kindle the fire under the *Shramaṇaka rules*, he shall eat wild-growing vegetables only.'

Bodhāyana (2. 11. 15).—' A hermit shall live in the forest, subsisting on roots and fruits, practising austerities and bathing at morn, noon and eve, he shall kindle a fire according to the Shramaṇaka rule ; he shall eat wild-growing vegetables and grains only ; he shall worship gods, Pitṛs, elementals, men and sages ; he shall receive hospitably men of all castes, except those intercourse with whom is forbidden ; he may even use the flesh of animals killed by carnivorous beasts ; he shall not step on ploughed land ; and he shall not enter a village ; he shall wear his hair in braids and dress in bark or skins ; he shall not eat anything that has been hoarded more than a year.'

Āpastamba (2.21.18-21).—' Now follow the rules regarding the hermit living in the woods ;—only after completing studentship shall he go forth, remaining chaste. He shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the Veda only.'

Viṣṇu (94.3).—' Let him entrust the care of his wife to his sons, or let her accompany him.'

Yājñavalkya (3.45).—' Wearing his beard and hair in braids, self-controlled, he shall maintain, with things obtained without ploughing, the fires, Pitṛs, gods, guests and dependants.'

Yama (Aparārka, p. 941).—'Uncultivated grains, roots and fruits, Vrīhi corn,—having gathered these and other sacrificial food, he shall offer these at the great Five Great sacrifices.'

Vashiṣṭha (9.4).—'He shall gather wild-growing roots and fruits only.'

Arthashāstra (p. 30).—'For the hermit—celibacy, sleeping on the ground, wearing matted locks and skins, performing Agnihotra and Baths, worshipping gods, Pitṛs and guests and living on wild-growing things.'

VERSE IV

Gautama (3.25-27).—'The hermit shall live in the forest ...kindling the fire according to the rule of the Shramaṇaka, he shall offer oblations in the morning and evening.'

Bodhāyana (2.11-15).—(See under 3.)

Vashiṣṭha (9.2-10).—'The hermit shall not enter a village; kindling a fire according to the rule of the Shramaṇaka, he shall offer the Agnihotra.'

Viṣṇu (94.4).—'Let him keep the sacred fires in his new abode.'

Yājñavalkya (3.45).—(See under 3.)

VERSE V

Gautama (3.29).—'He shall worship gods, Pitṛs, men, elementals and sages.'

Bodhāyana (2.11-15).—(See under 3.)

Vashiṣṭha (9.12).—'He who gives their due to gods, Pitṛs and men will attain imperishable heaven.'

Viṣṇu (94.5).—'He must not omit to perform the five sacrifices, but with fruits, herbs or roots growing wild.'

Yājñavalkya (3.46).—'With beard and hair in braids, self-controlled, he shall maintain, with things obtained

without ploughing, the fires, Pitṛs, gods and guests and dependants.'

Yama (Aparārka).—(See under 3.)

VERSE VI

Gautama (3.34).—'He shall wear his hair in braids and dress in bark and skins.'

Bodhāyana (2.11-15).—(See under 3.)

Bodhāyana (3.3-19).—'Let him not injure even gadflies or gnats; let him bear cold and perform austerities; let him constantly reside in the forest, be contented, and delight in dresses made of bark and skins and in carrying water.'

Āpastamba (2.22.1, 12, 13, 17).—'A dress of materials procured in the woods (skins or bark) is ordained for him. He shall sacrifice only after having bathed in the following manner: He shall enter the water slowly, and bathe without beating it (with his hand), his face turned towards the sun. He shall offer the burnt oblations, sustain his life, feed his guests and prepare his clothes with materials provided in the forest.'

Vashiṣṭha (9.1).—'The hermit shall wear his hair in braids and dress in garments made of bark and skin.'

Viṣṇu (94.8-10).—'He must wear a dress made of skins or bark; he must suffer the hairs of his head, of his beard and of his body and his nails to grow; he must bathe in the morning, noon and evening.'

Yājñavalkya (3.46).—(See under 5.)

VERSE VII

Gautama (3.29-30).—'He shall worship gods, Pitṛs, men, elementals, and sages; he shall receive hospitably men of all castes except those intercourse with whom is forbidden.'

Bodhāyana (2.11-15).—(See under 3.)

Bodhāyana (3.3.5-7,20).—'Fetching shrubs, etc., and cooking them, they offer the Agnihotra in the evening and in the morning, give food to ascetics, guests and students, and eat the remainder. A devotee shall first honour the guests who have come to his hermitage at dinner time, he shall be sedulous in worshipping gods and Brāhmaṇas, in offering Agnihotra and in practising austerities.'

Āpastamba (2.22.17).—'After that time he shall offer the burnt oblations, sustain his life, feed his guests, and prepare his clothes with materials produced in the forest.'

Vashiṣṭha (9.7).—'He shall honour guests coming to his hermitage, with alms of roots and fruits.'

VERSE VIII

Bodhāyana (3.3.19).—'Let him not injure even gadflies or gnats; let him bear cold and perform austerities; let him constantly reside in the forest, be contented, delight in bark and skins, and in carrying water.'

Āpastamba (2.21.21).—'He shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech only on the occasion of the daily recitation of the Veda.'

Āpastamba (2.22.11).—'He shall not any longer take presents.'

Vashiṣṭha (9.8).—'He shall only give, not receive, presents.'

Viṣṇu (94-6).—'He must not relinquish the private recitation of the Veda.'

Yājñavalkya (3.48).—'Self-controlled, bathing at three times, desisting from accepting presents, studying the Veda, charitable, devoted to the welfare of all living beings.'

VERSE IX

Bodhāyana (3. 3. 5-8, 20).—'They offer Agnihotra in the evening and in the morning, give food to ascetics, guests and students and eat the remainder. They shall be sedulous in worshipping gods and Brāhmaṇas, in offering Agnihotra, and in practising austerities.'

Āpastamba (2. 22. 12).—'He shall offer sacrifices.'

Vashiṣṭha (9. 10).—'He shall offer the Agnihotra.'

VERSE XI

Āpastamba (2. 22. 17-18).—'He shall offer the burnt oblations, sustain his life ....Rice must be used for those sacrifices for which cakes mixed with meat are offered by the Householder.'

Yājñavalkya (3. 48).—'The rites prescribed in the Smṛti and in the Shruti, as also all acts, he shall perform with oils extracted from fruits.'

VERSE XIII

Gautama (3. 26).—'The hermit shall live in the forest, subsisting on roots and fruits, practising austerities.'

Bodhāyana (2. 11. 15).—(See under 3.)

Āpastamba (2. 22. 2).—'Then he shall wander about, sustaining his life by roots, fruits, leaves and grass.'

Do. (2. 23. 2).—'Afterwards he shall wander about sustaining his life with roots, fruits, leaves and grass which he collects. Finally, he shall content himself with what has become detached spontaneously. Then he shall live on water, then on air, and then on Ākāsha. Each succeeding mode of subsistence procures greater rewards'

Vashiṣṭha (9. 4).—'He shall only gather wild-growing fruits and roots.'

Viṣṇu (95. 7-12).—'He may eat flowers; he may eat fruits; he may eat vegetables; he may eat leaves; he may eat roots; or he may eat barley once a fortnight.'

Yājñavalkya (3. 49).—'He shall eat what ripens in its own time; and all rites prescribed by Shruti and Smṛti, he shall perform with oils extracted from fruits.'

VERSE XV

Āpastamba (2. 22. 24).—'When he obtains fresh grain, he shall throw away the old one.'

Viṣṇu (94. 12).—'He who has collected provisions for a year must throw away his store on the full moon day of the month of *Āshvina.*'

Yājñavalkya (3. 47).—'He shall store provision sufficient either for a day, or for a month, or for six months, or for a year; and give it up in the month of *Āshvina.*'

VERSE XVI

Vashiṣṭha (9. 4).—'He shall gather wild-growing roots and fruits only.'

Yājñavalkya (3. 46).—'Wearing beard and braided hair, self-controlled, he shall support, with grain obtained without ploughing, the fires, the Pitṛs, gods, guests and dependants.'

Laugākṣi (Aparārka, p. 942).—'Vrīhi, barley, wheat, sesamum, mustard, sugar-cane and *Priyaṅgu,*—these are the village-grown substances.'

VERSE XVII

Bodhāyana (3. 3. 1-3, 9-12).—'Hermits belong to two classes—those who cook, and those who do not cook, food;—those who cook are of five kinds—those who eat everything

that the forest contains, those whe live on unhusked grain, those who eat bulbs and roots, those who eat fruits and those who eat pot-herbs. Those who do not cook are of five kinds—those who avoid the use of iron and other implements, those who take food with the hand, those who take it with the mouth, those who subsist on water only, and those who live on air only.'

Viṣṇu (95, 14, 15).—'He shall break his food with stones; or he shall use his teeth as a pestle.'

Yājñavalkya (3, 49).—'He shall use his teeth as the pestle; or he may eat only such fruits as ripen in their own time; or he may use stone for breaking what he eats.'

VERSE XVIII

Gautama (3. 35).—'He shall not eat anything that has been hoarded for more than a year.'

Bodhāyana (2. 11. 15).—(See under 3.)

Bodhāyana (3. 2. 11-18).—'As regards the mode of life called *Samprakṣālanī*, in order to see that there is no waste of the substances obtained, nor any hoarding, he overturns the dishes and washes them. In the mode called *Samūhā*, he sweeps up grain with a broom in permitted places where grain-bearing plants are found, either on a road or in fields, access to which is not obstructed, and lives on what is thus obtained. In the mode called *Pālanī*, which is also called *Ahiṁsakā*, he tries to obtain from virtuous men husked rice or seeds and maintains himself thereby. In the mode called *Shiloñchha*, he gleans single ears of corn in permitted places where grain-bearing plants grow, or on roads, or in fields, access to which is not obstructed, and supports himself by these gleanings, collected from time to time. In the method called *Kapota*, he picks up with two fingers single grains in permitted places where grain-bearing plants grow, either on the road or in fields, access to which is not obstructed; this is acting

like a pigeon, *Kapota*. In the mode called *Siddhoñchha*, tired with other modes of subsistence, and because he has become old or diseased, he asks virtuous men for cooked food. If he subsists on the produce of the forest, of trees, creepers and lianas and grasses, such as wild millet and wild sesamum, that is called *forest-life*.'

Āpastamba (2. 23. 1).—'If he desires to perform great austerities, he shall collect food only day by day, in the morning, in his vessel.'

Viṣṇu (94. 11).—'He should collect provisions, after the manner of the pigeon, for a month; or he should collect them for a year.'

Yājñavalkya (3. 47).—(See under 15.)

VERSE XIX

Viṣṇu (95. 5. 6).—'He should eat at night. He may eat after having fasted entirely for one day, or for two days, or for three days.'

Yājñavalkya (3. 50).—'He may maintain his life by the *Chāndrāyaṇa* or the *Kṛchchhra* method; or he may eat food on the lapse of a fortnight, or of a month, or of one day.'

VERSE XX

Viṣṇu (95. 12. 13).—'He may eat boiled barley once, at the end of a fortnight; or he may eat according to the rules of the *Chāndrāyaṇa*.'

Yājñavalkya (3. 50).—(See above, under 19.)

VERSE XXI

Bodhāyana (3. 2. 11, etc., *seq.*).—(See under 18.)

Āpastamba (2. 23. 2).—'Afterwards, he shall wander about, sustaining his life with roots, fruits, leaves and grass.

Finally he shall content himself with what has become detached spontaneously. Then he shall live on water, then on air, then on *Ākāsha*.'

VERSE XXII

Gautama (3. 26).—' The hermit shall live in the forest, subsisting on roots and fruits and practising austerities.'

Bodhāyana (2. 11. 15).—(See under 3.)

Vashiṣṭha (9. 9).—' He shall bathe at noon, morn and eve.'

Viṣṇu (94. 10).—' He must bathe in the morning, noon and evening.'

Yājñavalkya (3. 48. 51).—' Self-controlled, bathing at the three *Savanas*......—Being pure, he shall sleep on the ground at night; the day he shall pass on tip-toe, or standing, sitting and walking, or by the practice of yoga.'

Padma-purāṇa (Ādikhaṇḍa, 58, 26).—' He shall divert himself with standing and sitting, and shall never lose his steadiness.'

VERSES XXIII AND XXIV

Viṣṇu (95. 1-4).—' The hermit should emaciate his frame by the practice of austerities. In summer he should expose himself to five fires. During the rains, he should sleep in the open air. In the winter, he should wear wet clothes.'

Yājñavalkya (3. 52).—' During the summer, he shall sit in the middle of five fires; during the rains, he shall lie in an open space; during the winter he shall wear wet clothes; and he shall perform austerities to the best of his capacity.'

Do. (3.46).—(See under 5.)

Shaṅkha (Aparārka, p. 944).—' In the course of time, he should emaciate his frame by the practice of restrictions, observances, *mantras* and fastings, to the best of his capacity; clothed in *kusha*-grass, rags, bark and skins, wearing his hair in braids, having an upper garment of the skin of the black

antelope and observing such rules as sleeping in water, among five fires, or in open space.'

VERSE XXV

Āpastamba (2. 21. 21).—' He shall keep only one fire, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech only on the occasion of the daily recitation of the Veda.'

Vashiṣṭha (9. 11. 12).—' After six months, he shall live at the root of a tree, keeping no fire and no house. He who makes offerings to gods, Pitṛs and men will attain endless heaven.'

Yājñavalkya (3. 54. 55).—' Absorbing the fires within himself, living under a tree, eating measuredly, he shall beg alms only from the houses of hermits.'

VERSE XXVI

Vashiṣṭha (9. 5. 11).—' He shall remain celibate. He shall live at the roots of a tree.'

Viṣṇu (94. 7).—' He must preserve his celibacy.'

Yājñavalkya (3. 45).—(See under 1.)

Yājñavalkya (3. 51).—(See under 22.)

Do. (3. 5. 4).—(See under 25.)

VERSE XXVII

Yājñavalkya (3. 54).—(See under 25.)

VERSE XXVIII

Viṣṇu (94. 13).—' Or, the hermit may bring food from a village, placing it in a dish made of leaves, or on a single leaf, or in his hand, or in a potsherd, and eat eight mouthfuls of it.

Yājñavalkya (3. 55).—'Or, he shall get food from a village and with speech controlled, shall eat eight mouthfuls.'

VERSES XXXI AND XXXII

Bodhāyana (3. 3. 10. 11, 12).—'The hermits called *Unmajjakas* avoid iron and stone implements; those called *Pravṛttāshins* take food with the hand; those called *Mukhenādāyins* take it with the mouth only.'

Āpastamba (2. 23 also 2. 22. 24).—'Then he shall live on water, then on air and finally on *Ākāsha* :—each succeeding method bringing a greater reward.'

Yājñavalkya (3. 55).—'Eating air, he shall proceed towards the North-East till his body perishes.'

Smṛtyantara (Aparārka, p. 945).—'The hermit shall undertake either the Long Journey, or drown in water or enter the fire, or fall from a precipice.'

VERSES XXXIII AND XXXIV

Bodhāyana (2. 17. 1-6).—'Now we shall explain the rule for entering the order of Renunciates. Some say that he who has finished his studentship may become a renunciate immediately after that. But according to others renunciation is fit only for such *Shālīnas* and *Yāyāvaras* as are childless, or widowers. In general, they prescribe renunciation after the completion of the seventieth year and after the children have been firmly settled in their sacred duties. Or a Hermit may become a Renunciate on the completion of the special rites prescribed for him.'

Bodhāyana (2. 17. 15-17).—'It is declared in the Veda that "entering stage after stage man becomes one with Brahman." They quote also the following verse—"He who has passed from stage to stage, has offered burnt oblations and

kept his organs under subjection, becomes afterwards, tired with giving alms and making offerings, a Renunciate. Such a Renunciate becomes one with the Infinite.'

Viṣṇu (96. 1).—'After having passed through the first three stages, and having annihilated passion, he should offer an oblation to Prajāpati in which he gives away all his belongings as the sacrificial fee, and enter the stage of the Renunciate.'

Yājñavalkya (3. 55-56).—'Passing on from the stage of the Householder or from that of the Hermit, he shall perform the sacrifice to Prajāpati, at which he gives away all his belongings as the sacrificial fee, and on its completion, withdrawing the fires within himself, he shall turn his mind towards Liberation, after having studied the Veda, performed *Japa*, begotten sons, made gifts of food, maintained the fires, and performed sacrifices to the best of his capacity.'

Jābāla-smṛti (Aparārka, p. 946).—'Having completed Studentship, he shall become a Householder ; after having been a Householder, he shall become a Hermit ; after having been a Hermit he shall go forth as a Renunciate ; or he may go forth directly after Studentship or Householdership or Hermitship.'

Jābāla (Parāsharamādhava, p. 535).—'One should go forth the very day on which he becomes freed from all attachments.'

Shaṅkha-Likhita (Aparārka, p. 947).—'After he has lived in the forest as a Hermit, the man, calm and advanced in age, should make up his mind to go forth as a Renunciate. Having withdrawn the fires within himself, free from all such feelings as fear, avarice, delusion, anger, sorrow, envy, pride and jealousy, he should not wait for any time ; as men's determinations are evanescent ; hence he shall not wait for *to-morrow, to-morrow* ; that very day he shall renounce all activities and go forth as a Renunciate.'

Vāyupurāṇa (Do., p. 949).—'Leading the life of the

Hermit, having his sins burnt by austerities, the twice-born man shall take to renunciation and enter the fourth stage. Having made offerings to Brāhmaṇas, gods and his own Pitṛs and men, and having performed the *Vaishvānarī* or the *Prājāpatya* sacrifice, he shall deposit the fires within himself and shall go forth, uttering the proper *mantras*: thenceforward he shall renounce all affection and longing for sons and others.'

Nṛsimhapurāṇa (Aparārka, p. 951).—'The Brāhmaṇa, whose gestatory, generative and digestive organs and the head are well-controlled, may go forth as a Renunciate, even without having married, and live on alms. Renunciation consists in the giving up of the affections, attachment to objects of sense, son, wife, good and evil, as also the anxiety for worldly affairs.'

Dakṣa (Parāsharamādhava, p. 533).—'If any one reverses the order of the stages, he is the most sinful among men. If one having been a Householder, becomes a Religious Student, he is neither a Renunciate nor a Hermit; he is beyond the pale of all the stages.'

Aṅgiras (Do., p. 534).—'Having found the world to be devoid of essence, and longing for the essential substance, the man, being free from all attachment, goes forth, without marrying. One may go forth either directly after Studentship or after having led the life of the Householder, or after having lived as a Hermit in the forest.'

Yama (Do., p. 536).—'On the death of his wife, if he does not take to another wife, he should go forth as a Renunciate; or this highest path may be taken up by one who, having lived as a Hermit, has shaken off all his sins.'

Nārada (Do, p. 537).—'Even from the very first stage, if the Brāhmaṇa becomes freed from all attachment for this ocean of worldliness, and desires liberation, he should renounce relationships and go forth as a Renunciate.'

Yogi-Yājñavalkya (Parāsharamādhava, p. 537).—'There are four stages prescribed by the Veda for the Brāhmaṇa, three for the Kṣattriya, two for the Vaishya and one for the Shūdra.'

Vāmanapurāṇa (Do.).—' Four stages have been spoken of for the Brāhmaṇa ; three only, *i. e.*, those of the Householder, the Student, the Hermit, for the Kṣattriya ; only two—Householdership and Hermitship—for the Vaishya ; only one, that of Householdership, is proper for the Shūdra.'

Yājñavalkya (3. 60).—' Controlling his senses, renouncing all love and hatred and fear of things, the *twice-born* man becomes immortal.'

Smṛtyantara (Aparārka, p. 966 ; Parāsharamādhava, p. 538).—' Having paid off the three debts, being freed from all notions of *I* and *mine*, the Brāhmaṇa, the Kṣattriya and the Vaīshya, may go forth from the house.'

Kūrmapurāṇa (Parāsharamādhava, p. 538).—' Having deposited the fires within himself, the *twice-born* man should become a Renunciate.'

VERSE XXXV

Smṛtyantara (Aparārka, p. 966).—' Having paid off the three debts, being freed from all motions of *I* and *mine*, the Brāhmaṇa, the Kṣattriya and the Vaishya may go forth from the house.'

VERSES XXXVI AND XXXVII

Bodhāyana (2.11. 34).—' Those dwell with us who fulfil the following duties—the study of the Vedas, the studentship, the procreation of offspring, faith, austerity, sacrificing and giving gifts ; he who praises other duties becomes dust and perishes.'

Āpastamba (2.24.8).—(Same as Bodhāyana.)

Yājñavalkya (3.57).—' One shall turn his mind towards liberation only after having studied the Vedas, performed

japa, obtained sons, given away food, maintained the fires and performed sacrifices to the best of his ability;—never otherwise.'

(For other texts, see under 33-34.)

Kāmandaka (2.29-31).—'The duties of the Renunciate are to renounce all activity, to live on begging, to dwell under trees, to refuse all gifts, to avoid injury to living beings, to maintain an attitude of equality towards all, to be neutral to friends and enemies, to be unmoved by joy and grief, to be pure in mind and body, to curb speech, observe vows, to withdraw the senses from their objects, to keep the mind collected, to be absorbed in meditation and to purify his intentions.'

VERSE XXXVIII

Bodhāyana (2.17.21).—'A Brāhmaṇa who, knowing this, dies after fasting during the night of Brahman, and depositing within himself the sacred fires, conquers all guilts, even that of killing a Brāhmaṇa.'

Viṣṇu (96.1, 2).—'After having passed through the first three stages, and annihilated passion, he must offer an oblation to Prajāpati, in which he bestows all his wealth as the sacrificial fee, and enter the stage of the Renunciate. Having reposited the fires in his own mind, he must enter the village in order to collect alms.'

Yājñavalkya (3.56).—'Either after Studentship, or after Hermitship, having performed the *Prājāpatya* sacrifice, at which his entire wealth is given away as the sacrificial fee, and at its completion, repositing the fires within himself,—(he shall turn his mind towards liberation).'

Kūrmapurāṇa (Parāsharamādhava, p. 538).—'Repositing the fires within himself, the twice-born should go forth as a Renunciate, devoted to the practice of *Yoga*. After having performed the *Prājāpatya* or the *Āgneyī* sacrifice, and having

all his impurities evaporated within himself, he should have recourse to the stage dedicated to Brahman.'

Nṛsiṁhapurāṇa (Parāsharamādhava, p. 539).—'Leading the life of the Hermit, having his sins burnt by austerity, the twice-born person should, in accordance with the law, take to renunciation and enter the fourth stage. Having made offerings to gods, *Pitṛs*, sages and men, and also to himself, and having performed the *Prājāpatya* or the *Vaishvānarī* sacrifice, he shall reposit the fire within himself and, reciting mantras, go forth.'

Kātyāyana (Parāsharamādhava, p. 542).—'Having reposited the fires within himself, seated in the centre of the altar, and meditating upon Hari, having obtained the permission of his *guru*, he should pronounce the *Praiṣa-mantra*.'

VERSES XXXIX AND XL

Mahābhārata (12.244.28; and 278.22).—(Reproduces Manu, the last foot being read as *pretya chānantyamashnutē*; under 279, 2, the same foot is read as '*tathānantyāya kalpatē*.')

Bodhāyana (2.17.29).—'Finally he pours as much water as fills his joined hands, saying "I promise not to injure any living being." They quote the following:—"A Renunciate who roams about after having given a promise of safety to all living beings, is not threatened with danger by any creature.'

Vashiṣṭha (10.1-3).—'The Renunciate should depart from his house, giving a promise of safety from injury to all living beings. They quote the following:—"That Renunciate who wanders about at peace with all creatures, forsooth, has nothing to fear from any living being; but he who becomes a Renunciate and does not promise safety from injury to all beings, destroys the born and the unborn; and so does a Renunciate who accepts presents."'

VERSE XLI

Gautama (3,16).—'Abandoning all desire.'

Bodhāyana (2.11.16).—'The Renunciate shall leave his relations, and, not attended by any one, nor possessing any property, depart from his house, according to rule.'

Vashiṣṭha (10.12, 28).—'He should frequently change his residence. He should not enjoy any object of sensual gratification.'

Yājñavalkya (3.57).—'Devoted to the welfare of all living beings, he shall go forth alone.'

Arthashāstra (p. 30).—'For the Renunciate—keeping senses under control, desisting from activities, having no possessions, abandoning of attachment, alms-begging in several places, living in the forest, internal and external purity.'

VERSE XLII

Mahābhārata (12.245.4-5).—(Same as Manu.)

Yājñavalkya (3.5).—(See under 41.)

VERSE XLIII

Mahābhārata (12.245.5-6).—(Same as Manu, the third foot read as '*ashvastana-vidhātā syāt.*')

Gautama (3.11, 14).—'The Renunciate shall not possess any store. He shall enter a village only for begging alms.'

Bodhāyana (2.11.16).—(See under 41.)

Āpastamba (2.21.10).—'He shall live without a fire, without a house, without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the daily recitation of the Veda, begging only so much food in the village as will sustain his life, he shall wander about, caring neither for this world nor for the next.'

Vashiṣṭha (10.6).—'The Renunciate shall shave his head; he shall have no property, and no house.'

Viṣṇu (96.2).—'Having reposited the fires in himself, he should enter the village only for collecting alms.'

Yājñavalkya (3.57).—(See under 41.)

VERSE XLIV

Mahābhārata (12. 245.7).—(Same as Manu, the second line being read as '*Upēkṣā sarvabhūtānāmētāvadbhikṣulakṣaṇam.*')

Gautama (3. 18-19, 25).—' He shall wear a cloth just to cover his nakedness; an old rag, duly washed, say some. He shall not undertake anything for his spiritual or temporal welfare.'

Bodhāyana (2. 11, 19, 21).—' He shall wear cloth just to cover his nakedness. He shall wear a dress dyed yellowish red.'

Do. (2. 17. 44).—' He should no longer wear any white dress.'

Āpastamba (2. 21. 11).—' It is ordained that he shall wear clothes discarded by others.'

Vashiṣṭha (10. 9, 10, 13, 27).—' He should wear a single garment; or cover his body with a skin or with grass that has been nibbled at by the cow. He shall dwell at the extremity of the village, in a temple, or in an empty house, or at the root of a tree. He should not be crooked in his ways; he should not observe the rules of impurity on account of deaths or births; he should not have a house; he should be of concentrated mind.'

Viṣṇu (96. 10, 11).—' He must live in an empty house; or at the root of a tree.'

VERSE XLV

Mahābhārata (12. 245. 15).—(Same as Manu, reading *nidēsham*' for '*nirvēsham.*')

Viṣṇu (96. 18).—'He must neither wish for death nor for life.'

VERSE XLVI

Bodhāyana (2. 11. 25, 24).—'He shall perform the necessary purifications with water which has been taken out and has been strained. He shall carry a cloth for straining water for the sake of purifications.'

Do. (2-17. 43).—'He shall not sip water which has not been drawn up, which has not been strained and which has not been thoroughly cleansed.'

Do. (2. 18. 2).—'Abstention from injuring living beings, truthfulness, abstention from appropriating the property of others, continence and liberality.'

Viṣṇu (96. 14-17).—'He must set down his feet purified by looking down; he must drink water purified (by straining) with a cloth; he must utter speech purified by truth; he must perform acts purified by his mind.'

VERSE XLVII

Mahābhārata (12. 278. 6)—(Reproduces the first half of Manu).—'When angry, he should speak gently; when abused, he should speak in an agreeable manner.'

Gautama (3. 24).—'He shall be indifferent towards all creatures, and to an injury or to a kindness.'

Bodhāyana (2. 11. 23).—'With the three means of punishment,—word, thought and action,—he shall not injure created beings.'

Vashiṣṭha (10. 29).—'He shall be utterly indifferent, avoiding injury and kindness towards living beings.'

Viṣṇu (96. 19, 29, 23).—'He must bear abuse patiently;—he must treat no one with contempt. Should one man chop his one arm with an axe, and another sprinkle his other arm

with sandal, he must neither curse the one in his mind, nor bless the other.'

VERSE XLVIII

Mahābhārata (12. 278. 6).—(See under 47.)

Bodhāyana (2. 18, 3).—' There are five minor vows—to abstain from anger, to obey the teacher, to avoid rashness, to observe cleanliness and to observe purity in eating.'

VERSE XLIX

Mahābhārata (12. 330. 30).—(Same as Manu, the last foot being read as ' *yashcharēt sa sukhī bhavēt.*')

Āpastamba (2. 21. 13).—' Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the Ātman.'

Vashiṣṭha (10. 17, 20).—' Freedom from future births is certain for him who constantly dwells in the forest, who has subdued his organs of sensation and action, who has renounced all sensual gratification, whose mind is fixed in meditation on the Supreme Spirit, and who is indifferent (to all things).'

VERSE L

Vashiṣṭha (10. 21).—' Neither by explaining prodigies and omens, nor by skill in astrology and palmistry, nor by casuistry and expositions, shall he ever seek to obtain alms.'

VERSE LI

Viṣṇu (96. 5).—' He must not beg of another Renunciate.'

Yājñavalkya (3. 58).—' Having gone forth as a Renunciate, he shall be devoted to the well-being of all creatures; calm, carrying three staves and the water-pot, lonely,—and have recourse to the village only for alms.'

VERSE LII

Gautama (3. 22).—'He may either shave or wear a lock on the crown of the head.'

Bodhāyana (2. 11. 18).—'He shall shave his hair excepting the top-lock.'

Do. (2. 17. 10, 11).—'After having caused the hair of his head, his beard, the hair on his body, and his nails to be cut, he prepares—sticks, a rope, a cloth for straining water, a water-vessel and an alms-bowl.'

Vashiṣṭha (10. 6).—'He shall shave; and have no property or home.'

Yājñavalkya (3. 58).—'Having gone forth as a Renunciate, he shall be devoted to the well-being of all creatures, calm, shall carry three staves and a water-pot, living all alone by himself; and he shall approach the village only for alms.'

VERSES LIII-LIV

Viṣṇu (96. 7, 8).—'He should receive food in an earthen vessel, or in a wooden bowl, or in a vessel made of gourd; he should cleanse these vessels with water.'

Yājñavalkya (3. 60).—'The vessels for the Renunciate are those made of clay, bamboo, wood and gourd; the cleansing of these is by means of water and scrubbing with cow's hair.'

Hārīta (Aparārka, p. 964).—'He shall have for his vessels either his hand only, or those made of clay or wood or bamboo-chips or gourd or torn leaves; holding these he shall enter the village for alms.'

Shaṅkha-Likhita (Do., p. 965)—'The begging-bowl shall be one only, made of either wood or gourd or bamboo-chips or clay. The cleansing of this is to be done each time by scrubbing it with a rope made of cow's hair and water.'

Nṛsimhapurāṇa (Do.).—'He shall eat in a leaf-bowl or in a leaf-vessel; but never in the leaves of *Vaṭa* or *Ashvattha*, or

Kumbhī or *Tinduka*...Renunciates eating out of a vessel made of bell-metal are declared to be unclean.'

Yama (Parāsharamādhava, p. 567).—'Vessels made of gold or iron are not for Renunciates; the Renunciate should avoid these.'

Bodhāyana (Do.).—'He shall eat in leaves picked and split by himself; never in the leaves of the *Vaṭa* or *Ashvattha* or *Karañja* or *Kumbhī* or *Tinduka* or *Kobidāra* or *Arka*; never, even in distress, in a vessel made of bell-metal, or gold or silver or copper or tin or zinc.'

VERSE LV

Bodhāyana (2.18.12, 13).—'He shall eat food given without asking, regarding which nothing has been stipulated beforehand, and which has reached him accidentally; so much only as is sufficient to sustain life.' They quote also—" Eight mouthfuls make the meal of a Renunciate, etc."

Vashiṣṭha (10.7).—'He shall beg food at seven houses which he has not selected beforehand.'

Vashiṣṭha (10.24, 25).—'In the morning and in the evening, he may eat as much as he obtains from the house of one Brāhmaṇa,—excepting honey and meat; and he shall never eat to satiation.'

Viṣṇu (96.3).—'He should beg food at seven houses.'

Yājñavalkya (3.59).—'In the evening he shall beg alms, unrecognised and with due respect, in a village where there are no mendicants,—only so much as may suffice for sustaining life, and he shall never hanker after it.'

Samvarta (Aparārka, p. 963).—'Having obtained eight alms, or seven, or five,—he shall wash it all with water and then eat it.'

Yama (Do.)—'Living on alms, celibate, he shall not confine his food-begging to any single house.'

VERSE LVI

Gautama (3-15).—'He shall beg late, without returning twice to the same house.'

Bodhāyana (2.11-22).—'He shall go to beg when the pestle lies motionless, when the embers have been extinguished and when the cleaning of the vessels has been finished.'

Bodhāyana (2.18.4-6).—'Now follows the rule for begging. He shall beg of Brāhmaṇas with houses (*Shālīna*) and those who lead a wandering life (*Yāyāvara*), after they have finished their Vaishvadeva-offerings. He shall beg it prefacing with the term *Bhavat*; he shall stand begging no longer than the time required for milking a cow.'

Vashiṣṭha (10.7, 8).—'He shall beg food at seven houses, which he has not selected beforehand,—at the time when the smoke of the kitchen fire has ceased and the pestle lies motionless.'

Viṣṇu (96.6).—'He shall beg food from a house after the servants of the house have had their meal and when the dishes have been removed.'

Yājñavalkya (3.59).—(See under 55.)

Yama (Parāsharamādhava, p. 563).—'Pure and with speech in check, he shall beg for pure food daily in the evening.'

VERSE LVII

Mahābhārata (12.278.10).—'He shall have only as much as would sustain his life, and should not care for the obtaining of vessels; he should not be aggrieved when he fails to obtain things, nor should he exult at obtaining them.'

Vashiṣṭha (10-22).—'He should not be dejected when he obtains nothing, nor glad when he receives something. He should seek only as much as will sustain life, without caring for property.'

Viṣṇu (96.4).—'If he does not get alms, he must not be sorry.'

VERSE LVIII

Mahābhārata (12.279.11).—'He should not seek to acquire things that are sought for by all men; nor shall he enjoy what is given to him through humble salutations; he shall always disdain such acquisitions.'

Viṣṇu (96.9).—'He must shun food obtained by humble salutation.'

VERSE LIX

Bodhāyana (2.18.10-13).—'Giving, compassionately, portions of the food to living beings and sprinkling the remainder with water, he shall eat it as if it were a medicine...He shall eat food, given without asking, regarding which nothing has been stipulated beforehand and which has reached him accidentally; so much only as is sufficient to sustain life They quote the following:—"Eight mouthfuls make the meal of a Renunciate, etc., etc." '

Vashiṣṭha (10-25).—'He shall never eat to satiation.'

VERSE LX

Bodhāyana (2.18.13).—'The following are the vows for the Renunciate:—Abstention from injuring living beings, truthfulness, abstention from appropriating the property of others, continence and liberality. There are five minor vows:—*viz.*, abstention from anger, obedience to the Teacher, avoidance of rashness, cleanliness and purity in eating.'

Yājñavalkya (3-61).—'Having controlled the host of senses, having renounced love and hate, and having abandoned fear, the Brāhmaṇa becomes immortalised.'

Shruti (Aparārka, p. 966).—'When all the desires residing in his heart become abandoned, then the mortal becomes immortal and even in this world, attains Brahman.'

Smṛtyantara (Do.).—'The Brāhmaṇa or the Kṣattriya or the Vaishya shall go forth from his house as a Renunciate, after he has wiped off the three debts and has become free from all notions of *I* and *mine*.'

VERSE LXI

Viṣṇu (96. 36, 38).—'He shall reflect upon the anxieties arising in youth from not obtaining the objects of pleasure, and upon the abode in hells awarded as punishment for enjoying them after they have been obtained unlawfully; and on the fearful agonies of hell.'

Yājñavalkya (3. 63, 64).—'He should reflect upon residence in the womb, as also the sufferings brought about by one's own acts, mental agonies, physical ailments and other troubles, decrepitude, bodily deformities, birth and rebirth during thousands of lives, and vicissitudes of pleasure and pain.'

VERSE LXII

Viṣṇu (96. 27-29, 37).—'He shall reflect upon the destruction of beauty by old age,—and upon the pain arising from diseases—bodily, mental, or due to excesses,—and upon that arising from the five naturally inherent affections; on the union of those whom we hate, and the separation from those whom we love.'

Yājnavalkya (3. 63. 64).—(See under 61.)

VERSE LXIII

Viṣṇu (96. 39).—'On the agonies to be suffered in the passage of the soul through the bodies of animals and plants.'

Yājñavalkya (3. 63, 64).—(See under 61.)

VERSE LXIV

Viṣṇu (96. 40-42).—'He shall reflect thus that there is no pleasure to be met within this never-ceasing passage of the soul through mundane existence ; and that even what is called pleasure, on account of the absence of pain, is of a transient nature ; and that he who is unable to enjoy such pleasures, from sickness and other causes, or who is unable to procure them, suffers severe pangs.'

Yājñavalkya (3. 63. 64).—(See under 61.)

VERSE LXV

Vashiṣṭha (10. 14).—'He shall constantly seek in his heart the knowledge of the Supreme Soul.'

Yājnavalkya (3. 64).—'By contemplative meditation he shall seek to perceive the subtle soul residing within himself.'

VERSES LXVI AND LXVII

Vashiṣṭha (10. 18).—'He shall not wear any visible mark of his order, nor adopt any visible rules of conduct.'

Yājñavalkya (3. 65).—'The mere adoption of any particular order is not a means of acquiring spiritual merit.'

VERSE LXX

Vashiṣṭha (10. 5).—'The one syllable *om* is the best Veda ; the suppression of breath is the highest austerity ; living on alms is better than fasting ; compassion is preferable to liberality.'

VERSE LXXI

Vashiṣṭha (25. 6).—'Through the inhibition of breath air is generated ; through air is produced fire ; then through heat

water is formed; hence one becomes internally purified by these three.'

Bodhāyana (4. 1. 24).—(Same as above from Vashiṣṭha.)

VERSE LXXII

Viṣṇu (96. 24).—'He must constantly be intent upon suppressing his breath, upon retention of the image formed in his mind and upon meditation.'

VERSE LXXIII

Viṣṇu (96. 25).—'He must reflect upon the transitoriness of the passage through mundane existence.'

VERSES LXXIV AND LXXV

Āpastamba (2. 21. 14-16).—'Some say that he obtains liberation if he knows the Ātman;—but that opinion is opposed to the scriptures; if liberation were obtained by the knowledge of the Ātman alone, then he ought not to feel any pain even in this world.'

Yājñavalkya (3. 66).—'Truthfulness, abstention from stealing and from anger, modesty, purity, discrimination, steadfastness, self-control, control over sense-organs and learning have been declared to be *Universal Dharma.*'

Kāmandaka (3. 6).—'Harmlessness is the highest of all virtues,—such is the unanimous opinion of all living beings. Therefore with feelings of kindness shall the king protect his people.'

VERSES LXXVI AND LXXVII

Mahābhārata (12. 330. 42. 43).—(Same as Manu.)

Maitryupaniṣad (3. 4)— Do.

Viṣṇu (96. 43-55).—'He must recognise this human

frame to consist of seven elements;—those elements are adeps, blood, flesh, flesh-serum, bone, marrow and semen. It is covered with skin; and it has a nasty smell; it is the receptacle of impure substances. Though surounded by a hundred pleasures, it is subject to change; though carefully supported, it is subject to destruction. It is the stay of carnal desire, wrath, greed, folly, pride and selfishness. It consists of earth, water, fire, air and *ākāsha*. It is provided with bone, tubular vessels, arteries and sinews. It is endowed with the quality of *Rajas*. It is covered with six skin-layers; it is kept together by three hundred and sixty bones.'

Kāmandaka (3. 10).—'This clayey tenement rendered agreeable by artificial means is evanescent like a shadow and vanishes even as a bubble of water.'

VERSE LXXXIII

Bodhāyana (2. 18. 20-21).—'He shall recite the Agnihotra-mantras in the evening and in the morning; after performing his evening-devotions by reciting the mantras called *Vāruṇī* and his morning-devotions by reciting the *Maitrī* verses.'

Āpastamba (2. 21. 4).—'Not to abandon sacred learning is a duty common to all.'

Vashiṣṭha (10. 4).—'He shall discontinue the performance of all religious ceremonies; but he shall never discontinue the recitation of the Veda. By neglecting the Veda he becomes a Shūdra; therefore he shall not neglect it.'

VERSE LXXXVII

Gautama (3. 2-3).—'The four orders are—Student, Householder, Hermit and *Vaikhānasa*. The Householder is the source of these, because the others do not produce offspring.'

Āpastamba (2. 21. 1).—'There are four orders:—Householder, Student, Hermit and Renunciate.'

Shukranīti (4. 4. 1-5).—'The Brahmachāri, the Gṛhastha, the Vānaprastha and the Yati are the four compulsory stages for every Brāhmaṇa. The Brahmachāri is the disciple who wants learning; the Gṛhastha is for maintaining all men; the Vānaprastha is for restraining the passions and activities, and the Sanyāsi attempts the attainment of salvation.'

Bodhāyana (2. 11-12).—'The Student, the Householder, the Hermit and the Renunciate.'

VERSE LXXXVIII

Gautama (3. 1).—'Some people declare that he who has studied the Veda may make his choice as to which among the orders he shall enter.'

Āpastamba (2. 21. 2).—'If he lives in all these four orders according to the rules, without allowing himself to be disturbed, he will gain liberation.'

VERSE LXXXIX

Gautama (3. 36).—'The venerable teacher prescribes one order only; because the order of Householders is explicitly prescribed.'

Vashiṣṭha (8. 14).—'A householder alone performs sacrifices; a householder alone performs austerities; and the order of Householders is the most distinguished among the four.'

Viṣṇu (59. 27-29).—'These three—the Student, the Hermit and the Renunciate—derive their subsistence from the order of Householders; therefore must a Householder not treat them with disdain, when they have arrived. The Householder offers sacrifices, the Householder practises austerities, the Householder distributes gifts; therefore is the order of Householders the best of all.'

VERSE XC

Vashiṣṭha (8. 15-17).—'As all rivers, great and small, find a resting place in the ocean, even so men of all orders find protection with Householders. As all creatures exist through the protection afforded by their mothers, even so all mendicants subsist through the protection afforded by Householders.'

VERSE XCII

Vashiṣṭha (10. 30).—'To avoid backbiting, jealousy, pride, self-consciousness, unbelief, dishonesty, self-praise, blaming others, deceit, covetousness, delusion, anger, and envy is considered to be the duty of all orders.'

Yājñavalkya (3. 66).—'Truthfulness, abstention from unrighteous appropriation and anger, modesty, purity, discrimination, steadiness, self-control, control over sense-organs and learning—these have been declared to be *universal dharma*.'

Arthashāstra (p. 30).—'To all men—desisting from injuring others, truthfulness, purity, freedom from jealousy and cruelty and forgiveness.'

Kāmandaka (3. 34-36).—'Not to find no fault with others, to observe his own duties, to show compassion for the distressed, to address sweet words to all, to save friends even at the cost of his life, to welcome enemies coming to the house, to practise charity commensurate with his resources, to be against sufferings, to conciliate estranged friends, to treat kindly and obey the wishes of all relations,—these are the characteristics of the high-minded.'

VERSE XCV

Vashiṣṭha (10. 26).—'At his option, the Renunciate may dwell in the village.'

End of Adhyāya VI.

ADHYĀVA VII

VERSE II

Mārkaṇḍeya-purāṇa (Vīra-Rājanīti, p. 12).—'Making gifts, study, sacrifice,—these constitute the threefold duty of the Kṣattriya; protecting the people and fighting constitute his livelihood.'

Yājñavalkya (Do.).—'Protecting of the people is the principal duty of the Kṣattriya.'

Parāshara (I. 61).—'The Kṣattriya wielding weapons and protecting people, having defeated the armies of the enemy, shall protect the earth according to law.'

Mahābhārata-Shānti (Parāsharamādhava-Āchāra, p. 396).—'The protecting of the people is the highest duty of kings. The king is the protector of all castes and orders; he should protect his people and direct them to devote themselves to their own respective duties.'

VERSES III—XIII

Mahābhārata (Parāsharamādhava-Āchāra, p. 393).—'All the deities are invisible; the king is the only visible deity, whose favour and disfavour bring about visible results. The king is the father, the mother and also the family of all those of noble families; the king is Truth and Deity; and the king is the great benefactor of the people. Let there be no doubt as to whether the king is the regulator of the time or time is the regulator of the king; for it is the king who regulates time. O King! in this world, the virtue of men is guarded by the king; it is only through fear of the king that people do not devour each other.'

Bṛhat-Parāshara (Vīra-Rājanīti, p. 16).—'Brahmā created

the king with portions of Indra, Fire, Wind, Yama, Sun, Moon, Varuṇa, Kuvera and Īshāna.'

Bṛhat-Parāshara (Vīra-Rājanīti, p. 20).—' With or without cause, having his anger aroused, the king could burn the people ; that is why people knowing the policy of kings call the king *Fire.*'

Nārada (Do.).—' When the king becomes angry, with or without cause, he burns the people; that is why they call him *Fire.* When the king desirous of conquest has recourse to valour and marches against enemies, then is he called *Indra.* The king is called the *Moon* when, on the disappearance of anger and splendour, he appears before the people in a happy mood. When the king seated on the seat of judgment, awards punishments impartially to all creatures, then he is *Yama.* When the king bestows gifts upon learned men and dependents seeking for help, then he is called *Kuvera.* As among human beings, the king is without beginning and without end, and as he is endowed with splendour and purity, and as he deviates not from the right path, and as an impure man becomes pure by his word, and the pure becomes impure, wherefore should not such a king not be a god ? '

Bṛhaspati (Do.).—' Inasmuch as the king *keeps the people pleased* (*rañjayati*) by means of his four-limbed army, and shines with his splendid body, he is called the *Rājā.*'

Aṅgiras (Do.).—' Inasmuch as the king, by means of punishments, removes evil he is called the *Guru.*'

Mahābhārata (Do.).—' In countries devoid of a king, Righteousness obtains no footing and people devour one another ; fie, therefore, upon anarchy ! Since the Veda declares the king to be Indra, he should be honoured by one who desires his own welfare, in the same manner as Indra. I feel that one should never live in a country where there is no king. In a country where there is no king, the Fire does not convey offerings to the gods. Such countries as have no kings are powerless whenever attacked by enemies.'

Vālmiki-Rāmāyaṇa (Vīra-Rājanīti, p. 20).—' In a country where there is no king, there is no safety of life or property ; nor is the enemy able to bear any attack by enemies.'

Garuḍa-purāṇa (Do.).—' Wealthy man, Vedic scholar, king, river, and physician,—in a place where these five are not present, one should not take up residence.'

Shukranīti (1. 141).—' The king is made out of the paramount elements of Indra, Vāyu, Yama, Surya, Agni, Varuṇa, Chandra, and Kuvera ; he is the lord of both the moveable and immoveable worlds.'

VERSE XIV

Yājñavalkya (1. 353).—' Brahmā created Dharma in the form of Punishment.'

VERSE XV

Yājñavalkya (1. 352).—' The king, having acquired the kingdom, should inflict punishment upon ill-behaved persons.'

Matsya-purāṇa (Vīra-Rājaniti, p. 284).—' Those persons who are not subjugated through the first three means,—the king shall subjugate by means of punishment ; punishment being the most effective means of bringing men under control.'

Matsya-purāṇa (Vīra-Rājanīti, p. 286).—' It is only through fear of punishment that wicked men abstain from committing offences.'

VERSE XVI

Yājñavalkya (1. 352).— (See under 15.)

Yājñavalkya (1. 367).—' The king shall inflict punishment upon those who deserve it, after duly taking into consideration, the crime, the place and the time, as also the strength, age, act and wealth of the culprit.'

Gautama (12. 51).—' The award of punishment should be regulated by a consideration of the status of the criminal, of his bodily strength, of the nature of the crime and whether the offence has been repeated.'

Vashiṣṭha (19, 9-10).—'Punishment should be awarded in cases of assault and abuse after due consideration of the particular place and time, of the duties, age, learning, and the sect; in accordance with the scriptures and in accordance with precedents.'

Viṣṇu (3. 91, 92).—' He should inflict punishments, corresponding to the nature of their offences, upon evil-doers. He should inflict punishments according to justice.'

Matsya-purāṇa (Vīra-Rājanīti, p 255).—' The king should inflict punishment after due enquiry; everything rests upon punishment.'

Arthashāstra (p. 32).—' Punishment is the means whereby the security of the science of philosophy, Vedic triad and Trade-Agriculture is obtained.'

Shukranīti 1. 45-47).—' Through fear of punishment meted out by the king, each man gets into the habit of following his own Dharma. The person who follows his own Dharma can become powerful and influential in this world. With strict adherence to one's own duty, there can be no happiness. Following one's own Dharma is the highest penance.'

VERSES XVII-XVIII

Matsyapurāṇa (Vīra-Rājanīti, p. 286).—' Punishment governs all creatures; punishment alone protects them; punishment lies awake while all are asleep; the wise regard punishment as Law itself.'

Mahābhārata (Do., p. 287).—' It is punishment that protects Dharma, and also property; it is punishment that protects pleasure; hence is punishment called the *Triad*; by punishment is grain protected, as also wealth.'

VERSE XIX

Yājñavalkya (1. 354-356).—'When inflicted according to the law, punishment renders happy the entire universe of gods, *asuras* and men; otherwise it creates disturbance among them. Illegal punishment is destructive of heaven, fame and popularity; legal punishment brings to the king Heaven, fame and victory.'

VERSE XX

Shukranīti (1. 129).—'If the king is not a perfect guide, his subjects will get into trouble, as a boat without a helmsman sinks in the ocean.

Kāmandaka (1. 10).—'If a king does not lead his people to the path of rectitude, these are tossed about.'

VERSE XXII

Mahābhārata (12. 15. 34).—(Same as Manu.)

VERSE XXIII

Shukranīti (1. 48, 49).—'Even gods minister to the wants of him by whom the practice of sticking to one's own Dharma is increased among men.'

VERSE XXIV

Shukranīti (1. 50).—'The king should make his subjects acquire the habit of sticking to their own duty; he himself should stick to his own Dharma'

VERSE XXV

Mahābhārata (12. 15. 11).—(Same as Manu.)

Viṣṇu (3. 95).—' Where punishment with a black hue and red eyes advances with irresistible might, the king deciding causes justly,—there the people will prosper.'

VERSE XXVI

Kāmandaka (1. 49).—' From a strict observance of scriptural injunctions and interdictions, wealth is acquired ; from wealth proceeds desire ; and the fruition of desires brings happiness. He who does not indulge in the reasonable enjoyment of these three objects destroys these, and also his own self.'

Do. (2. 16).—' By the right administration of justice the king should protect himself and encourage the branches of knowledge. The science of government benefits mankind directly and the king is its preserver.'

Do. (2. 25).—' Punishments dealt out proportionately to offences increase the *Trivarga* of the king ; disproportionate punishment excites anger even in Renunciates.'

Gautama (11. 2).—' The king shall be pure in acts and speech.'

Yājñavalkya (1. 308-309).—' The king shall be modest, endowed with virility, of noble family, truthful in words, pure, non-procrastinating, with keen memory, not mean and not cruel ; righteous, not addicted to evil habits, intelligent, brave, conversant with secrets.'

VERSE XXVII

Kāmandaka (2. 41).—'A king, by the right inflicting of punishments, upholds this stayless world.'

Kāmandaka (1. 11-13).—' A righteous king protecting his subjects to the best of his resources and having the power of capturing hostile cities, should be held in as high a regard as the god Prajāpati himself. A sovereign discharging his duties according to the rules of polity soon secures the three ends for himself and for his people ; acting otherwise, he is sure to ruin himself and his people.'

Do. (2. 36).—' The self-controlled king holds the key to the spiritual and material advancement of himself and his people; therefore he should mete out punishments impartially.'

Yājñavalkya (1. 354-356).—(See under 19.)

Arthashāstra (p. 32).—' The Teachers have declared that for the king there is no other means save punishment for the subjugating of living beings. Such is not the view of kauṭilya ; for if a king is very severe in his punishments, the people become discontented ; if he is very lenient, he is disregarded ; he is respected only when he inflicts punishment impartially in the right manner. If intelligently administered, punishment brings prosperity and happiness to the people ; if improperly administered, through ignorance, or greed, or anger, it angers even Hermits and Renunciates ; what to say of Householders? The people consisting of the four castes and orders is protected by the king through punishment.'

VERSE XXXI

Gautama (11. 4).—' The king shall be pure, of subdued senses, surrounded by companions possessing excellent qualities and by the means of upholding his rule.'

Yājñavalkya (1.310).—' He shall appoint ministers who are intelligent, hereditarily connected, firm and pure.'

Kāmandaka (2. 37).—' Inflicting extraordinarily heavy punishments, the king frightens his people ; and inflicting light ones, he ceases to be feared. That king deserves praise who deals out punishment proportionate to the offence.'

VERSE XXXII

Kāmandaka (4. 15-19).—'Eloquence, self-confidence, accuracy of memory, stateliness of stature, superior might, self-control, ingenuity in inventing means and instruments of torture, perfection in all arts, ability to reclaim men from evil ways, power of sustaining assaults from enemies, knowledge of remedies against danger, promptness in detecting the weak points of the enemy, familiarity with the nature of war and peace, strict observance of secrecy regarding all counsel and action, proficiency in utilising place and time, collection of money and its proper expenditure, deep insight into the nature of dependants, freedom from anger, avarice, fear, malice, obstinacy and fickleness—avoidance of tyranny, depravity, animosity, jealousy and falsehood,—compliance with the advice of elders,—learning, energy, amiable appearance, appreciation of people's worth and smiling words;—these are the indispensable qualifications of a sovereign.'

Do. (6. 8).—'Thus knowing what is just and what unjust, and abiding by the decrees of the pious, the king should cherish his subjects and should extirpate his adversaries.'

Do. (14. 13).—'A king hard in inflicting punishment excites the people ; thus harassed, they seek the protection of the enemy.'

Viṣṇu (3. 96).—'In his own domain, the king shall inflict punishments according to justice, chastise foreign foes with rigour, behave without duplicity to his affectionate friends and with lenience towards Brāhmaṇas.'

Arthashāstra (p. 31).—'Sticking to one's own duty leads to Heaven and Immortality ; neglecting thereof leads to confusion and ruin. Therefore the king shall never disturb the specific duties of living beings. By remaining firm in his own duty, he is happy here as also after death ; the people are contented, never discontented, if the rules of gentility are duly

observed, and if they are protected according to the three Vedas.'

Yājñavalkya (1. 333).—'To his dependants and to his people, the king shall be as father; lenient towards Brāhmaṇas, straightforward to his affectionate friends, rigorous towards enemies.'

Shukranīti (1. 52-54).—'From the very moment that a man attains the position of a king through skill, might or valour,—no matter whether he is anointed or not,—he should begin to rule his subjects according to law, being above board and ever holding his sceptre.'

Do. (1. 59. 62).—'The king who protects his people and is charitable... ..is called *Sāttvika* and attains salvation.'

VERSE XXXIII

Viṣṇu (3. 97).—'Of a king thus disposed, even though he subsist by gleaning, the fame is far spread in the world, like a drop of oil in water.'

VERSE XXXIV

Shukranīti (1. 64-68).—'The miserable king who is not compassionate and is mad through passions......attachment to sensuous objects......who is not uniform in thought, word and deed... ..is called *Rājasa* and is born as a low animal.'

VERSE XXXV

Kāmandaka (2. 35).—'The king promoting the Varṇas and Āshramas and living according to these usages, and knowing their duties, becomes worthy of a place in Indra's heaven.'

Matsyapurāṇa (Vīra-Rāja, p. 121),—'The highest duty of the king consists in keeping all the castes fixed to their

respective duties ; hence he should devote his attention to that. Those who have deviated from their duties, the king shall make revert thereto.'

Viṣṇu (Vīra-Rāja, p. 121).—'Keeping all the castes firm in their duties.'

VERSE XXXVII

Viṣṇu (3. 76).—'He should constantly show reverence to the gods and to the Brāhmaṇas.'

Arthashāstra (p. 40).—'He shall fix upon the Teachers and the Ministers as checks upon himself; as these would save him from improper positions and would regulate his activities by indicating the passage of time by means of shadows or time-sticks. Kingship is dependent upon assistant ; a chariot never moves on a single wheel ; therefore the king shall appoint ministers and listen to their opinions.'

VERSE XXXVIII

Kāmandaka (1. 60).—'A king serving elderly persons is held in high esteem by the pious ; though induced by vile men, he commits no vile deeds.'

Viṣṇu (3. 77).—'He should honour the aged.'

VERSE XXXIX

Kāmandaka (1. 20).—'Humility is synonymous with thorough control over the senses. One possessing it becomes learned in the Shāstras.'

Arthashāstra (8. 34).—'Punishment brings about security of life and property only when it is based upon discipline. Discipline is of two kinds—artificial and natural. Learning disciplines only such a man as has his intelligence duly cultivated through service, listening to teachings, carrying them in memory, and knowledge of reasonings and arguments.'

Shukranīti (1. 101).—'Discipline is the chief thing for the king; this comes through the dictates of Shāstra; it gives mastery over the senses.'

VERSE XLI

Shukranīti (1. 137).—'Vena was ruined through vice; Pṛthu was prosperous through virtue; so the king should cultivate his interests by placing virtue in the forefront.'

Kāmandaka (1. 14).—'Following the path of rectitude King Vaijavana ruled the earth for a long period, while Nahuṣa treading evil ways was condemned to dwell in the nether regions.'

VERSE XLIII

Gautama (11. 3).—'The king shall be fully instructed in the threefold science and in Logic.'

Yājñavalkya (1. 310).—'Fully instructed in Logic, in Political Science, in Agricultural Science and in the Threefold Science (Vedas).'

Arthaśāstra (pp. 34-35).—'The discipline of the sciences is obtained through the authority of the professors of each; for the sake of this discipline one should always remain in constant touch with those learned in the sciences.'

Kāmandaka (1. 59, 63, 66).—'Association with the Preceptor bestows knowledge of the scriptures; knowledge of the scriptures increases humility. A king who is modest under culture never sinks under calamities. A king well-versed in polity, practising self-control, very soon attains to that shining pitch of prosperity that has been attained by other divine kings. The Preceptor is worshipped for the acquisition of learning; learning which has been mastered becomes instrumental in enhancing the prudence of the illustrious; and the habit of acting by prudence leads to prosperity.'

Kāmandaka (2.1 *et seq.*)—'The king after having controlled his senses, should direct his attention to the cultivation of the following branches of learning—*Ānvīkṣikī* (Logic), *Trayī* (Vedic Triad) *Vārtā* (Trade-Agriculture) and *Daṇḍanīti* (Science of Government). The followers of Manu hold that there are only three divisions of learning—Vedic Triad, Trade-Agriculture, and Science of Government; according to them Logic is only a branch of the Vedic Triad. The followers of Bṛhaspati postulate only two divisions:—Agriculture and Science of Government; as only these help men in acquiring wealth. According to Ushanas the Science of Government is the only division; the origin of all other forms of learning lies in this. But according to our own teacher, there are four branches:—*Ānvīkṣikī* deals with the knowledge of the self, *Trayī* with Dharma and Adharma (right and wrong), *Vārtā* with the acquiring and spending of wealth, and *Daṇḍanīti* with justice and injustice. *Ānvīkṣikī*, *Trayī* and *Vārtā* are excellent forms of knowledge; but they are of no avail if *Daṇḍanīti* is neglected.'

Arthashāstra (p. 26).—'Ānvīkṣikī (Philosophy), Trayī (Three Vedas), Vārtā (Trade-Agriculture) and Daṇḍanīti (Science of Government) are the Sciences;—according to the Mānavas, the Three Vedas, Trade-Agriculture and Science of Government—Philosophy being only a part of the Three Vedas; according to the Bārhaspatyas, Trade-Agriculture and Science of Government—the Three Vedas being only a cover for the man who knows the worldly affairs; the Science of Government is the only Science, say the followers of Ushanas—the progress of all Sciences being centred therein; there are four Sciences, says Kauṭilya; it is by means of these that one can understand the methods of acquiring wealth and spiritual merit; it is this that constitutes the essence of the Sciences. Sāṅkhya, Yoga and Lokāyata constitute 'Philosophy'; Merit and Demerit are dealt with in the Three Vedas; Profit and Loss are dealt with in the Science

of Trade-Agriculture ; Policy, good and bad, is dealt with in the Science of Government.'

Shukranīti (1. 303).—'Logic, Three Vedas, Trade-Agriculture, and Science of Government,—these four branches of learning the king shall always study.'

Kāmandaka (1. 21-22).—'Knowledge of Polity, wise judgment, contentment, skilfulness,......good conduct and restraint of the passions......are the sources of all prosperity.'

VERSE XLIV

Kāmandaka (1. 62).—'The prosperity of a king who keeps his passion under control and who follows the path chalked out by the Science of Government always shines; his fame also reaches the heavens.'

Arthashāstra (p. 37).—'The control of the senses is at the root of learning and discipline ; this control should be acquired by the abandonment of desires, anger, greed, pride, vanity and pleasure. The control of the senses consists in avoiding the improper activities of the Auditory, Tactile, Visual, Gestatory and Olfactory organs towards their respective objects, sound, touch, colour, taste and odour ; or it may consist in making them act according to the scriptures ; the whole purpose of the scriptures lies in the control of the senses.'

Shukranīti (1. 301).—'Of the monarch who has conquered his senses and who follows the Nītishāstra, prosperity is in the ascendant and fame reaches the skies.'

Kāmandaka (5. 36).—'A king, conversant with notions of justice and injustice, having subdued his mind already powerless through the subjugation of the senses, should exert himself for realising his own good.'

VERSES XLV-LIII

Kāmandaka (1. 54).—'Hunting, gambling and drinking,—these are condemned in a king. Behold the catastrophe that befell King Pāṇḍu, the king of Niṣadha and the descendants of Vṛṣṇi, through indulgence in each of these respectively. Lust, anger, avarice, fiendish delight in inflicting injury, morbid desire for honour, and arrogance—these six passions should be avoided.'

Do. (1. 65, 68).—'A self-controlled king receives the highest homage. Self-control is the ornament of kings. A self-controlled king appears as beautiful as a gentle elephant shedding ichor. A powerful king without practising self-control is subdued by his enemies without difficulty; while a weak king practising self-control and observing the scriptural injunctions never meets with defeat.'

Do. (11. 12).—'Women, intoxicating drinks, hunting, gambling and diverse scourges of fate are called *vyasana*. One who is under the influence of these *vyasanas* is the person against whom expedition should be undertaken.'

Do. (14. 65).—'Beautiful women and drink may be enjoyed within the bounds of moderation; but a learned king should never indulge in hunting and gambling; for these are beset with graver dangers.'

Shukranīti (1. 283).—'Hunting, gambling and drinking are condemnable in kings. Dangers from these are illustrated in the cases of Pāṇḍu, Nala and Vṛṣṇi respectively... Sensuousness, anger, ignorance, cupidity, and passion,—one should give up these. On giving up these the king becomes happy.'

Kāmandaka (1. 39).—'A king, delighting in vile acts, and having eyes blinded by sensuous objects, brings terrible catastrophe upon his own head.'

Viṣṇu (3.50-52).—'He should not take delight in hunting,

dice, women and drinking;—nor in defamation and assault; and he should not injure his own property,'

Shukranīti (1. 235).—'Kings should not indulge in sensuousness with regard to others' wives, cupidity towards others' wealth, and anger towards his own subjects.'

Matsya-purāṇa (Vīra-Rāja, p. 146).—'Hunting, drinking and gambling, the king should avoid; kings addicted to these are ruined. Sleeping during the day and purposeless roaming should be specially avoided; he should not commit defamation or assault; the king shall also avoid talking ill of people behind their back; he shall avoid the two kinds of misuse of wealth, *viz.*, misuse *of* wealth and misuse *by means of* wealth; the misuse *of* wealth consists of the demolishing of walls and the neglecting of forts, etc., and also of reckless squandering; and misuse *by means of* wealth consists in making presents at improper times and places and to improper persons. The king shall not be very soft; as soft people are always ill-treated; nor shall he be very hard; as people become disaffected with hard men; the king who is soft at times and also hard at times, wins both worlds. The king shall avoid joking with his dependants; dependants always ill-treat masters given to jocular conversation. The king shall avoid all vices.'

Viṣṇudharmottara (Do., p. 149).—'The king should not enter an unknown crowd, or an unknown water, until it has been examined beforehand by trustworthy persons; nor shall he ride on a wild elephant, or on an untrained horse; he shall never visit an unknown woman, nor one in her courses. He shall never enter an ill-constructed boat, nor one of which the boatsmen have not been tested. He shall never disturb the endowments made in favour of gods; nor any standing endowments. He shall never confiscate the property of a Brāhmaṇa, which he shall always respect.'

Shukranīti (1. 215).—'Indulgence in gambling, women and wine, when undue, brings many disasters; within due limits, it brings wealth, sons and intelligence.'

Mārkaṇḍeya (Parāsharamādhava-Āchāra, p. 414).—'He shall renounce all vices, specially the seven root ones. He shall protect himself against enemies, by guarding his secrets from going out. The king shall keep himself controlled by his position, prosperity, ruin, knowledge and the six qualities; and never by desires. First of all he shall know himself, then his ministers, then his dependants, and lastly all the citizens; when this has been done, then alone shall he go against his enemies.'

Arthashāstra (p. 39).—'By subjugating the six-fold group of enemies he shall acquire sense-control; by associating with elders, he shall acquire wisdom; through the spy, he shall obtain vision; by action, security of life and property; by controlling the activities of people, he shall secure attention to the special functions of each man: by the teaching of sciences, discipline; by the proper use of wealth, prosperity. Having acquired sense-control, he shall shun others' women, others' wealth and also injury to beings; also over-addiction to sleep, fickleness, untruthfulness, too showy appearance, and misuse of wealth; also all improper and illegal proceedings.'

VERSES LIV-LV

Viṣṇu (3. 71).—'He shall appoint ministers to help him in his affairs, who are pure, free from covetousness, attentive and able.'

Yājñavalkya (1. 310-311).—'He shall appoint ministers who are intelligent, hereditarily connected, firm and pure; with these he shall take counsel; as also with the Brāhmaṇa.'

Matsyapurāṇa (Vīra-Rāja., p. 175).—'He shall appoint such assistants for himself as are brave, of noble family, strong, endowed with wealth, beauty, nobility and other good qualities, self-controlled, endowed with forgiveness, capable of hard work, courageous, knowing the duty, of sweet speech,

capable of offering salutary advice and devoted to their master.'

Viṣṇudharmottara (Vīra-Rāja, p. 175).—'The attendants of the king shall be gentle, high-born, brave, equipped with knowledge, free from jealousy, not mean, pure and clever.'

Mahābhārata (Do.).—'The king should appoint only such ministers as are able and have been duly tested.'

Do. (*Rājadharma*) (Do., p. 177).—'The king shall honour that minister who is grateful, intelligent, free from meanness, firmly devoted to him, firm in his duty and firmly grounded in political science.'

Parāshara (Do., p. 178).—'The king shall appoint as ministers, counsellors, ambassadors, priests, judge and members of the assembly,—such people as may be devoted to his welfare and safety.'

Kātyāyana (Do.).—'The king shall appoint as his minister a Brāhmaṇa, noble-born and devoted to the king, expert in his business.'

Shukranīti (2. 106-109).—'The king shall examine his officers with reference to their work, companionship, merit, habits, family-relations and other things; and place confidence in those that are found trustworthy.'

Matsyapurāṇa (Vīra-Rāja, p. 171).—'Immediately after his anointment, the king shall proceed to select his assistants; even an undertaking that is easy is difficult to be accomplished by a single man, especially when one who has no assistant; how much more is the work of the king which involves great issues! Therefore the king shall himself select assistants born of noble families.'

Arthashāstra (p. 41).—'He shall appoint as ministers such persons as have been his fellow-students; as he is cognisant of the purity of their character, and hence has trust in them; so says Bharadvāja. This is denied by Vishā'ākṣa, who holds that as these men have sported with him, they are likely to disregard him; hence as ministers he should appoint

such men as share his secrets; because such men have the same habits and defects as himself; as these men knowing that the king knows their secrets will never misbehave towards him. Parāshara holds that this objection is common to both; the king also knowing that they know his secrets, will follow them in their acts of commission and omission; hence he should appoint as ministers such persons as might have helped him in dangerous situations; because their attachment to him has been actually seen. Pishuna denies this; the feeling here mentioned is an emotion, it is not a lasting quality of the mind; hence the king should appoint as ministers such persons as have, in actual practice, been found to have acted in strict accordance with orders; because the quality of these will have been actually perceived. This again is denied by Kauṇapadanta; because even these men would not be endowed with other qualities necessary in ministers; therefore he shall appoint as ministers such persons as have been hereditary ministers, because the antecedents of such men are fully known; they will not abandon him even though ill-treated, because of the hereditary relationship. This is denied by Vātavyādhi, on the ground that such men would arrogate to themselves all the powers of the master and would behave as such; therefore he shall appoint as ministers such persons as are well-versed in political science and are strangers; strangers would regard the king as holding the rod of chastisement and would never misbehave. This is denied by Bāhudantī-putra, on the ground that a man, though possessing theoretical knowledge, if devoid of practical experience, would come to grief; hence he should appoint as ministers such persons as are endowed with the qualities of nobility of birth, wisdom, purity, bravery and loyalty. All these opinions are right, says Kauṭilya; but the real character of men can be ascertained only from actual experience; hence the king shall examine the ministerial capacity of the persons concerned, the exigencies of time and place, and also the

nature of the work in hand and then appoint them as *ministers*, not as the *chief minister.*'

Kāmandaka (4. 27-30).—'*Upadhās* are the means of testing honesty, and by these the king should test his dependants. A person who has got a good many friends to deter him from the paths of vice, who is not a foreigner by birth, who possesses noble lineage and character and great physical strength, who is eloquent and audacious in speech and is far-sighted, energetic and ready-witted, who is free from obstinacy and fickleness and is faithful to his friends, who is painstaking and pure and truthful, who is blessed with equanimity, cheerfulness, patience, gravity and health, who is a master of all the arts, dexterous, prudent and retentive, unswerving in his devotion, and not prone to avenge the wrongs done to him by his sovereign,—such a person should be selected as the minister. Accuracy of memory, exclusive devotion to the ways and means and the Empire, grave consideration of the *pros* and *cons* of a question, unerring judgment, firmness, and observance of secrecy regarding all counsels,—these are the necessary qualifications of a minister.'

Do. (11. 61).—'A mantra or counsel consists of five parts: supports, means to ends, divisions of time and place, averting of calamities and final success.'

Do. (11. 74).—'Manu says twelve, Bṛhaspati says sixteen, and Ushanas says twenty, ministers should form a cabinet.'

Arthashāstra (p. 48).—'Accompanied by the Chief Minister and the Domestic Priest, he shall, in the first instance, appoint ministers to unimportant posts, and there test them by means of tests.'

Do. (p. 76).—'The cabinet of ministers shall consist of twelve—say the followers of Manu; sixteen, say the followers of Bṛhaspati; twenty, say the followers of Ushanas; the number shall depend on the king's own capacity, says Kauṭilya.'

VERSE LVI

Yājñavalkya (1-311).—'With the ministers the king shall take counsel; specially with the Brāhmaṇa.'

Arthashāstra (p. 45).—'The following are the qualities of the Chief Minister: He should have been born and bred in the kingdom, of noble birth, having a large family, versed in the arts, with keen powers of perception, intelligent, possessed of a retentive memory, clever, eloquent, bold, quick-witted, endowed with courage and influence, capable of hard work, pure, sympathetic, firmly loyal, equipped with character, strength, health and patience, devoid of haughtiness and fickleness, of prepossessing appearance and never likely to create enmities. The king shall therefore examine the land of birth and family of the candidates for Chief Ministership; the exact amount of their knowledge of arts and sciences he shall find out from other persons learned in the same; their intelligence, memory and cleverness he shall find out from actual experience; eloquence he shall find out from his conversations; as also lowness and quickness of wit; courage and influence shall be found out in times of trouble; purity, sympathy and loyalty from actual experience; character, strength, health and patience from their neighbours; and prepossessing appearance from direct perception.'

Arthashāstra (p. 71).—'All operations should be preceded by due discussion among Ministers.'

Kāmandaka (13.23).—'The functions of the *Prakriti-maṇḍala* are the following:—To hold counsels, to secure the results of counsels, to direct others to perform their functions, to ascertain the effects of coming events, to look after income and expenditure, to administer justice, to subjugate enemies, to avert threatening evils and calamities, to protect the kingdom,—these are the functions of the minister. But the minister who is subject to the *vyasanas* fails in all this.'

VERSE LVII

Kātyāyana (Vīra-Rāja., p. 178).—'In a kingdom when ministers, courtiers and physicians are given to flattery, the king shall certainly lose his kingdom, his righteousness and his happiness. The king shall not evince displeasure at anything that they say; because it is their duty to say what is right and according to law.'

Kāmandaka (11.77).—'A king seeking his own welfare should discuss the subject of consultation severally with each of his ministers; after which he should take into serious consideration the opinion expressed by each.'

VERSE LVIII

Yājñavalkya (1.311).—'With these he should take counsel, specially with the Brāhmaṇa.'

Kāmandaka (11.78).—'After having weighed the opinions expressed by the councillors, he shall act upon that counsel which is proposed by the highly intelligent, well-wishing and numerously supported minister who always acts according to the scriptures.'

Kātyāyana (Vīra-Rāja., p. 178).—(See under 54.)

VERSE LIX

Arthashāstra (p. 73).—'He shall not disregard any one; he shall listen to the opinion of every one.'

VERSES LX-LXII

(See the texts under 54.)

Viṣṇu (3.16-21).—'The king shall appoint able officials for the working of his mines, for the levying of taxes

and of the fares to be paid at ferries, and for his elephants and forests. He shall appoint pious persons for performing acts of piety; skilled men for financial business; brave men for fighting; stern men for acts of rigour; and eunuchs for his wives.'

Yājñavalkya (1.320-21).—He shall appoint such officials as are experts in their work, clever and pure and alert, to the departments of income and expenditure and the harems.'

Arthashāstra (p. 136).—'The officer placed in charge of Forts shall look after the following: tolls, fines, weights and measures, landmarks and boundaries, coinage, wines, slaughter-house, yarns, oils, butter, salt, gold, trade-regulations, courtesans, gambling, engineering, building, arts and crafts, temples and entrance and exit.'

Arthashāstra (p. 6).—'Officers of the following departments are to be appointed:—gold, granary, trade, forestry, armoury, weights and measures, measurements of time and surveying, customs and tolls, spinning and weaving, agriculture, excise, slaughterhouse, courtesans, navy, cattle, horse, elephant, chariot, infantry, army-command, coinage, pasture-land, collection of revenues, espionage, city-administration.'

VERSES LXIII AND LXIV

Matsya-purāṇa (Vīra-Rāja., p. 180).—'The ambassador should be one who is truthful, conversant with dialects, eloquent, capable of endurance, sweet of speech, possesses knowledge of countries and their divisions, as also of time and its divisions; he should be one who acquaints himself with places and things and reports what he knows to the king at the right time.'

Garuḍa-purāṇa (Vīra-Rāja., p. 180).—'Intelligent, thoughtful, capable of gauging the minds of others, hard-hearted, truthful,—such should be the ambassador of the king.'

Mahābhārata (Vīra-Lakṣaṇa, p. 226).—'High-born, polite, eloquent, clever, sweet of speech, truthful, of bright complexion,—these seven qualities should mark out the ambassador.'

Viṣṇudharmottara (Vīra-Lakṣaṇa, p. 226).—(Same as the Matsya-purāṇa above.)

Arthashāstra (p. 78).—' After having completed the consultation, he shall send out ambassadors. The ambassador should be endowed with all the qualities of the minister, if the entire business is to be confided to him ; and if he is possessed of only three quarters of these qualities, only a part of the business shall be confided to him ; and if he is possessed of only half of those qualities, then he shall only carry orders (without knowledge of the secrets).'

Kāmandaka (12.1).—'Having previously held the necessary counsel, the wise king shall depute to the court of the monarch against whom he intends to march, an ambassador, confident of his special abilities,—his selection having been approved by the cabinet.'

VERSE LXIX

Viṣṇu (3.4-5).—' The king shall fix his abode in a district containing open plains, fit for cattle and abounding in grain ;—and inhabited by many Vaishyas and Shūdras.'

Yājñavalkya (1.320).—' He shall reside in a country which is open, pleasant, fit for cattle, and where living is easily found.'

Smṛtyantarā (Vīra-Rāja., p. 197).—'That country is called *Jāṅgala* where there are a few trees and a little water, many birds and many animals, and abundant heat and rain.'

Kāmandaka (4.54-56).—' A country where living is cheap, soil fertile and copiously irrigated, which is situated at the foot of a hill, contains a large number of *Shūdras*, traders and artisans, where the farmers are enterprising and energetic,

which is loyal to its ruler and inhospitable to its enemies, which ungrudgingly bears taxation, extensive in area, crowded with foreigners, which is rich, pious and abounding in cattle, where the popular leaders are not foolish and voluptuous,—such a country is the best. The king should always endeavour to promote the welfare of such a land; for with its prosperity, the other constituents of the state also prosper.'

Kāmandaka (4.61).—' A country having communications both by land and by water, and furnished with castles affording shelter to the royal family at the time of seige—such a country is suitable for the habitation of a king seeking prosperity.'

Shukraniti (1. 425-428).—' In a place that abounds in trees, plants and shrubs,—that is rich in cattle, birds and other animals,—that is equipped with a good supply of water and grains and is happily provided with resources in grass and fuel,—that is bestirred by the movements of boats to the seas, and is not very far from the hills, and is on level ground, a picturesque plain,—the king shall build his capital.'

Matsya-purāṇa (Do., p. 198).—'The king having appointed his assistants, shall take up his residence in a country which is supplied with abundant fodder and fuel, pleasant, where the vassals are obedient, and which is centrally situated; where the population consists largely of Vaishyas and Shūdras, nor liable to attack by enemies, containing a few Brāhmaṇas and many labourers; which is not dependent totally upon rain, inhabited by men devoted to the king, not over-taxed, and supplied with plenty of fruits and flowers; nor accessible to the armies of others, where happiness and unhappiness are equable; which is free from reptiles, wild animals and thieves;—as far as possible, the king shall take up his residence in such a country.'

Viṣṇudharmottara (Do.).—' The king, along with his assistants, shall take up his residence in a country which is suitable

for cattle, open, pleasant, inhabited principally by Vaishyas and Shūdras, free from diseases.'

Arthashāstra (8. 109).—'Either an old settlement or a new one he shall get inhabited either by importing men from other countries or by overflowings from his own country; the village shall be inhabited mostly by Shūdras and cultivators; consisting of not less than a hundred and not more than five hundred families, with boundaries extending over two or four miles and well marked by trees, hills, etc.'

VERSE LXX

Mahābhārata (12. 86. 5).—'Dhanvadurga, Mahīdurga, Giridurga, Manuṣyadurga, Mṛddurga, Vanadurga,—these are the six forts.'

Viṣṇu (3. 6).—'There shall he reside in a stronghold—either of desert, or of armed men, or of fortifications, or of water, or of trees, or of mountains.'

Yājñavalkya (3. 20).—'There he shall build forts for the protection of men and treasures.'

Kāmandaka (4. 57).—'The king should settle in a fortress which is extensive, environed by a wide ditch and secured with gates, strengthened with high massive walls and sheltered by mighty mountains, forests and deserts.'

Matsya-purāṇa (Vīra-Rājanīti, p. 199).—'The wise king shall build one of the six kinds of fort—the Bow fort, the Earthen fort, the Human fort, the Arborial fort, the Aquatic fort and the Hilly fort.'

Aushanasa Dhanurveda (Do.).—'(1) The *Bow fort* is that which is devoid of water, abounding in pebbles, rough, without supports, beset with obstacles and poisonous insects, not admitting of easy locomotion, equipped with strong guards and free from disease. (2) The *Earthen fort* is equipped with all accessories, well protected, and supplied with implements, in places very high, and in places very

low. (3) The *Human fort* consists of men related to the king hereditarily, obedient and contented, well-trained and under suitable officers, terrible, and ever alert. (4) The *Arborial fort* consists of the forest, with paths unknown, densely packed with trees, thickets and creepers and thorns extending far and wide. (5) The *Aquatic fort* consists of water which has only one entrance and that narrow, full of poison and such aquatic animals as are fond of touching, devouring and killing. (6) *Hilly fort* consists of a mountain, which is inaccessible, beyond the reach of arrows, fully equipped with all accessories and comforts.'

Mahābhārata (Vīra-Rājanīti, p. 199).—'The king shall gather for himself all the corn ; what he cannot gather, that he shall burn ; all standing crops also he shall destroy ; he shall demolish all passages in rivers and over forts ; he shall make all the water flow out ; what cannot flow out, that he shall pollute ; he shall uproot all small trees near about the fort ; of the larger trees, he shall lop off all the branches.'

Bṛhaspati (Do.).—'For the protection of his wife, wealth and people, as also of stores, the king has to build a fort with double walls.'

Matsya-purāṇa (Do., p. 203).—'The fort shall be surrounded by a ditch, equipped with walls and towers, as also with hundreds of guns and other machines.'

Viṣṇudharmottara (Do., Lakṣaṇa, p. 242).—'The king shall build one of the six kinds of forts.'

Arthashāstra (p. 119).—'In the middle of the settlement, he shall establish a natural fort for purposes of war either in the form of an enclosed island, or high ground surrounded by deep ditches, called the water fort ; or of stone, in the shape of caves, called the *hilly fort* ; caves, or barren ground devoid of water and grass, called the *Bow fort* ; Or of thicket-covered marshy land, called the *Arborial fort*. Of these the Water and Hill forts are for defence and the Bow and Arborial forts are for safety during times of distress.'

VERSE LXXI

Matsya-purāṇa (Vīra-Rāja., p. 203).—'Of all forts, the *Hilly fort* is the most highly commended.'

Mahābhārata (Do., p. 201).—'Among the six kinds of forts laid down in the scriptures, it is the *Human fort* that is the most inaccessible.'

Shukranīti (1. 766).—'The king should take shelter in hill forts in times of great danger.'

Do. (4. 5, 2 *et seq.*).—'Forts are made inaccessible by ditches, thorns, rocks and deserts. The fort surrounded by ditches is called *Parikhā*; that by walls of stone and bricks, *Parigha*; that by trees, thorns and thickets *Vanadurga*; that near which there is no water is called *Dhanvadurga*; that surrounded by large sheets of water is called *Jaladurga*; that situated on high ground and supplied with plenty of water is called *Giridurga*; that guarded by heroes versed in military tactics is called *Sainyadurga*; that belonging to allies and relations is the *Sahāyadurga*. The Sahāyadurga and the Sainyadurga are the best of all.'

Bṛhaspati (Vīra-Rāja., p. 204).—'It should be equipped with fuel, flavouring substances, canes, fodder, conveyances, machines and weapons, and also well-disposed and brave soldiers. The king shall also bring together, and provide livings for Brāhmaṇas learned in Vedic lore and Kṣattriyas, also performers of Agnihotra.'

Viṣṇudharmottara (Do.).—'Each one of these forts shall be supplied with treasure and provisions, with elephants, horses and chariots,—also with gems; it shall be fully supplied with machines, abounding in Vedic learning, and equipped with all materials of war, well-stored with food and money, supplied with drinks and water, fully supplied with elephants, horses, chariots, cows, physicians and astrologers; also with clarified butter, oils and medicines and other accessories; protected by walls, ditches, towers and turrets.'

Mahābhārata—Shāntiparva (Parāsharamādhava Āchāra, p. 407).—'Protected by strong walls and ditches, supplied with elephants, horses and chariots, with bright citizens, adorned with squares and markets, full of brave and wise men.'

VERSE LXXVI

Āpastamba (2. 25. 2-3).—'He shall cause to be built a town and a palace, the gates of both being towards the South. The palace shall stand in the heart of the town.'

Shukranīti (1. 435-437).—'The palace is to be built in the midst of the council-buildings, equipped with stables for elephants, horses and cattle, well adorned with spacious tanks, wells and water-pumps, having sides of equal length in all directions, high towards the South and North.'

Bṛhaspati (Vīra-Rāja., p. 206).—'At the centre of the fort, the king shall build a separate house supplied with trees and water, to the East of which facing the East, should be the Hall.'

Viṣṇudharmottara (Do.).—'Therein shall the king build a house, after consulting the astrologer and the architect.'

Kāmandaka (4. 58).—'The king should build a castle, proof against the inclemencies of weather, well supplied with provisions and money and an abundant water-supply.'

VERSE LXXVIII

Gautama (11. 12-18).—'He shall select as his domestic priest, a Brāhmaṇa who is learned, of noble family, eloquent, handsome, of proper age, and of virtuous disposition, who lives righteously and is austere. With his assistance, he shall fulfil his religious duties; for it is declared in the Veda that "Kṣattriyas who are assisted by Brāhmaṇas prosper and do not fall into trouble." He shall also take heed of that which

astrologers and interpreters of omens tell him....He shall perform in the Fire of the Hall the rites ensuring prosperity, which are connected with *Shānti* (allaying of portents), festivals, a prosperous march, long life and auspiciousness; as well as those that are intended to cause enmity, to subdue enemies, to destroy them by incantations, and to cause their misfortune. Officiating priests shall perform for him the other sacrifices, according to the law.'

Bodhāyana (1. 18. 7, 8).—'The king shall choose a domestic priest, foremost in all transactions;—and shall act according to his instructions.'

Kāmandaka (4. 32).—'A person well versed in the Vedic Triad and in the Science of Government should be appointed as the Royal Priest; he shall perform the *Shānti, Pauṣṭika* and other rites according to the Atharva Veda.'

Vashiṣṭha (19 3-6).—'He shall appoint a domestic priest to perform those rites that are obligatory for householders. It is declared in the Veda that a realm where a Brāhmaṇa is appointed domestic priest, prospers. Thus shall both his duties be fulfilled;—by himself alone the king would be unable to do both.'

Viṣṇu (3. 70).—'He shall appoint as domestic priest a man conversant with the Vedas, the Epics, the Institutes of Sacred Law, and the science of what is useful in life,—of a good family, not deficient of limbs, and persistent in the performance of austerities.'

Yājñavalkya (1. 312-313).—'He shall appoint the domestic priest, who is well versed in astrology, endowed with the aforesaid qualities, expert in criminal law, and also in the *Atharvāṅgirasa* rites. For the performance of *Shrauta* and *Smārta* rites, he shall appoint the sacrificial priests and shall perform, according to law, sacrifices at which large fees are paid.'

Arthashāstra (p. 46).—'He shall appoint as his domestic priest a person whose family and character are well-known, who is well-instructed in the Veda with the six subsidiaries,

in portents and the science of government, competent to allay all troubles from human and superhuman sources by means laid down in the Atharva Veda; him the king shall follow as the pupil follows the teacher, the son the father, or the servant the master.'

VERSE LXXIX

Yājñavalkya (1. 313).—(See above, under 78.)

Āpastamba (2. 26. 1).—' A king who, without detriment to his dependents, gives land and money to Brāhmaṇas, according to their deserts, gains imperishable worlds.'

Viṣṇu (3.78-81, 84).—' He shall offer sacrifices;—he must not suffer any Brāhmaṇa in his realm to perish from want, nor any other leading a pious life. He shall bestow landed property upon Brāhmaṇas. He shall present the Brāhmaṇas with gifts of every kind.'

VERSE LXXX

Yājñavalkya (1. 321).—' For the king there is no act more meritorious than this that what he obtains by war he gives away to Brāhmaṇas and the gift of fearlessness to the people.'

Kāmandaka (5. 78, 79).—' Agriculture, communications to facilitate commercial traffic, entrenchment of strongholds for soldiers in the capital, construction of dams and bridges across rivers, erection of enclosures for elephants, working of mines and quarries, felling and selling of timber and the peopling of uninhabited tracts,—these eightfold sources of revenue, the king should ever enhance; his officers looking up to him for livelihood should also do so, for maintaining themselves.'

VERSE LXXXI

Yājñavalkya (1. 320-321).—'In several places he shall appoint officers, expert, clever and pure and ever careful regarding income, expenditure and the harem.'

Arthashāstra (p. 136).—'The officer styled *Samāhartṛ* shall look after forts, kingdom (*e.g.*, Revenue, Taxes, Customs and so forth), mines, bridges and dams, forests, cow-pens and trade-routes.'

Shukranīti (2. 234-236).—'He should appoint many supervisors, or only one officer without supervisors, according to the importance of the charge. For other works he should appoint those who are fit.'

VERSES LXXXII-LXXXIII

Yājñavalkya (1. 314).—'He shall present to Brāhmaṇas objects of enjoyment, and various kinds of riches; what is given to Brāhmaṇas constitutes an inexhaustible treasure for the king.'

Do. (1. 321).—(See under 80.)

VERSE LXXXIV

Vashiṣṭha (30. 7).—'The offering made through the mouth of a Brāhmaṇa, which is neither spilt nor causes pain, nor assails him who makes it, is far more excellent than the *Agnihotra*.'

Yājñavalkya (1. 315),—'What is offered into the Brāhmaṇa-fire is an oblation that involves no spilling and no pain, and is not tainted by expiations.'

VERSES LXXXV-LXXXVI

Gautama (5. 20).—'The reward of a gift to a non-Brāhmaṇa is equal to the value of the gift; that of what is given to a Brāhmaṇa is twofold; that of what is given to a Vedic scholar, thousandfold; and that of what is given to one thoroughly versed in the Veda, endless.'

Viṣṇu (93. 1-4).—'What is given to a non-Brāhmaṇa produces the same fruit in the world to come;—what is given to one who calls himself a Brāhmaṇa produces twice the same fruit;—what is given to one who has studied the main portions of the Veda produces a thousand times the same fruits;—what is given to one who has mastered the whole Veda, produces infinite fruit.'

Yājñavalkya (1. 201).—'Cows, land, gold and other things are to be offered, with respect, to proper recipients; a man desiring his own welfare shall give nothing to an improper person.'

Vashiṣṭha (Aparārka, p. 286).—'The cow, the horse, the gold and the land, on seeing the hands of a Brāhmaṇa ignorant of the Veda, decries the giver.'

VERSE LXXXVII

Gautama (10. 16).—'To stand firm in battle and not to turn back.'

Bodhāyana (1. 18. 9).—'He shall not turn back in battle.'

Viṣṇu (3. 43).—'When he has been attacked by his foe, he shall protect his own realm to the best of his power.'

Yājñavalkya (1. 323).—'Those who, for the sake of lands, fight in battles with fair weapons, go to heaven, like Yogins.'

Devala (Vīra-Rāja, p. 405).—'For the sake of his people, the Kṣattriya shall fight and even give up his life.'

VERSE LXXXVIII

Viṣṇu (3. 44).—'There is no higher duty for men of the military caste than to risk their life in battle.'

Yājñavalkya (1. 322).—'There is no higher duty for kings than to give to the Brāhmaṇas whatever is obtained in war, and to grant fearlessness to their people.'

VERSE LXXXIX

Āpastamba (2. 26, 2, 3).—'They say that a king who is slain in attempting to recover the property of Brāhmaṇas performs a sacrifice where his body takes the place of the sacrificial post and at which an unlimited fee is given.—Hereby have been declared the rewards of other heroes who fall fighting for a worthy cause.'

Viṣṇu (3. 45).—'Those who have been killed in protecting a cow, or a Brāhmaṇa, or a king, or a friend, or their own property, or their own wedded wife, or their own life, go to heaven.'

Yājñavalkya (1. 323).—(See under 87.)

Yājñavalkya (1. 324).—'Even when one's own army is broken up, if one does not turn back, each step that he takes is equal to a Horse-Sacrifice.'

Devala (Vīra-Rāja., p. 405).—'For the sake of his people, the king shall fight, and even give up his life; thereby he obtains the reward of a Horse-Sacrifice. If a man, without turning back, is killed in battle by his enemies, he obtains the regions of Indra, won by his valour.'

Yama (Do., p. 406).—'The Kṣattriya resides on the chest of the Kṣattriya, and the Brāhmaṇa at his back; therefore he should always guard his back in battle; or else he becomes a Brāhmaṇa-killer.'

VERSE XC

Bodhāyana (1. 18. 10).—'He shall not strike with barbed or poisoned arrows.'

Yājñavalkya (1. 323).—(See under 87.)

VERSE XCI-XCIII

Gautama (10. 18).—'No sin is incurred in slaying foes in battle,—excepting those who have lost their horses, charioteers or arms, those who join their hands in supplication, those who flee with flying hair, those who sit down with averted faces, those who have climbed in flight on eminences or trees, messengers, and those who declare themselves to be cows, or Brāhmaṇas.'

Bodhāyana (1. 18. 11).—'He shall not fight those in fear, intoxicated, insane or out of their minds; nor those who have lost their armour; nor with women, infants, aged men and Brāhmaṇas.'

Āpastamba (2. 10, 11).—'The Āryas forbid the killing of those who have laid down their arms, of those who beg for mercy with flying hair or joined palms, and of fugitives.'

Yājñavalkya (1.325).—'He shall mot strike one who says *I am yours*, or who is terrified, or deprived of arms, or who is engaged with another person, or who has turned back from the fight, or one who is only looking on the battle.'

Devala (Vīra-Rāja., p. 407).—'Who is eating straw, who is engaged with another, who is not actively engaged in fight, who is seeking shelter, the imbecile, one pressed by another, the religious student, the aged man, the outcast, the infant,—these shall not be struck in lawful battle, by soldiers, even in times of distress.'

VERSES XCIV AND XCV

Āpastamba (2. 26. 3)—(See under 89.)

Yājñavalkya (1. 324).—'The king takes away all the merit that had been acquired by those who are killed while fleeing away from battle.'

VERSES XCVI TO XCVIII

Gautama (1. 20-23).—'The victor shall receive the booty gained in battle. But chariots and riding animals belong to the king, also a preferential share; except when the booty has been gained in single combat, the king shall eq[illegible]y divide all other spoils.'

[illegible]ditya-purāṇa (Vīra-Rāja., p. 409).—'Having satisfied the [illegible]ng in the battle, and having won the booty from Kṣattriyas killed in battle, if the soldier does not take to himself any of the booty, he goes to heaven. If the king who having conquered a kingdom but desisting from taking any booty therefrom, happen to be killed, he goes to heaven.'

VERSES XCIX TO CI

Vashiṣṭha (16. 6).—'He should protect what has been gained.'

Yājñavalkya (1. 316).—'What he has not obtained, he shall seek to obtain by lawful means; what he has obtained he shall save with care; what he has saved, he shall augment by rightful means; what has been augmented, he shall make over to proper recipients.'

Arthashāstra (p. 32)—'The science of Government tends to the acquiring of what has not been acquired, to the saving of what has been acquired, to the augmentation of what has been saved and to the spending of the augmented in proper places.'

Kāmandaka (1.18).—'The acquirement of wealth by equitable means, its preservation and augmentation and its bestowal on deserving recipients,—these are the four duties of the king.'

Kāmandaka (11. 55)—'The acquisition of acquired things and protection of those acquired,—these are the two fields over which the ingenuity and prowess of the ambitious king should be exercised.'

Kāmandaka (13. 57).—'Desire for acquiring what remains unacquired, and facilitating the augmentation of what has been acquired and the proper consignment of the thriving object to the care of a deserving person, suppression of wrong, following of the path of rectitude, and the doing of good to one who has done good —these are the functions of the king.'

VERSE CII

Arthashāstra (p. 32).—'For the sake of worldly affairs, he shall be ever ready to strike.'

Mahābhārata (12. 140. 7).—(Same as Manu, the second half being read as—'*achchhidrashchhidradarshī cha parēṣām vivarānugaḥ.*)'

VERSE CIII

Mahābhārata (12. 140. 8).—(Same as Manu.)

Nārada (Vīra-Rāja., p. 135).—'He should always favour the good and chastise the wicked; such is the duty of kings, who also obtain wealth by this means.'

VERSE CIV

Yama (Vīra-Rāja., p. 134).—'The king shall be equally impartial to all beings, knowing what is right and what is wrong.'

VERSE CV

Māhābhārata (12. 83. 49).—(Same as Manu, the second foot being read as '*chhidrēṣu paramanviyāt.*')

Do. (12. 140. 24).—(Same as Manu, '*nāsya*' being read as '*nātma.*')

VERSE CVII

Vālmīki-Rāmāyaṇa (Vīra-Rāja., p. 404).—'Towards gentlemen and towards those possessed of good qualities, he shall employ conciliation; towards the covetous, he shall employ presents; towards the suspected, dissension; and towards the wicked, force.'

VERSE CIX

Matsya-purāṇa (Vīra-Rāja., p. 279).—'Conciliation, dissension, gifts, force, ignoring, guile and magic are the seven expedients. Conciliation is of two kinds—real and unreal; of these the unreal tends only to censure from all good men; the good man is always tractable by conciliation; so also men of noble families, honest men and righteous persons, and those who have control over their senses; towards those the king shall never employ the *unreal* form of conciliation. Real conciliation consists in describing the noble family and character of the other party, and also the benefits that have been received from him.. ...Towards the wicked conciliation is to be avoided, as they misunderstand it as arising from fear.'

Agni-purāṇa (Do., p. 280).—'Conciliation is of four kinds:—describing the benefits conferred by the other party, pointing out the mutual bonds of relationship, sweet speech, and describing future possibilities.'

VERSES CX-CXIII

Bṛhaspati (Vīra-Rāja., p. 253).—'Having established his sovereignty over the land, and having set up fortifications according to law, he shall employ all his strength in the removing of dangerous elements.'

Yājñavalkya (1. 334).—'He shall protect the people from dangers arising from back-biters, thieves, wicked persons, and desperate criminals, and specially from *Kāyasthas*.'

Matsya-purāṇa (Vīra-Rāja., p. 253).—'In protecting his kingdom the king shall see to it that the people do not become impoverished. If the king, through folly or carelessness, allows his kingdom to become impoverished, he very soon falls off, not only from the kingdom, but also from life itself.'

Yājñavalkya (1. 338-339).—'If the king increases the wealth by means of illegal exactions from the kingdom, he quickly loses his prosperity and becomes ruined.'

Kātyāyana (Vīra-Rāja., p. 254).—'Protecting the people, removing of dangerous elements and honouring the twice-born —for these purposes has the king been created.'

VERSE CXV

Mahābhārata (12. 87. 3).—(The same idea as Manu; the wording being slightly different.)

Āpastamba (2. 26. 4, 5).—'He shall appoint men of the first three castes, who are pure and truthful over villages and towns, for the protection of the people. Their servants shall possess the same qualities.'

Viṣṇu (3. 7-10).—'He shall appoint chiefs or governors in every village;—also lords of every group of ten villages;—and lords of every group of hundred villages;—and lords of a whole district.'

Viṣṇudharmottara (Vīra-Rāja., p. 249).—'He shall appoint men to offices, high, middling and low ; he shall appoint the lord of a village, the lord of ten villages and the lord of hundred villages, as also the lord of a province.'

Āpastamba (Vīra-Rāja., p. 949).—'In villages and in cities he shall appoint high-born, pure and truthful men for the protection of the people.'

Shukranīti (1. 383-386).—'A *grāma*, village, is that which has an area of one *krośa* and whose yield is 1,000 silver *karṣas*.'

VERSES CXVI AND CXVII

Mahābhārata (12. 87. 4, 5).—(Same as Manu.)

Viṣṇu (3. 11-15).—'If any offence has been committed in a village, the lord of the village shall suppress the evil; if he is unable to do so, he shall report it to the lord of ten villages; if he too is unable, he shall report it to the lord of hundred villages; if he too is unable, he shall report it to the lord of the whole district; the lord of the district must eradicate the evil to the best of his power.'

Viṣṇudharmottara (Vīra-Rāja., p. 250).—[The same as *Viṣṇu*, down to the 'lord of the district,' then]— The lord of the district shall report it to the king, if he is himself unable to deal with it; the king shall himself take the necessary measures, and protect the people of the province in every way.'

VERSE CXVIII

Mahābhārata (2. 87. 6).—'The lord of the village shall take all the eatables that may be produced in the village he shall maintain the lord of ten villages who, in his turn, shall maintain the lord of a hundred villages.'

Shukranīti (1. 631-635).—'The heads of villages are to receive one-twelfth of the income from the village, the army

is to be maintained by three such parts, charity with half such part, entertainment of the people with that same part; officers are to be paid out of half such part; and personal expenditure is to be met with half that part; the balance to go to swell the State Treasury.'

Mahābhārata (12. 87. 6-8).—'The Lord of hundred villages shall enjoy one village, which is large, prosperous and well-populated. The Lord of a thousand villages enjoys a *Shākhā-nagara*, a sub-city.'

VERSE CXX

Mahābhārata (12. 87, 9-10).—'A minister conversant with the Law shall supervise the doings of all these village-lords.'

Viṣṇudharmottara (Vīra-Rāja., p. 249).—'In accordance with their duties, he shall make divisions and sub-divisions among them; and he shall always have their work inspected through spies.'

Yājñavalkya (1. 336-338).—'Having learnt all about the work of the officers appointed in the kingdom, through his spies, the king shall honour the honest and punish the dishonest; those addicted to bribery he shall banish after confiscating their property, and he shall retain the Vedic scholars with due honour and gifts.'

VERSE CXXI

Mahābhārata (12. 87. 10-11).—(Same as Manu.)

Āpastamba (2. 26. 4).—'He shall appoint men of the first three castes, who are pure and truthful, over villages and towns, for the protection of the people.'

Arthashāstra (p. 160).—'To the best of his power he shall place such officers in charge of departments as are

endowed with all the qualities of a minister; and their work shall be constantly inspected.'

VERSE CXXII

Arthashāstra (p. 52).—'By means of tests he shall have tested his ministers and then appoint spies, who shall go forth disguised as *kāpālika* and the like.'

Shukranīti (1. 751-752).—'Every year the king should personally inspect the villages, towns, cities, and districts and provinces and see which people are happy and which oppressed by the officers, and investigate cases brought up before him by the people.'

Mahābhārata (12. 87. 11-12).—'All their actions shall be watched by the king's spy.'

Yājñavalkya (1. 337).—(See under 120.)

Kāmandaka (12. 25).—'A person skilled in the interpretation of internal sentiments by conjecture and by external gestures, accurate of memory, polite and soft in speech, agile in movements, capable of bearing up with all sorts of privations and difficulties, ready-witted and expert in all things,—such a person is fit to become a spy.'

VERSE CXXIII

Mahābhārata (12. 87. 12-13).—'The guardians of the people appointed by the king are generally cruel and wicked and inclined to misappropriate the property of others; from these therefore he shall protect the people.'

Yājñavalkya (1. 337).—(See under 120.)

VERSE CXXIV

Yājñavalkya (1. 337).—(See under 120.)

VERSE CXXV

Arthashāstra (Part II, p. 102)—'In accordance with the resources of the kingdom he shall apportion the livelihood of his dependents; or he may provide this to the extent that may be necessary for retaining their services:—48,000 *paṇas* should be set apart for the maintenance of priests, preceptors, chief-minister, army-commander, heir-apparent, queen-mother and queen, etc., etc.'

VERSE CXXVI

Shaṅkha-Likhita (Vīra-Rāja., p. 252).—'Two golden pieces constitute the monthly wage; to be paid on calculating after six months, or four months.'

VERSE CXXVII

Mahābhārata (12. 87. 13-14).—(Same as Manu, but reading '*Kārayēt*' for '*dāpayēt*.')

Arthashāstra (p. 241).—'The officer in charge of the department of trade shall keep himself informed of the demand, or absence of demand, for commodities produced from land and water; those imported by land and water; and also the relative prices of these; and the time for their sale and export. He shall fix the prices.'

Do. (p. 276).—'He shall fix the customs and duties payable on exports and imports.'

VERSES CXXVIII AND CXXIX

Bodhāyana (1. 18. 15).—'He shall levy equitable duties on other marketable goods according to their intrinsic value, without causing oppression.'

Āpastamba (2. 26. 9).—'The king shall make them collect the lawful taxes.'

Mārkaṇḍeya (Parāsharamādhava, p. 404).—'Just as during eight months of the year the sun draws out moisture, gently through his rays,—so should the king collect the taxes by gentle methods.'

VERSE CXXX

See above, 10, 118 and 120.

Gautama (10. 24, 25).—'Cultivators should pay to the king a tax amounting to one-tenth, one-eighth, or one-sixth of the produce. Some declare that there is a tax also on cattle and gold, *viz.*, one-fifth of the stock.'

Bodhāyana (1. 18. 1).—'The king shall protect his subjects, receiving as his wage a sixth part of their incomes.'

Vashiṣṭha (1. 42).—'A king who rules according to the sacred law may take the sixth part of the wealth of his subjects.'

Viṣṇu (3. 22-24).—'He should take from his subjects as taxes a sixth part of every ear of the corn, and a sixth part of all other seeds;—two in the hundred, of cattle, gold and clothes.'

Viṣṇudharmottara (Vīra-Rāja., p. 262).—'Of awned grains, the sixth part, of leguminous grains, the eighth part, shall be taken by the king as the tax.'

Bṛhaspati (Do., p. 263).—'The cultivator shall pay to the king, (*a*) the tenth, (*b*) eighth and (*c*) sixth parts of the produce (*a*) from fallow land (*b*) of the autumn crop and (*c*) the spring crop, respectively. "They shall pay taxes six-monthly or yearly, in accordance with the custom of the country; such is the eternal duty of cultivators."

Shukranīti (4. 2. 212 *et seq.*)—'*Duty* is the king's share received from the buyer and the seller. The regions of the duty are the market-place, streets and mines. Duties are to be levied on goods only once. The king should receive the

thirty-second portion from the seller or buyer. The twentieth or the sixteenth part is not a drawback upon the price. The king shall not realise duty from the seller when he receives what is less than cost price for his commodity; he shall realise it from the buyer on finding him to be the gainer. Having ascertained the amount of produce from the measured plots of land, the king shall demand revenue, apportioning it among the cultivators. The king shall realise rent from the peasant in such a way as may not ruin him. The king should realise one-third, one-fourth, or one-half from places irrigated by tanks, canals and wells, by rains and by rivers respectively. He should have one-sixth from barren and rocky soils. If the king realises from one cultivator 100 silver *kārṣāpaṇas*, he should refund to him 20 *Karṣas*. For minerals, the king shall realise duty at the following rates after deducting the expenses incurred :—Half of gold, one-third of silver, one-fourth of copper, one-sixth of zinc and iron, half of gems, half of glass and lead. He should realise one-third, one-fifth, one-seventh, one-tenth and one-twentieth from the collectors of grasses and foods. He should have one-eighth of the increase of goats, sheep, cows, buffaloes and horses, and one-sixteenth of the milk of buffaloes, she-goats, and ewes. Artists and artisans he shall make work for him one day in the fortnight. If the people start new industries or cultivate new lands, dig tanks, canals or wells, etc., the king should not demand anything from them until they have realised a profit double the amount spent by them. Having determined the land-revenue for each village, the king should receive it in advance from one rich man, or a guarantee of monthly or periodical payments. He should realise the one-thirty-second portion of the income of the money-lender. He should receive rents from houses and cultivated lands; also land-tax from shopkeepers; for the preservation and repairs of streets, he should realise dues from the users.'

VERSES CXXXI-CXXXII

Gautama (10.27).—'Of roots, fruits, flowers, medicinal herbs, honey, meat, grass and fire-wood,—one sixtieth.'

Vashiṣṭha (1.42).—' The king shall take the sixth part of the wealth of his subjects.'

Viṣṇu (3.25).—' A sixth part of flesh, honey, clarified butter, herbs, perfumes, flowers, fruits, roots, liquids and condiments, wood, leaves, skins, earthen pots, stone vessels and things made of split bamboo.'

Viṣṇudharmottara (Vīra-Rāja., p. 261).—' Of perfumes, medicinal herbs, liquids and condiments, flowers, roots, fruits, leaves, vegetables, grasses, skins, bamboo-articles, vessels, and all articles of stone,—a sixth part should be taken.'

VERSE CXXXIII

Gautama (10.11).—' The king shall support those who are exempt from taxes.'

Āpastamba (2-26-10).—' A vedic scholar is free from taxes.'

Vashiṣṭha (1.43).—' Except from Brāhmaṇas.'

Do. (19.23).—' A vedic scholar is free from taxes, and so are a servant of the king, one who has no protector, one who has renounced Householdership, an infant, a very aged man, a young man who is studying and very charitable persons.'

Viṣṇu (3.26, 27).—' He shall not levy any tax on Brāhmaṇas; for they pay taxes in the shape of their pious acts.'

Viṣṇudharmottara (Vīra-Rāja., p. 272).—' No taxes shall be taken from Brāhmaṇas.'

VERSE CXXXIV

Mahābhārata (13.61.30).—‘If in the realm of a king, an Accomplished Student suffers from hunger, that realm, along with the king, falls into adversity.’

Gautama (10.9).—‘He shall support Vedic scholars.’

Āpastamba (2.25.11).—‘In his realm no Brāhmaṇa shall suffer hunger, sickness, cold or heat,—be it through want or intentionally.’

Viṣṇu (3.79).—‘He must not suffer any Brāhmaṇa in his realm to perish from want.’

VERSE CXXXV

Yājñavalkya (3.44).—‘Having found out all about his conduct, race, character, learning, knowledge, austerities and family,—the king shall ordain livelihood for him.’

Dakṣa (Aparārka, p. 939).—‘Father, mother, teacher, wife, the poor, one seeking shelter, guest, fire, relations—maternal and paternal, the emaciated, one who has no supporter,—these are persons that should be fed by every rich person ; gifts should be made to the learned, otherwise one would go to hell.’

Gautama (10.9-12).—‘He shall support Vedic scholars and Brāhmaṇas ;—and non-Brāhmaṇas who are unable to work ;—and those who are free from taxes, and the ordinary Religious Students.’

Yama (Vīra-Rāja., p. 142).—‘The Brāhmaṇas keep intact the unbreakable, imperishable, indestructible ancient treasure (of the Veda) ; the king shall therefore honour them and thereby become unconquerable, like the King of the Gods.’

VERSE CXXXVI

Vashiṣṭha (1.44).—‘He obtains the sixth part of the merit of sacrifices and charitable works.’

Viṣṇu (3. 27).—'They pay him taxes in the shape of their pious acts.'

Yama (Vīra-Rāja., p. 143).—'That king among whose subjects are Brāhmaṇas who recite the Veda at the first and the last parts of the night, shines and prospers, on that account, along with his kingdom, with Brahmanic glory. If the king, by chance, commit any sin, the Brāhmaṇas residing in his realm, allay it by their recitations. Every morning on rising, the king shall honour the Brāhmaṇas; it is by virtue of the favour of Brāhmaṇas that the gods remain in heaven. The glory of Brāhmaṇas is endless; therefore shall the king regularly offer obeisance to Brāhmaṇas.'

VERSE CXXXVII

Vashiṣṭha (19.26-27).—'No taxes shall be paid on the usufruct of rivers, dry grass, forests, places of combustion and mountains;—or, those who derive subsistence from these may pay something.'

VERSE CXXXVIII

Gautama (10.31-33).—'Each artisan shall monthly do one day's work for the king;—hereby the taxes payable by those who support themselves by personal labour have been explained;—also owners of ships and carts;—these persons he should feed.'

Vashiṣṭha (19.28).—'He shall take a monthly tax from artisans.'

Viṣṇu (3.32).—'Artisans, manual labourers and Shūdras shall do work for the king for a day in each month.'

Viṣṇudharmottara (Vīra-Rāja., p. 275).—'Artisans shall work for him for one day in the month; those who live by manual labour shall work on receiving fooding only.'

VERSE CXXXIX

Māhābhārata (12.87.18).—'Taxes therefore shall be levied by the king after proper investigation ; he should not destroy his own as well as other people's roots by too much greed.'

Yājñavalkya (1.338-339).—'The king, who unlawfully adds to his treasury out of the kingdom, speedily perishes along with his relations, losing all his prosperity. The fire arising out of the heat produced by harassing the people, is extinguished only after having burnt the king's prosperity, family and life.'

Kātyāyana (Vīra-Rāja., p. 276).—'The king who unlawfully realises from the kingdom, taxes, fines, duties and shares of the land's produce, is a sinner.'

VERSE CXL

Yama (Vīra-Rāja., p. 134).—'Impartial to all creatures, well-versed in what is lawful and what unlawful, he shall never do things alone by himself,—thus alone can he protect the earth.'

Shukranīti (4.1.130).—'The king should punish his own people, being mild internally, but harsh externally ; and should be severe in punishment upon those who are by nature wicked.'

Shukranīti (4.1.191).—'The king should be merciful and inflict punishment with care.'

VERSE CXLI

Viṣṇu (3.73).—'He shall entrust a Brāhmaṇa with judicial business.'

Yājñavalkya (2.3).—'If, under pressure of business, the king is unable to look after cases, he shall appoint a

Brāhmaṇa versed in all duties, along with the members of the Court.'

Vṛddha-Bṛhaspati (Aparārka, p. 602).—'The king or the Brāhmaṇa Judge shall look after the cases.'

VERSE CXLII

Gautama (10.7. 8).—'To protect all created beings is the additional duty of the king;—and to inflict lawful punishments.'

Bodhāyana (1.18.1).—'The king shall protect his subjects, receiving as his pay a sixth part of their incomes.'

Āpastamba (2.10.6).—'The lawful occupations of a Kṣattriya are the same (as the Brāhmaṇa's),—with the exception of teaching, officiating as priests and accepting gifts. But governing and fighting should be added to them.'

Vashiṣṭha (19.1).—'The particular duty of the king is to protect all beings; by fulfilling it he obtains success in this world and in the next.'

Viṣṇu (3.2).—'The duties of the king are—to protect his people, etc., etc.'

Yājñavalkya (1.334).—'He shall protect the people harassed by back-biters, thieves, wicked men and criminals and by Kāyasthas.'

Rāmāyaṇa (Parāsharamādhava, p. 415).—'The Kṣattriya, who governs the world in accordance with law, obtains power and fame in the world and also a happy state after death.'

Arthashāstra (p. 94).—'During the first eighth part of the day he shall listen to reports relating to defence and income and expenditure; during the second part he shall look into the suits of the citzens and villages; during the third part he shall take his bath and food, and also carry on Vedic Studies; during the fourth part he shall receive monies and appoint officers; during the fifth part he shall hold counsel with the

cabinet of ministers regarding the despatches to be sent, and hear reports from spies; during the sixth part he shall either hold council or amuse himself as he likes; during the seventh part, he shall inspect elephants, horses, chariots and arms; during the eighth part, accompanied by the commander-in-chief, he shall discuss military operations.—During the first part of the night, he shall see his confidential officers; during the second part, he shall bathe and take food and also carry on Vedic Studies; during the third part, he shall lie down to the accompaniment of music and sleep during the fourth and fifth parts; during the sixth part, he shall rise to the accompaniment of music, and ponder over the scriptures and the processes of business; during the seventh part, he shall hold council and despatch spies; during the eighth part, accompanied by the domestic priest, the sacrificing priests and the Achārya, he shall receive benedictions, see the physician, the cook and the astrologer, and go out after having circumambulated the cow with the calf and the bull.'

Arthashāstra (p. 103).—'On rising from the bed, he shall be attended by women-archers; in the second apartment by eunuchs armoured and turbaned; in the third, by hump-backs dwarfs and foresters, and in the fourth, by ministers, relatives and porters with spears.'

VERSE CXLIII

Mahābhārata (13.61.31).—'A king in whose kingdom women are taken away by force, while their husbands and sons are crying for help, is really dead; he is not alive.'

Āpastamba (Vivādaratnākara, p. 294).—'That king is said to be the ordainer of security in whose kingdom there is no fear of thieves, either in villages or in forests.'

Hārīta (Do.).—'If wicked robbers prosper in the kingdom of a king, the sin being very much enhanced cuts off the very roots of that king.'

VERSE CXLIV

See the Texts under 142.

VERSE CXLV

Smṛtyantara (Vīra-Rāja., p. 155).—'Rising during the last quarter of the night, he shall cleanse his teeth; then entering the bath-room, he shall bathe with purified water; thereupon having offered water to the Sun-god with collected mind, he shall adorn his body, and having looked at his face with a *mantra*, he shall give to the Brāhmaṇa a pot of clarified butter along with gold.'

Brahmapurāṇa (Vīra-Rāja., p. 158).—'Everyday on rising the king shall honour the gods and Brāhmaṇas; he shall then worship the Fire.'

Yājñavalkya (1.331).—'Being welcomed with the blessings of sacrificial and domestic priests and the teacher, he shall see the astrologers and physicians and then give away cows, gold and land.'

VERSE CXLVI

Viṣṇudharmottara (Vīra-Rāja., p. 158).—'Then, being announced by the gate-keeper, he shall see the Brāhmaṇa, councillors and ministers and the people seated in the court. Then he shall listen to the histories for a little while and then look into the suits of the suitors.'

Bṛhaspati (Vīra-Rāja., p. 158).—'In the forenoon, seated in the Court, he shall see the aged men, the ministers and his dependants and also the gods; thereafter he shall listen to the law-scriptures.'

VERSES CXLVII AND CXLVIII

Yājñavalkya (1.343).—'Kingship is based upon counsel; hence counsel should be always so guarded as people may not know of it till it has borne fruit.'

Agnipurāṇa (Vīra-Rāja., p. 308).—'The king shall keep his counsel well-guarded; since from unguarded counsel follow troubles; secret counsel is divulged by women and dishonoured persons.'

Viṣṇudharmottara (Vīra-Rāja., p. 309).—'The king should always keep his counsel hidden; if he cannot keep it hidden he shall surely fall into trouble. That king alone has the whole earth under his power, whose acts are known only when they have been completed, and never when they have only been begun. Kingship is based upon counsel; hence counsel should be always kept well-guarded by kings.'

Arthashāstra (p. 71).—'The place for holding counsel should be hidden, from where no sound can escape and which shall not be visible even to birds. None should enter it unless permitted by the king.

Arthashāstra (p. 73).—'The followers of Parāshara have held that the best way of obtaining advice and yet keeping the project secret is to place before the ministers not the actual project, but a hypothetical case somewhat similar to it.—This is denied by Pishuna on the ground that if questioned in regard to irrelevant issues, the councillors would offer opinions without due consideration and to blab about it; therefore the king shall hold counsel with only those councillors who may be known as experts in the matter under consideration.—This also is not right, says Kauṭilya; as in this case the number of councillors will have to be endless; the king shall therefore hold counsel only with three or four councillors. If only one were consulted he would talk without any restraint, and the right conclusion

would not be arrived at;—if two only were consulted, there would be chances of collusion between them and the king might be placed in a difficult situation. These dangers would be avoided by consulting three or four men.'

Kāmandaka (11. 72).—'The king should hold counsel in a place on the roof of his palace,—or in a forest, where there are no pillars, no windows and no nook or corner. He should also see that he is not watched by any one.'

VERSE CXLIX

Agnipurāṇa (Vīra-Rāja., p. 308).—'Secret counsel is divulged by women and dishonoured persons.'

Mahābhārata (Do., p. 310).—'The following are the ways by which secret counsel becomes divulged,—hence one who is desirous of continued prosperity should guard against these —intoxication, sleep, ill-treatment, appearance, trust in wicked councillors and inept ambassador.'

Viṣṇudharmottara (Do.)—'The king shall never hold counsel with illiterate or untrustworthy or unrighteous persons.'

VERSE CL

Agnipurāṇa.—(See under 149.)

VERSE CLI

Arthashāstra (p. 39).—'He shall have recourse to only such pleasure as is in consonance with spiritual and material welfare; he shall not deprive himself of pleasure entirely; or he may devote equal attention to all the three; as over-addiction to any one of them ruins the other, etc. Material Welfare is the most important, says Kauṭilya; Spiritual Welfare and Pleasure are dependent upon that.'

VERSE CLIII

Kāmandaka (12. 25).—(See under 122.)

VERSE CLIV

Prachetas (Vīra-Rāja., p. 159).—'Acquiring, spending, directing, forbidding, proclaiming, investigating suits, punishing and expiating,—are the eight functions of the king; by fulfilling these eight functions the king goes to Heaven and is honoured by Indra.—Assistants, means of accomplishment, division of place, division of time, and remedy for troubles,—these are the five elements of success.'

Ushanas (Parāsharamādhava, p. 411).—(Same as above.)

Arthashāstra (p. 75).—'The five subjects for consultation are—(1) the means of commencing operations, (2) the supply of requisite men and material, (3) adjustment of time and place, (4) the remedy of troubles, and (5) success.'

VERSE CLV–CLIX

Shukranīti (1. 121).—'The kingdom is an organism of seven limbs—the King, the Minister, the Ally, the Treasure, the Kingdom, the Fort and the Army.'

Do. (2. 141-143).—'The Priest, the Viceroy, the Premier, the Commander, the Councillor, the Judge, the Scholar, the Finance Minister and the ordinary Minister and the Spy, these are the ten limbs of the King.'

Viṣṇu (3. 38).—'Towards his neighbour and natural enemy, his ally, a neutral power, and a power situated in between his natural enemy and an oppressive power,—let him adopt alternately, as the occasion and the time require,

the four modes of obtaining success—Conciliation, Division, Presents and Force.'

Yājñavalkya (1. 344).—'The enemy, the ally, the neutral power, and those coming in between these,—all these he shall deal with through conciliation and other methods. These methods are Conciliation, Presents, Division and Force.'

Viṣṇudharmottara—(Vīra-Rāja., p. 319).—'The king shall be careful with regard to the seven-limbed kingdom; the *seven limbs* being Conciliation, Presents, Fortification, Treasury, Fines, Ally and People.'—He shall banish all persons obstructing these seven, and he shall quickly destroy all his enemies.'

Mahābhārata (Do., p. 322).—'The king himself seeking glory, has to deal with the following—Enemy, Ally, Enemy's Ally, Ally's ally, Ally of the enemy's ally;—these in front; then come the following in the rear—one attacking in the rear, one restraining this rear-attack, those helping the rear-attack, and those helping the restrainer.'

Arthashāstra (Part II, p. 224).—'Master, Minister, People, Fort, Treasury, Force and Allies are the seven Constituent Factors.'

Arthashāstra (p. 175).—'The Methods are Conciliation, Presents, Division and Force. *Conciliation* is five-fold—describing virtues, recalling mutual relationship, recalling mutual help, indicating future possibilities, self-surrender.—*Describing of virtues* consists in setting forth the nobility of birth, physical virtues, facts and so forth.—*Recalling of relationship* consists in pointing out the blood and other relationships;—*Recalling of Mutual Help* in reminding one of the occasions on which help was rendered;—*Indicating of Future Possibilities*, in pointing out that the acceptance of the proposal would bring benefits;—*Self-surrender*, in offering all one's resources—"whatever is mine is yours, you can make such use of it as you like."

Shukranīti (4. 1. 51, *et seq.*)—'Alliance, Presents, Division and Force,—these policies are to be applied separately to the Friend, Relatives, Family, Subjects and Enemies. "No one is such a friend as yourself"—this is called *Alliance.*—"All my goods, even my life, are yours"—this is *Present.*—The narrative of one's own merits or those of other friends to somebody is *Division.*—"If you do such and such an act, I shall cease to be your friend"—this is *Force*.... ....The statesmanlike King shall employ these policies in such a way that friends, neutrals and foes can never go beyond himself.—*Sāma*, Peace, is to be employed first,—then Presents,—then the playing off of enemies against one another.—Force is to be employed only when actual danger threatens. Alliance and Presents are to be employed towards forceful enemies; Alliance and Division towards those superior in strength; Division and Force towards equals;—and pure Force is advisable only against an enemy who is powerless.—Towards friends, only Alliance and Presents are to be employed;—never Division or Force.'

Kāmandaka (1.16).—'King, Minister, Kingdom, Caste, Treasury, Army and Allies are known to form the seven constituents of government; good sense and unebbing energy are its primary stay.'

Do. (4.1-2).—'The King, Minister, Kingdom, Fort, Treasury, Army and Allies form the seven constituents of the state. They contribute to one-another's weal, and the loss of even a single one of these renders the whole imperfect; he who wishes to keep the state perfect should study their nature.'

Do. (8.4,5).—'Minister, Fort, Kingdom, Treasury and Army,—have been declared to be the five constituents of the central sovereign.—These five and the allied sovereigns, and in the seventh place, the central monarch himself, have been said by Bṛhaspati to compose what is known as the "seven-limbed state."

Kāmandaka (8. 16).—'*Ari, Mitra, Arimitra, Mitramitra*, and the *Arimitramitra* are the five sovereigns whose domains lie consecutively in front of the king going out on a conquering expedition.'

Do. (8.18).—'The sovereign whose domain lies intervening between the dominions of the *Ari* and the conquering king is denominated the *Madhyama*. His attitude becomes friendly when the *Ari* and the conquering king are united, and it is hostile to them when these are disunited.'

Do. (8.25).—'The twelve cardinal sovereigns, together with their respective five *Prakṛitis*, constitute the *Prakṛiti-maṇḍala* consisting of seventy-two factors.'

Do. (8.36).—'The six Prakṛtis, *viz*., Minister, Kingdom, Fort, Treasury, Army and Ally,—of each of the ten sovereigns taken together, compose what is designated the *maṇḍala of sixty factors*.'

Do. (8.70).—'The king should please his own *Prakṛitis* by conciliation, presents and bestowal of honour, and he should crush the *Prakṛitis* of his enemies by sowing dissension among them and by openly attacking them.'

Do. (14.1).—'The *Prakṛitis*, from Minister to Ally, are the constituents of the state. Of all the weaknesses of the state, the gravest is the weakness of the king himself.'

Do. (15.22).—' Internal disaffection should be allayed by such measures of policy as conciliation, presents and the rest; and external disaffection by the causing of dissension and disunion among the disaffected party. A wise King should allay disaffection in such a manner that the disaffected do not go over to the enemy.— The loss of men and munition is said to be *destruction* and the loss of money and food is said to be *drain*; the wise and prudent king should never have recourse to a policy leading to such destruction and drain.'

Do. (15.55).—'The king should wean over to his side, by means of conciliation, presents and the rest, the foresters,

frontier tribes, and commanders of forts, whom he may come across *en route*. In difficult and intricate tracts these people become the guide and point out the way.'

Kāmandaka (17.3).—'Conciliation, presents, display of military power and dissension, these four, and also Deceit, Neglect and Conjuring,—these seven in all are the means of success against an enemy.'

Do. (17.60-61).—'The king conversant with the virtues of conciliation, should employ it whenever he likes. At first he should employ the policy of Presents, and then Conciliation and Dissension.—The policy of Conciliation without the support of the policy of resents seldom brings success in an undertaking ; it cannot produce the desired effect, even when employed towards one's own wife.'

VERSES CLX AND CLXI

Viṣṇu (3.39).—'He shall resort, as the time demands, to the six measures of making alliance and waging war, marching to battle and halting, seeking shelter and help and distributing his forces.'

Yājñavalkya (1. 346).—'He shall duly have recourse to alliance, war, marching, sitting, seeking help and dividing his forces.'

Arthashāstra (Part II, p. 237).—'The circle of constituents forms the source of the six Measures.—The six Measures are Alliance, War, Halting, Marching, Seeking Shelter and Duplicity—say the Teachers. According to Vātavyādhi, there are only two measures, all the six being included under Alliance and War. Alliance consists in entering into treaty ; War in inflicting injury ; Halting in disregarding ; Marching in rising against the enemy ; Seeking Shelter in surrendering oneself to another ; and Duplicity in planning both peace and war.'

Shukranīti (4.7. 464, *et seq.*).—'The six constituents of state-craft are—*Sandhi, Vigraha, Yāna, Āsana, Āshraya* and *Dvaidhībhāva*;—*Sandhi*, Peace, is that by which a powerful enemy becomes friendly;—*Vigraha*, War, is that by which the enemy is pressed and subdued;—*Yāna* is marching for the furtherance of one's own interests and the destruction of the enemy's;—*Āsana*, Entrenching, is that step by which one protects himself but destroys the enemy;—*Āshraya*, Seeking shelter, is that whereby even the weak becomes strong;—*Dvaidhībhāva* is the stationing of one's troops in several directions.'

Kāmandaka (11. 1).—'There are six modes of foreign Policy—according to some only two—Peace (including Duplicity and Shelter) and War (including Marching and Halting).

VERSE CLXII

Kāmandaka (4. 68, 74).—'The King should form alliance with a person, illustrious, well-spoken, benevolent, learned, even-minded, having numerous partisans and expected to remain constant in faithfulness at all times. Friends are of four kinds—derived from birth, relationship, ancestral obligations and protection from danger.'

VERSE CLXIII

Kāmandaka (9.5, etc.).—'Peace concluded between two parties of equal resources is called *Kapāla-sandhi*. The peace concluded through the offer of presents is called *Upahāra*. *Santāna-sandhi* is that concluded by the king by giving his daughter in marriage to his royal adversary. That peace is called *Sangata-sandhi* which is founded on friendship; this is also called *Kāñchana*. Peace that is concluded with a view to putting a stop to all outstanding controversies has been named

Upanyāsa. "If I do him good, he will do the same to me."—Peace concluded under this consideration is called *Pratīkāra-sandhi.* When two parties join one another for the accomplishing of common interests and, if they enjoy mutual confidence,—this peace is called *Samyoga,* etc.

VERSE CLXIV

Kāmandaka (10.16-19).—'Hostilities are of five kinds—(1) produced by rivalry, (2) caused by dispute about lands, (3) caused by women, (4) caused by irresponsible spies, (5) caused by some transgression on the part of one party...Men recognise only two kinds: Hereditary and that caused by some transgression.'

VERSE CLXVII

Kāmandaka (11.27).—'*Dvaidhībhāva* is of two kinds: (1) *Svatantra,* when the man himself has recourse to duplicity and (2) *Paratantra,* in which a person receives remuneration from contending parties.'

VERSE CLXVIII

Kāmandaka (9.55).—'When assaulted by a powerful adversary, a sovereign should seek shelter inside his forts, whence he should make vigorous efforts, and, for his own liberation, invoke the assistance of another king more powerful than his assailant.'

VERSE CLXX

Kāmandaka (9.33).—'The king whose *Prakṛtis* are disaffected is deserted by them at the prospect of war; and he

who is excessively addicted to sensual pleasures becomes so weak as to be easily crushed.'

Kāmandaka (15.3).—'When a king feels sure of his ability to forcibly slay his foe, even though swelling with power,—then alone should he start on a military expedition, inflicting injuries on the latter.'

Do. (15.19).—'Of internal and external defects, the internal is the graver. Amending the internal defects and providing necessary measures for the removal of the external ones, the king shall set out on the expedition.'

VERSE CLXXI

Viṣṇudharmottara (Vīra-Rāja., p. 327).—'When a king finds himself stronger than another, he shall declare war on him. He shall undertake the march when he finds that it would bring him much gain.'

Yājñavalkya (1·347).—'The king shall march against another kingdom when it is full of crops, and the king thereof is weak, while the attacking king himself has his men and conveyances fit.'

VERSE CLXXII

Viṣṇudharmottara (Vīra-Rāja., p. 327).—'When he finds that the other party is capable of upsetting his plans, he should halt.'

VERSE CLXXIII

Viṣṇudharmottara (Vīra-Rāja., p. 327).—'The powerful king shall have recourse to the division of his army, when he finds that his rear-guard is not reliable.'

VERSE CLXXIV

Viṣṇudharmottara (Vīra-Rāja., p. 328).—'When the king is attacked by a stronger enemy who refuses to make peace, he shall have recourse to *seeking shelter*, which is the lowest of the methods. When he finds himself devoid of all power, he should seek shelter.'

VERSES CLXXXII AND CLXXXIII

Viṣṇu (3·40).—'He shall set out on an expedition in the month of *Chaitra* or *Mārgashīrṣa*.'

Yājñavalkya (1·347).—'He shall go out on an expedition at a time when the kingdom of the enemy happens to be full of crops.'

Viṣṇudharmottara (Vīra-Rājanīti, p. 331).—'The king shall go out on an expedition during the month of *Chaitra* or *Mārgashīrṣa*.'

Yama (Parāsharamādhava, p. 399).—'The marching of the army has been recommended during *Chaitra* or *Mārgashīrṣa*; as at that time the corns are ripe and there is plenty of water, the weather also is neither too cold nor too hot. Hence the march should be undertaken at that time; or at any time when the enemy is found to be in difficulties.'

Kāmandaka (15·35).—'The best season for the marching out of elephants is when the sky is overspread with masses of rain-clouds; seasons other than this are suitable for the marching of horses: and the proper season for a military expedition is that which is neither too hot nor too cold, nor rainy nor dry, and when the earth is covered with corn.'

VERSE CLXXXV

Ushanas (Parāsharamādhava, p. 401).—'*Mula-bala* (Hereditary army), *Shrēṇī-bala* (groups), *Mitra-bala* (force of allies),

Bhṛtaka-bala (mercenaries), *Shatru-bala* (unfriendly army), and *Āṭavika-bala* (army of foresters).'

VERSE CLXXXVII

Shukranīti (4·7·551 *et seq.*).—'The *Krauñcha*-array is formed according to the nature of the ground and consists in arranging the troops in rows resembling the rows of birds flying in the sky; it is that order in which the neck is thin, the tail medium and the wings thick. The *Shyena*-array is that in which the wings are large, the neck and tail medium, and the mouth small. The *Makara*-array is that which has four legs, long and thick mouth and two lips. The *Sūchī*-array has a thin mouth and a hole at the back and resembles a rod. —The *Chakra*-array has eight concentric circles facing all directions and one passage. The *Sarvatobhadra*-array is the order having eight sides in all directions. The *Ratha*-array has the aspect of a cart, and the *Sarpa*-array, that of a snake.'

Kāmandaka (18·49).—'When there would be danger in the rear, the Chariot-array should be formed; when it would be in the flanks, then the *Vajra*-array; and in all situations the *Sarvatobhadra*-array should be formed, which frightens the enemy.'

VERSE CLXXXIX

Kāmandaka (15·18).—'When a foe must be marched upon, the energetic king should not be afraid of the difficulties that may be at his rear; to the front he should depute the commander-in-chief or the Prince, with a portion of the army.'

VERSE CXCI

Mahābhārata (12·100·47).—(The first half as in Manu).—'When a small army is fighting against a larger one, the former should be arrayed like a needle-point.'

VERSE CXCII

Kāmandaka (18·46).—'The horses should march in both the flanks and they should be flanked by chariot-warriors; these last again should be flanked by elephants whom the forest-tribes should flank.'

VERSE CXCIII

Kāmandaka (18·8).—'The low forest-tribes are by nature faithless, greedy and sinful; for this reason the weaned over troops of the enemy are better than they who are wild and undisciplined.'

VERSE CXCVII

Arthashāstra (Part II, p. 248).—'The king shall employ the six methods of conquest, in accordance with his own capacity; with those equal, or superior, to himself, he shall make alliance; against those inferior, he shall wage war...If the superior king does not agree to an alliance, he should have recourse to such methods as making presents to him, creating dissension and discontent among the vassals and subjects of that king and so forth.'

VERSE CCI

Shukranīti (4·7, 801, *et seq.*).—'When a territory has been acquired, the king should grant maintenances for the conquered king himself; half of it to his son, and a quarter of it to his wife; the rest of the income he shall retain for himself. He should maintain the dispossessed princes for the display of his own majesty, by the bestowal of honours, if they are well-behaved; but punish them, if they are wicked.'

VERSE CCII

Viṣṇu (3.47).—'The King having captured the capital of his enemy, should invest a prince of the royal race of that country with the royal dignity. He shall not extirpate the royal race, unless the royal race be of low descent.'

Kātyāyana (Vīra-Rāja., p. 411).—'Even though the enemy may have been wicked, the conqueror should not destroy the Kingdom.'

VERSE CCIII

Viṣṇu (3.42).—'Having conquered the enemy's country, he should not disregard the laws of that country.'

Yājñavalkya (1.342).—'When a country has been conquered by the King, he should preserve the observances, laws and customs of the place.'

Arthashāstra (Trans. Shama Shastri, p. 491).—'Having acquired new territory, he should cover the enemy's vices with his own virtues...by strict observance of his own duties, by bestowing rewards, by remitting taxes, by giving gifts and by bestowing honours. He should follow the friends and leaders of the people...He should adopt the same mode of life, the same dress, language and customs as those of the people.'

Kāmandaka (2.35).—'A king protecting the Varṇas and Ashramas and living according to their usages and knowing their duties, becomes worthy of place in Indra's heaven.'

VERSE CCV

Yājñavalkya (1.348, 349).—'The success of an act is dependent upon Fate and upon Human Effort; of these Fate is determined by previous births, and Human Effort is apparent.'

Some acts succeed by chance, some through human effort; human effort is at the root of them all.'

Viṣṇudharmottara (Vīra-Rāja., p. 313).—' Fate is one's own deeds committed in previous births, hence the wise have held Effort to be superior to Fate; adverse Fate is set aside by Effort. Fate, Effort and Time,—on these three together depends the success of man's operations.'

Rāmāyaṇa (Vīra-Rāja., p. 314).—' It is only the man who is weak and devoid of virility that depends upon Fate; one who is strong and virile never gives in to Fate. One who tries to suppress Fate by Human Effort never suffers.'

Vyāsa (Do., p. 315).—' Fate consists of what the man has done himself during his previous lives, and Human Effort is what he does during the present life.'

VERSE CCVIII

Yājñavalkya (1.351).—' Among all gains—those of gold, land and so forth,—the gain of a friend is the best of all.'

Matsyapurāṇa (Vīra-Rāja., p. 277).—' There are three kinds of friends—(1) hereditary, (2) the subsidiaries of the enemy, and (3) artificial friend.'

Arthashāstra (Part II, p. 292).—' Among the three gains —of Friend, Gold and Land, the preceding is superior to the succeeding; Gold and Friend superior to land, and Friend superior to Gold.'

VERSE CCXV

Arthashāstra (Part II, pp. 248 and 343).—' He may have recourse to the methods, either singly or severally or collectively and win over the subjects.'

VERSE CCXVI

Arthashāstra (p. 94).—(See under 145.)

Yājñavalkya (1.326).—'Having taken steps for protection, he should rise and examine his income and expenditure; after that, having looked into suits, he shall bathe and take his food.'

Kāmandaka (7-10).—'Having bathed in water capable of counteracting the effect of poisons, and having decorated his person with antidotary gems, the King should take food that has been thoroughly examined, surrounded by physicians well-versed in the science of Toxicology.'

VERSE CCXVII

Viṣṇudharmottara (Vīra-Rāja., p. 161).—'He shall touch no food or bed or clothes or ornament until it has been tested.'

Viṣṇu (3.85).—'He shall not taste any food that has not been tried before.'

Kāmandaka (7.9).—'The King should always be careful regarding his conveyances, beds, seats, drinks, eatables, garments and ornaments and everything else. He should shun these, even if the slightest suspicion of their being poisoned is present.'

Do. (7.11, *et seq.*).—'*Bhṛṅgarāja*, *Shuka* and *Sārikā* emit distressful notes at the sight of a venomous serpent. At the sight of poison, the eyes of the *Chakora* lose their natural hue; the *Krauñcha* is visibly intoxicated; and the *Kokila*, becoming mad, perishes. At the sight of poison, a feeling of languor always takes possession of creatures.'

Examining, by means of one of those methods, his eatables, the King shall eat them.

In order to test the rice offered to him, the king shall at first throw some of it on fire, and then some to the birds and watch the effects. If there is poison in the rice the flame and fumes will assume a blue colour and there will be crackling sounds; and the birds eating the rice will die. Curry contaminated with poison soon becomes juiceless and vapid; when decocted, it yields blue spume, and then its flavour, etc., are destroyed; etc., etc., etc.'

Shukranīti (1.653-657).—'For fear of poisons the king should examine his food through monkeys and cocks. At the very sight of poisoned food, drakes begin to limp, bees to hum, peacocks to dance, cocks to crow, cranes to get intoxicated, monkeys to pass stools, rats to become excited, birds to vomit Thus is the food to be examined.'

VERSE CCXVIII

Viṣṇu (3.87).—'He shall be conversant with incantations dispelling the effects of poison and of sickness.'

VERSE CCIX

Kāmandaka (7.43).—'When the king is in the harem, the guards of the harem, whose honesty has been commended by the virtuous, and who are skilful in guard-duty, should guard him, with weapons ready for use.'

VERSE CCXX

Viṣṇu (3-85).—'Let him be on his guard, whatever he may be about.'

Kāmandaka (7-9).—(See under 217.)

Do. (7.80).—'The King shall ride conveyances and vehicles which have either been thoroughly examined by himself,

or which have been recommended by his acquaintances He should not pass through narrow and unknown roads.'

VERSE CCXXI

Yājñavalkya (1.328).—' After that he may amuse himself as he likes; or accompanied by ministers, he shall inspect the army and hold consultations with the army-commanders.'

Arthashāstra.—(See under 145.)

Kāmandaka (7.49).—' Having bathed and smeared his person with unguents and perfumes, and being decked with garlands and ornaments, the king shall hold intercourse with his wife, who also has bathed and decked herself with bright garments and brilliant ornaments.'

VERSE CCXXII

Yajñavalkya (1.328).—(See under 221.)

Viṣṇu (3.86).—' He shall be splendid in apparel and ornaments.'

Shukranīti (1.734).—' Every day the wise king shall inspect the elephants, horses, chariots, cattle, servants, officers, provisions and soldiers; preserving and maintaining the fit and discarding the unfit.'

VERSES CCXXIII AND CCXXIV

Arthashāstra.—(See under 145.)

Yājñavalkya (1.329).—' Having performed the Twilight Prayers he shall hear the secret reports of spies; then he shall take his food to the accompaniment of singing and dancing, and then study the Veda.'

Vṛddha-Vashistha (Vīra-Rāja., p. 168).—' Then having performed the Twilight Prayers, he shall again enter the Hall of

Audience; after that the ladies of his harem shall make the evening-offerings.'

Arthashāstra (p. 52).—'He shall appoint spies disguised as *Kāpālika*, etc.'

Shukranīti (1.677).—'The king should examine the spy either directly or by some artifice.'

VERSE CCXXV

Yājñavalkya (1.330).—' He shall lie down to the sound of music, and rise from the bed also in the same manner. On rising, he shall ponder over the scriptures, as also all the business that is to be done.'

Viṣṇudharmottara (Vīra-Rāja., p. 168).—' Retiring to the harem, he shall take some light and wholesome food, and then provided with proper guards, go to sleep to the sound of the lute and the drum.'

Kāmandaka (7.57).—' At the end of the day, ascertaining the routine of business for the next day, and taking leave of his attendants and having all necessary works done by maid-servants, the king shall indulge in sleep moderately, grasping his weapons in his hands, and guarded by trusted relatives.'

End of Adhyāya VII.

ADHYĀYA VIII

VERSES I AND II

Gautama (13.26).—'The king or the judge or a Brāhmaṇa learned in the scriptures shall examine the witnesses.'

Vashiṣṭha (16.2).—' Let the king or the minister transact the business on the bench.'

Viṣṇu (3.72).—' Let the king try causes himself, accompanied by well-instructed Brāhmaṇas.'

Do. (71.60).—' Near the Fire, Deities and Brāhmaṇas, he shall raise the right arm.'

Yājñavalkya (1.359).—' Every day, he shall look into cases himself, surrounded by members of the Assembly.'

Do. (2.1).—' The king shall try causes, accompanied by learned Brāhmaṇas, in strict accordance with legal scriptures,—being free from anger and avarice.'

Yama (Aparārka, p. 596).—' The king, assisted by the minister, free from all love and hatred, shall carefully look into the causes of contending parties.'

Nārada (Do. p. 599).—'The king composedly looking into cases himself obtains bright fame here and reaches the regions of Indra.'

Shukranīti (4.5.7,9-13).—' *Vyavahāra* is that which, by discriminating the good from the evil, ministers to the virtues of both the people and the king, and furthers their interests. The king should attentively look after law-suits, freeing himself from anger and greed, according to the dictates of the legal scriptures,—in the company of the Judge, the Minister, the Brāhmaṇa and the Priest. He should never singly try cases of two parties, or hear their statement. Neither the wise king nor the Councillors are to hold a trial in secret.'

Shukranīti (4.5.85).—'The King should enter the court modestly, together with the Brāhmaṇas and the Ministers versed in state-craft,—with the object of investigating cases.'

Kātyāyana (Smṛtichandrikā-Vyavahāra).—'The King shall be accompained by those permanent members who are experienced, having hereditary connections, the best of the twice-born, expert in the sacred law and in the science of polity.'

Kātyāyana (Parāsharamādhava-Vyava., p. 17).—'That place is called *Dharmādhikaraṇa*, Court, where the truth regarding suits is investigated in pursuance of the legal scriptures.—The king shall enter the court after having finished all his daily duties, and after having duly honoured, with flowers and ornaments, his preceptor, astrologers, physicians, deities, Brāhmaṇas and Priests.'

Do. (Vīra-Vyava., p. 14).—'If the King looks into law-suits, with the assistance of the Judge, the Minister, the Brāhmaṇa and the Priest, he attains heaven.'

Do. (Vyavahāratattva, p. 2).—'Accompanied by the Judge, the Minister, the Brāhmaṇa and Priest, the King himself shall determine their victory or defeat.'

Bṛhaspati (1.4-5).—'The king, his chosen representative Judge, other Judges, the Law, the Accountant and the Scribe, Gold, Fire, Water, and the Bailiff are the ten components of the Court; in which the King examines causes with due attention.'

Do. (1.20 *et seq.*).—'Let the King try causes, attended by these Judges, after having entered the Court, in a sitting or standing posture. Having risen early in the morning and performed ablutions according to rule, and having honoured the elders, astrologers, physicians, deities, Brāhmaṇas and domestic priests.'

Do. (27.25).—'Let the King every day examine in common with learned Brāhmaṇas, the suits preferred by litigants, as also those instituted by the King himself.'

VERSE III

Gautama (11. 19-24).—'His administration of justice shall be regulated by the Veda, the institutes of the sacred law, the subsidiary sciences and the Purāṇa; the local laws, the customs of castes and families—which are not opposed to the sacred laws—have also authority. Cultivators, traders, herdsmen, money-lenders and artisans have the authority to lay down rules for their respective classes. Having learnt the state of affairs from those who have authority to speak, the King shall give the decision. Reasoning is a means for getting at truth; coming to a conclusion through that, he shall decide properly.'

Vashiṣṭha (1.17).—'Manu has declared that the peculiar laws of countries, castes and families may be followed in the absence of revealed texts.'

Do. (16. 4-5).—'Let him reason properly regarding an offence; he who reasons properly regarding an offence, in accordance with the sum of the science of the first two castes is equitable towards all living beings.'

Kātyāyana (Parāsharamādhava, p. 31).—'The King shall decide suits according to the Shāstras; where there are no texts to guide him, he shall decide in accordance with local custom.'

Bṛhaspati (1.23).—'Having entered the Court in the fore-noon, together with elders, ministers, and attendants, he should try causes and listen to expositions of the Purāṇas, Law-codes and Rules of Polity.'

Do. (1.33).—'People who are ignorant of the customs of the country, unbelievers, despisers of the sacred books, insane, irrate, avaricious or diseased should not be consulted in the decision of causes.'

Do. (27.24).—'Such customs as are not opposed to the laws of the country and castes or other corporations—the King should establish in accordance with the sacred law.'

Nārada (3.5).—'The members of the royal court of justice must be acquainted with the sacred law and with rules of precedence,—noble, not avaricious and impartial towards friend and foe.'

Matsyapurāṇa (Rājadharma, 215.50).—'He shall attend upon Brāhmaṇas versed in the Veda and the sciences.'

Agnipurāṇa (234.7-9).—'He shall then see the preceptor and having received his blessings, enter the Court; therein he shall see the Brāhmaṇas, Ministers and Councillors; and then proceed to try the law-suits, holding consultations with the Councillors.'

Bṛhaspati (Smṛtichandrikā-Vyavahāra).—'Suits shall be decided by the king or by the learned Brāhmaṇa appointed as Judge.'

VERSES IV-VIII

Nārada (1.16 *et seq.*).—'Recovery of Debt, Deposits, Partnership, Resumption of Gift, Breach of Contract of Service;—Non-payment of wages, Sales effected by a person other than the rightful owner, Non-delivery of sold chattel, Recission of Purchase, Transgression of a Compact, Boundary-disputes, Mutual Duties of Husband and Wife, Law of Inheritances, Heinous offences, Abuse, Assault, Games, and Miscellaneous;—these are the eighteen topics of legal procedure.'

Bṛhaspati (2.5 *et seq.*).—'Law-suits are of two kinds, according as they originate in demands regarding wealth or in-injuries. Law-suits regarding wealth are divided into fourteen kinds; and those regarding injuries into four kinds. (1) Lending money on interest, (2) Deposits (and Treasure Trove), (3) Invalid gifts, (4) Concerns of Partnership, (5) Non-payment of wages, (6) Disobedience, (7) Disputes concerning Land, (8) Sale without ownership, (9) Revocation of sale and urchase, (10) Breach of agreements, (11) Law between wife

and husband, (12) Theft, (13) Inheritance and (14) Gambling.—These are the fourteen titles regarding wealth.—(1) and (2) Two kinds of Insults, (3) Violence and (4) Criminal connexion with the wife of another man,—these are the four titles originating in injury.'

VERSE IX

Gautama (13.26).—'The King or the Judge or a Brāhmaṇa learned in the scriptures shall try the suit.'

Vashiṣṭha (16.2).—'Let the King or his minister transact the business on the bench.'

Viṣṇu (3.73).—'Or let him entrust a Brāhmaṇa with the judicial business.'

Yājñavalkya (2.3).—'The Brāhmaṇa knowing the entire Dharma shall be appointed by the King to try law-suits, if, under pressure of business, he is unable to look into them himself.'

Bṛhaspati (1.24).—'Let the King, or a member of the twice-born caste officiating as Chief Judge, try causes acting on principles of equity, and abiding by the opinion of the judges and the doctrine of the sacred law.'

Shukranīti (4.5.23-34).—'Where the King cannot personally attend to the administration of justice, he should appoint a Brāhmaṇa who is versed in the Vedas, self-controlled, high-born, impartial, unagitated and calm, who fears the next life, is religious-minded, active and devoid of anger. If the Brāhmaṇa is not learned enough, the King should appoint a Kṣattriya, or a Vaishya who is versed in the sacred law; but he should never appoint the Shūdra. The king should always appoint men of the caste to which he himself belongs; as most members of the royal caste are likely to be well-qualified.'

Nārada (Parāsharamādhava-Vyava., p. 22).—'He is called the Chief Judge who,—fully acquainted with the eighteen

titles of law and with the eight thousand subdivisions thereof, skilled in Logic and other sciences, and thoroughly versed in revealed and traditional lore,—investigates the law relative to the case in hand by *putting questions* and *passing decisions* according to what was heard or understood by him.'

Kātyāyana (Parāsharamādhava-Vyava., p. 22).—'When no Brāhmaṇa is available, the King shall appoint a Kṣattriya or a Vaishya versed in legal lore; but he shall avoid the Shūdra.'

Prajāpati (Smṛtichandrikā).—'The anointed King or the learned Brāhmaṇa, seated on the seat of judgment, shall investigate the suits quietly.'

VERSE X

Shukranīti (4.5.77).—'The Chief Judge is the speaker, the king is the President, the councillors are the investigators.'

Shukranīti (4.5.85-86).—'The King should enter the court modestly, together with the Brāhmaṇas and Ministers versed in state-craft, with the object of investigating the cases.'

VERSE XI

Bṛhaspati (1.11).—'That assembly is equal in sanctity to a sacrificial session in which there sit seven, or five or three Brāhmaṇas, who are acquainted with the world, with the Veda and with Law.'

Bṛhaspati (1.5).—'A Court of Justice is composed of ten members; and an assembly of this sort, in which the King examines the cases attentively, is comparable to a religious session.'

Shukranīti (4.5.50-52).—'The assembly in which there are seven, five, or even three Brāhmaṇas versed in human

affairs, the Vedas and the Dharmashāstras is like a sacrificial session.'

Shukranīti (4.5.72).—'The ten requisites in the administration of justice are—the king, officers, councillors, smṛti-books, accountant, clerk, gold, fire, water and one's own men.'

Nārada (3.18).—'That is not a court where there are no elders; they are not elders who do not pass a just sentence; that is not just sentence where there is no truth; that is not truth which is vitiated by error.'

VERSE XII

Shukranīti (4.5.16).—'The King who does not perform his civic duties well certainly rots in hell.'

Nārada (3.89),—'Where justice is slain by injustice and truth by falsehood, the members of the court, who look on with indifference, become doomed to destruction. When justice, hit by injustice, enters a court, and the members do not extract the dart from the wound, they are hit by it themselves.'

Bṛhaspati (1.34-36).—'Of the Tree of Justice, the Brāhmaṇa is the root, the King is the stem and branches, the ministers are its leaves and blossoms, just government is its fruit;—renown and wealth are the sap of its fruit; a dignified station, invincibility, esteem among men, and eternal residence in Heaven constitute the enjoyment of its fruit.—Having recognised these advantages in justice, the King should be equitable towards litigants, and should pass a just sentence, discarding avarice and other evil propensities.'

Kātyāyana (Smṛtichandrikā, p. 47).—'Where a decision is taken by councillors against the laws, there justice is slain by injustice. If the king happens to be inclined to act unjustly, the councillors shall not remain neutral; if they do remain neutral, they become degraded.'

VERSE XIII

Shukranīti (4.5.53, 55).—'The man who knows Dharma can speak, whether appointed or not appointed. Either one should not come to the Court, or should speak truthfully. That man is a sinner who keeps silent or utters falsehood.'

Nārada (3.10).—'Either the judicial assembly must not be entered at all, or a fair opinion should be delivered. That man who stands mute or delivers an opinion contrary to justice, is a sinner.'

Nārada (3.14).—'He who, having entered the Court, delivers a strange opinion, ignoring the true state of the case, resembles a blind man who, regardless, swallows fish together with the bones.'

VERSE XIV

Nārada (3.89).—'Where justice hit by injustice enters a Court, and the members do not extract the dart from the wounds, they are hit by it themselves. Where justice is slain by injustice, and truth by falsehood, the members of the Court who look on with indifference, become doomed to destruction.'

Kātyāyana (Aparārka, p. 604).—(Same as Nārada.)

VERSE XV

Mahābhārata (3.313.28).

Mahābhārata (Vana, 314. 131).—'If protected, justice protects; if slain, it slays; therefore I shall never renounce justice; lest justice, being slain, may slay ourselves.'

VERSES XVI-XVII

Mahābhārata (Shānti, 90. 16).—'Justice is the sacred Bull, *Vṛṣa*; he who brings about his destruction, *laya*, is called the *Vṛṣala*; therefore one should never renounce justice.'

Do. (Anushāsana, 173. 14. 16).—'When one abandons his body, Dharma alone goes with him. Dharma is the only helper for men in the other world.'

VERSE XVIII

Bodhāyana (1. 19. 8).—'Of injustice in decisions, one quarter falls on the party in the cause, one quarter on his witnesses, one quarter on all the judges, and one quarter on the King.'

Gautama (13. 11).—'If the sacred law or the rules are violated, the guilt falls on the witnesses, the Assessors, the King, and the offender.'

Nārada (3. 12).—'One quarter of the iniquity goes to the offender, one quarter goes to the witness; one quarter goes to all the members of the Court; one quarter goes to the King.'

Hārīta (Vyavahāratattva).—'Of injustice, one quarter falls on the perpetrator, one quarter on the witness, one quarter on all the members of the Court and one quarter on the King.'

VERSE XIX

Nārada (3. 13).—'The King is freed from responsibility, the members of the Court obtain their absolution, and the guilt rests on the offender,—when the guilty person is punished.'

Bodhāyana (1. 19. 8).—'When he who deserves condemnation is condemned, the King is guiltless and the judges free from blame; the guilt falls on the offender alone.'

Hārita (Vyavahāratattva).—(Same as Manu.)

VERSES XX AND XXI

Shukranīti (4. 5. 27).—'If the Brāhmaṇa be not learned enough, the King should appoint a Kṣattriya or Vaishya learned in the legal law;—but he shall always avoid the Shūdra.'

Kātyāyana (Aparārka, p. 601).—(Same as Manu.)

Vyāsa (Vyavahāratattva).—'If the King, leaving the twice-born, tries law-suits with the assistance of Shūdras, he falls.'

VERSE XXIII

Bṛhaspati (1. 21-23).—'The King having risen early in the morning and performed ablutions according to rule, and having shown due honour to elders, astronomers, physicians, deities, Brāhmaṇas and domestic priests,—should enter the Court-room, decorated with flowers, ornaments and fine clothes, with a cheerful countenance. Having entered the Court in the forenoon, together with the elders, ministers and attendants, he should try cases and listen to the exposition of Purāṇas, Law-Codes and Rules of Policy.'

Shukranīti (4. 5. 85-87).—'The King should enter the Court modestly, together with the Brāhmaṇas and the Ministers versed in state-craft, with the object of investigating cases. He should proceed with the work after taking the seat of justice.'

Samvarta (Smṛtichandrikā-Vyavahāra).—'Bowing to the Guardians of the Regions, the King shall enter the splendid Court and carry on the work of protecting the people by looking into their suits.'

VERSE XXIV

Shukranīti (4. 5. 113-117).—'The King with the Ministers after receiving the plaintiff duly should first console him and then commence the trial. He should then enquire of the plaintiff standing submissively before him—*What is your business? What is your complaint? Do not be afraid—by what ruffian and under what circumstances have you been molested?*'

Bṛhaspati (1. 24).—'Let the King, or a member of the twice-born caste officiating as Chief-Judge, try causes, acting on principles of equity, and abiding by the opinion of the judges, and by the doctrine of the sacred law.'

Nārada (1. 31, 34, 35).—'A King who acts justly must reject error when brought forward, and seek truth alone; because prosperity depends on the discharge of duty. Therefore let a King, after having seated himself on the seat of judgment, be equitable towards all beings, discarding selfish interests and acting the part of Yama Vaivasvata. Attending to the dictates of the Law, and adhering to the opinion of the Chief-Judge, he should try causes in due order, exhibiting great care.'

Bṛhaspati (Parāsharamādhava-Vyasa, p. 46).—'Where two complainants arrive accusing each other and claiming the first hearing, the King shall admit them, either in the order of their castes, or in accordance with the comparative seriousness of the complaints.'

Kātyāyana (Do.).—'Between two mutual complainants, that man should be treated as the plaintiff whose hurt or complaint is more serious,—and not necessarily the man who appears first before the court.'

Nārada (Do.).—(Same as Kātyāyana.)

VERSES XXV-XXVI

Nārada (6. 10-11).—'When the face changes colour, or the voice falters, or the features look suspicious, when they do not give evidence in public, when they make impossible statements as to place and time, when there are doubts regarding their place of residence, when they indulge in expense for bad purposes, when they have been previously convicted of larceny, when they keep bad company, or when documents speak against them,—they may be convicted as thieves,—not by the possession of stolen goods alone.'

Yājñavalkya (2. 13-15).—'If he shifts his position, licks the ends of his mouth, perspires in his forehead, his face becomes pale, speech is dry and halting, talks much and inconsistently, is not pleasant in the eye or in his speech, twists his lips, the natural condition of his mind, speech and body becomes changed,—such a person, whether he be a complainant or a witness, should be regarded as at fault or wicked.'

Rāmāyaṇa (Vyavahāratattva, p. 31).—'The man cannot hide his internal feelings entirely, without showing some slight shadow of it in his external appearance; it becomes exposed even against his will.'

VERSE XXVII

Gautama (10. 48).—'The property of infants must be protected until they attain their majority or complete their studentship.'

Vashiṣṭha (16. 8-9).—'The King shall protect the property of persons unfit to transact business;—but when a minor comes of age, his property must be made over to him.'

Viṣṇu (3. 65, Vivādaratnākara, p. 598).—'The King shall protect the property of infants, of people without protectors and of women.'

Shaṅkha-Likhita (Do., p. 599).—'The King shall protect the property of infants, of persons unable to transact business, and of the wives of the Vedic Scholar and the Warrior. Ownerless properties revert to the King.'

Bodhāyana (Do.).—'Until sons are able to transact business, they shall keep their property along with the accrued profits carefully till they attain majority.'

Agnipurāṇa (Rājadharma, 222. 18-19).—(Same as Manu, reading '*bālaputrāsu*' in place of '*bashāputrāsu.*')

Kātyāyana (Do.).—'If a man dies leaving an infant son, the relations shall protect his property.'

VERSE XXVIII

Viṣṇu (3.65).—(See under 27.)

Agnipurāṇa (Rājadharma, 222.20).—(Same as Manu.)

VERSE XXIX

Kātyāyana (Aparārka, p. 752).—'While the woman is alive, her husband or sons or brother-in-law or relations have no power over her *strīdhana*; if they take it from her, they should be punished.'

Agnipurāṇa (Rājadharma, 222.21).—(Same as Manu.)

VERSE XXX

Gautama (10.36-38).—'Those who find lost property, the owner of which is not known, shall report it to the King. The King shall cause it to be proclaimed and hold it in his custody for a year. After that one-fourth of the value of the property goes to the finder and the remainder to the King.'

Vashiṣṭha (16. 19-20).—'Property entirely given up goes to the King. If it be otherwise, the King with his ministers and the citizens shall administer it.'

Yājñavalkya (2. 33).—'The property lost and found, the King shall make over to him to whom it belongs; if he fails to substantiate with proofs his claim to it, he shall be punished with fine equal to the value of the property.'

Do. (2-172).—'If a man obtains from another person the property that had been stolen or lost,—without reporting it to the King—he should be fined 96 *Paṇas*.'

Yājñavalkya (2. 173).—'When a stolen or lost property is brought to the King by the customs-officers or by village-officers, the owner thereof shall get it if he turns up before one year; after that the King shall take it himself.'

Agnipurāṇa (Rājadharma, 222. 16-17).—(Same as Manu.)

Arthashāstra (p. 96).—'If the owner of the lost property proves his ownership, he obtains what had been lost and recovered. If he fails to prove his ownership, he is fined the fifth part of the value of the article: and the article becomes the lawful property of the King; if the owner takes forcible possession of the article lost and found, he is to be fined the first amercement. Property lost and found should remain deposited in the Customs Office; and after three fortnights, it is to be handed over to the rightful owner or surrendered to the royal treasury.'

VERSES XXXI AND XXXII

Agnipurāṇa (Rājadharma, 222-17-18).—(Same as Manu.)
Yājñavalkya (2-33.2173).—(See under 29 and 30.)

VERSES XXXIII AND XXXIV

Arthashāstra (p. 96).—'In the case of the loss of property in the shape of a biped, the owner shall pay five *Paṇas* as the

fee; in that of one-hoofed animals, 4 *Paṇas*; in the case of cows and buffaloes, 2 *Paṇas*; in that of small cattle, one fourth of a *Paṇa*; in the case of gems and minor metals, five per cent. of the value.'

Gautama (10.36-38).—(See under 30.)

Yājñavalkya (2. 174).—'The owner should give to the finder 4 *Paṇas* in the case of a one-hoofed animal, 5 in the case of man, two in the case of buffaloes, camels and cows, and a fourth *Paṇa* in the case of sheep or goat.'

Nārada (Vivādaratnākara).—'If a man recovers his own property that had been lost, he shall report it to the King; and he shall take it only after he has proved his honesty.'

VERSE XXXV

Viṣṇu (3. 63).—'Of treasure anciently hidden by themselves, men of all castes excepting Brāhmaṇas, shall give a twelfth part to the King.'

Yājñavalkya (2.35).—'When some one has discovered hidden treasure, the King shall take the sixth part of it. In cases where the find is not reported to the King, on coming to know of it, he shall take the whole of it, and also fine the finder.'

Vashiṣṭha (3.13).—'If anyone finds treasure, the owner of which is not known, the King shall take it, giving one-sixth to the finder.'

Gautama (10. 43-45).—'Treasure-trove is the property of the King,—excepting such as is found by a Brāhmaṇa who lives according to the law. Some people declare that a finder belonging to a non-Brāhmanical caste also, who reports the find to the King, shall obtain the sixth part of its value.'

Nārada (Vivādaratnākara, p. 343).—'If a man finds treasure hidden by some one else, he shall take it to the King; all treasure-trove, to whomsoever it may have belonged,

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should go to the King; except that belonging to the Brāhmaṇa.'

Viṣṇudharmottara (Vīra-Rāja., pp. 269-270).—'Having obtained a treasure-trove, the King shall keep half of it in his Treasury; and the other half the righteous King shall make over to Brāhmaṇas.'

VERSE XXXVI

Agnipurāṇa (Rājadharma, 222. 16).—(Same as Manu.)

Viṣṇu (3.64).—'The man, who falsely claims property hidden by another as having been hidden by himself, shall be condemned to pay a fine equal in amount to the property falsely claimed by him.'

Yājñavalkya (2-35).—(See under 34.)

Nārada (Vivādaratnākara, p. 642).—'If a man recovers his own lost property, he shall report it to the King; and if he makes good his claim, he shall take it; otherwise he would be suspected.'

VERSE XXXVII

Gautama (10.43-44).—'Treasure-trove is the property of the King;—excepting such as is found by a Brāhmaṇa who lives according to the Law.'

Vashiṣṭha (3. 14).—'If a Brāhmaṇa following the six lawful qualifications finds the treasure, the King shall not take it.'

Viṣṇu (3. 58).—'A Brāhmaṇa who has found treasure may keep it entire.'

Yājñavalkya (2. 34).—'The learned Brāhmāṇa shall take the treasure; since he is the master of all.'

Nārada (Vivādaratnākara, p. 643).—'If a man comes by treasure hidden by another, he shall present it to the King; as all Treasure-trove is the property of the King, except what belongs to the Brāhmaṇa. The Brāhmaṇa also, coming by

hidden treasure, shall report it to the King, and it is only when it is made over to him by the King that he should enjoy it; if he failed to report the find, he would be a thief.'

Agnipurāṇa (222. 14).—'The Brāhmaṇa finding hidden treasure, shall take it all to himself.'

VERSE XXXVIII

Gautama (10. 43).—(See under 37.)

Viṣṇu (3.56-57).—'Of a Treasure-trove he must give one half to the Brāhmaṇas;—he may deposit the other half in his Treasury.'

Yājñavalkya (2.34).—'Having found a Treasure-trove, the King shall give half of it to Brāhmaṇas;—the learned Brāhmaṇa however, may take the whole of what he finds; since he is the master of all.'

Agnipurāṇa (222.14).—'The King shall deposit half of it in the Treasury and give the other half to Brāhmaṇas; the good Brāhmaṇa however takes the whole of the hidden treasure that he has found.'

VERSE XXXIX

Gautama (10.43-45).—'Treasure-trove is the property of the King,—except that which is found by a Brāhmaṇa living according to Law;—some declare that a non-Brahmaṇa also finding hidden treasure and reporting it to the King, shall receive one-sixth of its value.'

Vashiṣṭha (3.13).—'If any one finds treasure, the owner whereof is not known, the King shall take it, giving one-sixth to the finder.'

Viṣṇu (3.58-62).—'A Brāhmaṇa finding treasure shall keep it entire; a Kṣattriya finding treasure must give one-fourth of it to the King, another fourth to Brāhmaṇas and keep half to himself; a Vaishya finding treasure must give a fourth part to the King, one-half to Brāhmaṇas and keep the

remainder to himself. A Shūdra finding treasure should divide it into twelve parts and give five parts to the King, five to Brāhmaṇas and keep two parts to himself. Let the King compel him who having found treasure does not report it to the King and is found out afterwards—to give up the whole.'

Yajñavalkya (2.35).—'If some one else finds a treasure, the King shall take the sixth part of it ; if he has not reported it to the King and is found out, he should be compelled to deliver the treasure and also pay a fine.'

Agnipurāṇa (222.14).—(See under 38.)

VERSE XL

Gautama (10.46-47).—'Having recovered property stolen by thieves, he shall return it to the owner ;—or he shall pay its value out of his own treasury.'

Āpastamba (2.26·8).—'The King's officers should be made to repay what is stolen within the boundaries of their charge.'

Viṣṇu (3. 66-67).—'Having recovered the goods stolen by thieves, let him restore them entire to their owners, to whatever caste they may belong. If he is unable to recover them, he must pay their value out of his own treasury.'

Yājñavalkya (2.36).—'The King should give to the people what has been stolen by thieves; if he does not give it, he incurs the sin of stealing.'

Vyāsa (Aparārka, p. 641).—'If the King is unable to recover what has been stolen by thieves, he shall make it good out of his own treasury.'

Nārada (6.16 *et seq.*).—'He on whose land robbery has been committed must trace the thieves to the best of his power ; or else, he must make good what has been stolen, unless the footmarks can be traced from that ground into another man's ground. When the footmarks, after leaving that ground, are

lost and cannot be traced any further, the neighbours, inspectors of the road and governors of that region shall be made responsible for the loss. When a house has been plundered, the King shall cause the thief-catchers, the guards and the inhabitants of that region to make good the loss, if the thief is not caught.'

VERSE XLI

Gautama (11. 10, 11, 20, 21).—'Those who leave the path of duty, he shall lead back to it;—for it is declared that he obtains a share of the spiritual merit gained by his subjects. The laws of countries, castes and families, which are not opposed to the scriptures, also have authority. Cultivators, traders, herdsmen, money-lenders and artisans have authority to lay down regulations for their respective classes.'

Āpastamba (2.15.1).—'The above considerations dispose also of the law of custom which is observed in countries or families.'

Bodhāyana (1.2.1-8).—'There is a difference of opinion regarding five practices in the South and in the North. He who follows those practices in any other country than where they prevail, commits sin; for each of those practices, the custom of the country should be the authority. Gautama declares that this is wrong; and one should not take heed of any of these practices, because they are opposed to the traditions of the cultured.'

Vashiṣṭha (1.17).—'Manu has declared that the peculiar laws of countries, castes, and families may be followed in the absence of revealed texts.'

Do. (19.7).—'Let the King, paying attention to all the laws of countries, castes and families, make the four castes fulfil their particular duties.'

Viṣṇu (3.3).—'To keep the four castes and the four orders firm in the practice of their several duties.'

Yājñavalkya (1.360).—'Families, castes, guilds, corporations and the provinces,—when these deviate from the paths of their duty, the King should check them and bring them round to the right path.'

Shukranīti (4.5.89-91)—'The King should perform his duty by carefully studying the customs that are followed in countries and are mentioned in the scriptures, as well as those that are practised by castes, villages, corporations and families. Those customs that have been introduced in the country, caste or race should be maintained in the same condition; for otherwise the people get perplexed.'

Nārada (1.7).—'Families, guilds, corporations, one appointed by the King and the King himself are invested with the power to decide law-suits,—each succeeding one being superior to the one preceding in order.'

Bṛhaspati (1. 26-30).—'Cultivators, artisans, artists, money-lenders, persons belonging to particular religious sects and robbers should adjust their disputes according to the rules of their own profession. The King shall cause the disputes of ascetics and of persons versed in sorcery and witchcraft to be settled by persons familiar with the three Vedas, and not decide them himself, for fear of rousing their resentment. Relatives, companies of artisans, assemblies, and other persons duly authorised by the King should decide law-suits among men, excepting causes concerning violent crimes; Meetings of Kindred, companies of artisans, assemblies and chief judges are declared to be the resorts for the passing of sentences,—to whom he whose cause has been previously tried may appeal in succession.'

Bṛhaspati (2. 26. 28).—'When a decision is passed in accordance with local custom, logic or the opinion of traders, the issue of the case is over-ruled by it. When the King, disregarding established custom, passes sentence, it is called the *edict of the king*, and local custom is over-ruled by it. The time-honoured institutions of each country, caste and family

should be preserved intact ; otherwise the people would rise in rebellion.'

VERSE XLII

Shukranīti (4. 5. 92, 100).—' Those customs that have been introduced in the country, caste or race should be maintained in the same condition. Those whose customs have been received by traditions and have been practised by their own ancestors are not to be condemned for following them.'

Atrisaṁhitā (12).—(Same as Manu.)

VERSE XLIII

Gautama (13. 27).—' The litigant shall humbly go to seek the judge.'

Pitāmaha (Smṛtichandrikā-Vyavahāra, p. 61).—' The King shall not himself or through his officers, promote law-suits ; nor through anger or through greed or through affection, shall he suppress a suit ; nor shall he, on his own account, institute suits not brought up by the parties concerned.'

Nārada (Do.).—' The King shall not, either for asserting his power or through greed for making money out of it, create law-suits among people who have no disputes among themselves.'

VERSE XLIV

Gautama (11. 23-24).—' Reasoning is a means of getting at the truth ; coming to a conclusion through that, he shall decide properly.'

Āpastamba (2. 29. 6).—' In doubtful cases they shall give their decision after having ascertained the truth by inference, ordeals and the like.'

Vashiṣṭha (16. 4-5).—' Let him reason properly regarding an offence ; finally the offence will become evident thereby.'

Nārada (1. 38).—'As a huntsman traces the vestiges of a wounded deer in a thicket by the drops of blood, even so let the King trace justice.'

Do. (1. 40).—'When it is impossible to act up to the precepts of sacred law, it becomes necessary to adopt a method founded on reasoning.'

Bṛhaspati (1. 32).—'The insight of kings surpasses by far the understandings of other persons, in the deciding of the highest, lowest and middling disputes.'

Mahābhārata (12. 132. 21).—'Just as of a wounded deer, one foot-print leads to another through the blood-mark, so even shall the King trace the steps of justice.'

VERSE XLV

Yājñavalkya (2. 19).—'The King shall investigate suits, by setting aside mistake or casuistry by facts.'

Nārada (1. 29-31).—'Truth rests on true facts; Error is what rests on mistake of facts. Ordeals even are rendered nugatory by artful men; therefore let no mistake be committed in regard to place, time, quantity and so on. A king who acts justly must reject error when it is brought forward and seek truth alone; because prosperity depends on due performance of duty.'

VERSE XLVI

Gautama (11. 20).—'The laws of countries, castes and families, which are not opposed to sacred texts, have authority.'

Āpastamba (2. 15. 1).—'The law of custom observed in particular countries and families.'

Kātyāyana (Smṛtichandrikā-Vyavahāra, p. 58).—'Therefore the King shall decide suits according to the scriptures; in the absence of texts bearing upon the subject, he shall come to a decision on the basis of the custom obtaining in the land.

That is called the *custom* of a land which has been followed for all time and which is not repugnant to Shruti or Smṛti.'

Pitāmaha (Smṛtichandrikā-Vyavahāra, p. 58).—'Whatever is done by the elders,—be it right or wrong,—in accordance with the practice prevalent in the land or in the family, is called *custom.* For villages, corporations, cities, guilds, traders and army, suits should be dealt with according to custom;—so says Bṛhaspati. When the dispute lies between parties belonging to these same corporations, etc., their custom is the determining factor; but when it lies between them and others, then it is to be dealt with according to the scriptures.'

VERSE XLVII

Viṣṇu (6. 20-22).—'If a creditor sues before the King and fully proves his demand, the debtor shall pay as fine to the King a tenth part of the sum proved. The creditor, having received the sum due, shall pay a twentieth part of it. If the whole demand has been contested by the debtor, and even a part of it only has been proved against him, he must pay the whole.'

Matsyapurāṇa (Rājadharma, 227. 4),—'The man who, having received a loan, does not repay it in due course, should be compelled to repay it, and should also be fined the first amercement.'

VERSE XLVIII

Bṛhaspati (Smṛtichandrikā-Vyavahāra, p. 382).—'The debtor who has admitted the loan should be made to pay by such methods as are conciliatory and so forth; also by such means as force, confinement in the house and the rest.'

VERSE XLIX

Nārada (4. 122).—(Same as Manu.)

Kātyāyana (Vivādaratnākara, p. 67).—'When the debtor is openly arrested and brought before the assembly of men and kept there till he pays—this, being in consonance with the custom of the country, is called *Legal Proceedings*. By beating, by arresting, by work, by law-suit, and first of all, by peaceful persuasion,—should the creditor obtain repayment of his dues.'

Nārada (1. 122).—'By the mode consonant with religion, by legal proceedings, by fraud, by customary mode, and fifthly, by force, a creditor may recover what he has lent.'

Bṛhaspati (11. 54 *et seq.*).—'When a debtor has admitted a debt, it may be recovered from him by the expedients of friendly expostulation, by moral suasion, by artful management, by compulsion and by confinement in the house. When a debtor is caused to pay by the advice of friends and kinsmen, by friendly remonstrances, by constant following, or by the creditor starving himself, it is termed *Moral Suasion*. When a creditor with a crafty design, borrows something from the debtor and witholds it as a pledge, and thereby enforces payment of the debt, it is termed *Artful Management*;—when the debtor is fettered and conducted to the creditor's house, where he is compelled by beating and other forcible means, to pay the debt, it is called *Compulsion*;—when the debtor is made to pay by confining his son, wife or cattle, or by sitting at his door, it is termed *Confinement in the House*.'

VERSE L

Viṣṇu (6. 18).—'A creditor recovering, by any means, the loan advanced by him shall not be reproved by the King.'

Yājñavalkya (2. 40).—'If a creditor tries to recover an admitted debt, he shall not be reproved by the King.'

Nārada (1. 123).—'A creditor who tries to recover his loan from the debtor must not be checked by the King, both for secular and religious reasons.'

VERSE LI

Viṣṇu (6, 19-20).—'If the debtor, forced to discharge the debt, complains to the King, he shall be fined in an equal sum. If a creditor sues before the King and fully proves his demand, the debtor shall pay to the King, as fine, the tenth part of the sum proved.'

Bṛhaspati (11. 62).—'A debtor denying his liability shall be compelled to pay, on the debt being proved, in court, by a document or by witnesses.'

VERSE LII

Bṛhaspati (11. 62).—(See under 51.)

Kātyāyana (Vivādaratnākara, p. 67).—'The debtor shall be openly arrested and kept in restraint before the assembly of the people, until he repays the dues, in accordance with the custom of the country.'

VERSES LIII-LVII

Yājñavalkya (2. 16).—'If one party tries to enforce his claim by himself, though it has been disputed,—or if on being called, he runs away, without saying anything, he should be non-suited and also fined.'

Kātyāyana (Smṛtichandrikā-Vyavahāra, p. 107).—'If a party on being directed to *speak out*, does not speak, he should be immediately confined ; and on the next day he should be declared to be *non-suited*.'

Nārada (Aparārka, p. 621).—'If a party proceeds to enforce his claim without applying to the King, he should be immediately punished and his claim not allowed.'

Nārada (2. 32-33).—'One who takes to flight after having received the summons, one who remains silent, one who is convicted of untruth by the deposition of witnesses, and one who makes a confession himself;—these are the four kinds of persons *defeated, avasanna.* One who alters his former statements, one who shuns judicial investigation, one who fails to appear, one who makes no reply, one who absconds on receiving the summons;—these are the five kinds of persons *non-suited, hīna.*'

Nārada (2. 41).—'A man convicted by his own confession, one defeated through his own conduct, one whom the judicial investigation has proved to be in the wrong,—these three deserve to have their final defeat declared at the hands of judges.'

Bṛhaspati (5. 5-6).—'One who absconds after receiving the summons, one who remains silent, one convicted by the deposition of witnesses, and one who admits the correctness of the charge;—these are the four *losers of the suit.* One who absconds loses the suit after three fortnights; one who remains silent, after a week; one convicted by the deposition of witnesses and one who has confessed, immediately.'

Kātyāyana (Aparārka, p. 622).—'After having declared his plaint, if he renounces it and says something else, then, having taken up a different position, he becomes non-suited. Having reduced his statement to writing, if subsequently he says something more or less than that, he becomes non-suited. After having preferred his claim, if he says *I did not say this*, or if he contradicts his former statement, he also should be declared to be non-suited. After having named his witnesses, if he, of his own accord, does not bring them up for deposition, he should be declared to be non-suited, after thirty days.'

VERSE LVIII

Nārada (2. 2).—'The defendant, immediately after having become acquainted with the plaint, shall write down his answer, which must correspond to the tenour of the plaint; or, let him deliver his answer on the next day, or in three days, or in seven days.'

Bṛhaspati (4. 1-6).—'When the plaint has been well-defined, a clear exposition given of what is claimed and what not, and the meaning of the plaint fully established, the judge shall cause the answer to be submitted by the defendant. If the defendant does not make an answer fully meeting the contents of the plaint, he shall be compelled to pay by gentle remonstrance and other methods;—kindly speeches constitute *gentle remonstrance*, intimidation is *pointing out danger.*' *Force* consists of depriving one of his property, or striking or confining him. When a man makes no answer, even though all methods have been employed, he is defeated and liable to punishment after a week. When the defendant asks for time, through timidity or terror or failing memory, time shall be granted to him. He shall be allowed time extending to one day, or three days, or five days, or seven days, or a fortnight, or a month, or three seasons, or a year, according to his circumstances.'

VERSE LIX

Vyāsa (Vivādaratnākara, p. 77).—'He who makes a false claim should be made to pay twice the value of the claim.'

Yama (Do., p. 78).—'If the debtor, even though possessed of the requisite means, does not repay the debt, through dishonesty, he should be compelled by the King to pay, having realised from him double of his debt.'

Nārada (Vivādaratnākara, p. 78).—' If the debtor, even though possessed of the requisite means, does not repay the debt, through dishonesty, he should be compelled by the King to repay, after taking from him the twentieth part of the claim as fine.'

Yājñavalkya (2.11).—' If a party makes a false statement, and the other party proves it to be so, then the former shall pay to the King a fine equal to the amount of the claim. The man who makes a false claim shall pay to the King a fine equal to double the amount of the claim.'

VERSE LX

Nārada (2.26).—' When the defendant denies the claim, the plaintiff has to prove his claim, unless the denial should have been in the form of a *special plea*. What the plaintiff has fully stated in the plaint, that he must substantiate by adducing evidence at the third stage of the trial.'

Nārada (1 1 67).—' In doubtful cases, when two parties are quarrelling with one another, the truth has to be gathered from witnesses, whose knowledge is based on what has been seen, heard or understood by them.'

Bṛhaspati (5.1-3).—' When litigants are quarrelling in a court of justice, the Judges, after examining the answer, shall adjudge the burden of proof to either of the two parties. The Judges......... having determined to which party the burden of proof shall be adjudged, that person shall substantiate the whole of his declaration by documents or other proofs. The plaintiff shall prove his declaration, and the defendant his special plea.'

Āpastamba (2.29.7).—' The witness shall answer the questions put to him, according to the truth, in the morning, before a kindled fire, standing near water, in the presence of the King, with the consent of all, after having been exhorted by the Judges to be fair to both sides.'

Gautama (13.1).—'In disputed cases the truth shall be established by means of witnesses.'

Yājñavalkya (2.69). 'Witnesses should be at least three.'

VERSES LXI-LXIII

Bodhāyana (1-19.13).—'Men of the four castes who have sons may be witnesses, excepting *Shrotriyas*, the King, ascetics and those destitute of human intelligence.'

Viṣṇu (8.8).—'Descendants of a noble race, who are virtuous and wealthy, sacrificers, zealous in the practice of religious austerities, having male issue, well versed in the holy law, studious, veracious, acquainted with the three Vedas and aged—shall be witnesses.'

Yājñavalkya (2.68.69).—'Persons devoted to austerities, charitable, of noble families, veracious, heedful of righteousness, straightforward, with sons, wealthy, devoted to acts prescribed in the Shruti and in Smṛtis ;—such persons shall be witnesses ;—they shall be at least three in number ; the caste of the witnesses being consonant with the caste of the parties; or members of all castes may be witnesses for all cases.'

Bṛhaspati (7.16).—'There should be nine, seven, five, four or three witnesses ; or two only, if they are learned Brāhmaṇas, are proper; but let him never examine an only witness.'

Gautama (13.2.3).—'Witnesses shall be many, faultless as regards the performance of their duties, worthy to be trusted by the King, and free from affection for, or hatred against, either party ;—they may be even Shūdras.'

Bṛhaspati (7.28),—'Those may be witnesses who are in the habit of performing religious acts enjoined in the Vedas and Smṛtis, free from covetousness and malice, of respectable parentage, irreproachable, zealous in austerities, liberal and sympathetic.'

Āpastamba (2.29.7).—'A person possessed of good qualities may be called as a witness, and he shall answer the questions.'

Vashiṣṭha (16.28).—'Shrotriyas, men of unblemished form, of good character, men who are holy and love truth, are fit to be witnesses;—or men of any caste may give evidence regarding men of any other caste.'

Nārada (1.153-154).—'The witnesses shall be of honourable family, straightforward and unexceptionable as to their descent, their actions and their fortunes. They shall not be less than three in number, unimpeachable, honest and pure-minded. They shall be Brāhmaṇas, Ksattriyas or Vaishyas or irreproachable Shūdras. Each of these shall be witness for his own order; or all of them may be witnesses for all.'

VERSES LXIV-LXVII

Gautama (13.2).—(See under 63.)

Āpastamba (2.29.7).—(See under 63.)

Vashiṣṭha (16.28).—(See under 63.)

Viṣṇu (8.2-4).—'The King cannot be made a witness; nor an ascetic, nor a learned Brāhmaṇa, nor a gamester, nor a thief, nor a person who is not his own master, nor a woman, nor a child, nor a perpetrator of violence, nor one overaged, nor one intoxicated or insane, nor a man of ill-repute, nor an outcast, nor one tormented by hunger or thirst, nor one oppressed by a sudden calamity, nor one wholly absorbed in evil passions;—nor an enemy or a friend, nor one interested in the subject-matter, nor one who does forbidden acts; nor one formerly perjured; nor an attendant; nor one who, without being appointed, comes and offers his evidence.'

Yājñavalkya (2.70-71).—'The following are not to be made witnesses:—Woman, child, aged person, gamester, one

intoxicated or insane, one accused of a heinous crime, actor, heretic, forger, one with defective organs, outcast, a near relative, or one related in business, friend, enemy, thief, one addicted to violence, those beset with perceptible faults, one despised (by good men).'

Bodhāyana (1.19.13).—(See under 62.)

Nārada (1.157-162).—' Incompetent witnesses have been declared by the learned to be of five sorts: (1) Actually declared by law to be incompetent, (2) incompetent on account of depravity, (3) incompetent by reason of contradiction, (4) one of uncalled for deposition, (5) one of intervening decease. (1) Learned Brāhmaṇas, devotees, aged persons and ascetics are those who have been declared by law to be incompetent, without any reason being given for it;—(2) thieves, robbers, dangerous characters, gamblers and assassins are incompetent by reason of their depravity, there is no truth to be found in them;—(3) if the statements of witnesses called by the King do not agree, they are rendered incompetent by reason of contradiction,—(4) he who, without being appointed to be a witness, comes of his own accord to make a deposition, is called a *spy* in the law-books and he is unworthy to bear testimony;—(5) where can any person bear testimony, if the claimant is no longer in existence, whose claim should have been heard? Such a person is rendered incompetent by reason of intervening decease.'

Nārada (1.177-192).—' Those must not be examined as witnesses who are interested in the suit; nor friends or associates or enemies or notorious offenders or persons stained with a heavy sin;—nor a slave or an impostor, or one not admitted to Shrāddhas; nor a child, nor an oil-presser, nor one intoxicated, nor a mad man, nor a careless man, nor one distressed, nor a gamester, nor one who sacrifices for the whole village;—nor one engaged in a long journey, nor a merchant who travels to transmarine countries, nor a religious ascetic, nor one sick or deformed; nor a simple man, nor a learned Brāhmaṇa, nor

one who neglects religious practices, nor a eunuch nor an actor;—nor an atheist, nor an apostate, nor one who has forsaken his wife or his fire, nor one who makes illicit offerings, nor an associate who eats out of the same dish as oneself, nor an adversary, nor a spy, nor a relation, nor one related by the same womb;—nor one who has proved an evil-doer, nor a public dancer, nor one who lives by poison, nor a snake-catcher, nor a poisoner, nor an incendiary, nor one who has committed a minor offence;—nor one oppressed by fatigue, nor a ferocious man, nor one who has relinquished worldly appetites, nor one penniless, nor a member of the lowest castes, nor one leading a bad life, nor one still a student, nor an oilman nor a dealer in roots;—nor one obsessed by a demon, nor an enemy of the King, nor a weather-prophet, nor an astrologer, nor a malicious person, nor one self-sold, nor one of deficient limbs, nor one living by prostitution;—nor one with bad nails or black teeth, nor one who betrays his friend, nor a rogue, nor a dealer in spirituous liquor, nor a juggler, nor an avaricious or cruel man, nor an enemy of the company of traders or of an association;—nor one who takes animal-life, nor a leather-manufacturer, or a cripple, or an outcast, or a forger, or a quack, or an apostate, or a robber, or one of the King's attendants;—nor a Brāhmaṇa who sells human beings, cattle meat, bones, honey, milk, water or butter; nor a member of a twice-born caste who is addicted to usury;—nor one who neglects his duties, nor a judge, nor a bard, nor one who serves low people, nor one who quarrels with his father, nor one who causes dissension. These are the incompetent witnesses. When a heinous crime, or a robbery or adultery or defamation has been committed, the King should not inquire too strictly into the character of the witnesses. A child also cannot be made a witness; nor a woman, nor one man alone, nor a cheat, nor a relation, nor an enemy. By the consent of both parties even one man alone may become a witness in a suit.'

Bṛhaspati (7.29-30).—'The mother's father, the father's brother, the wife's brother, maternal uncle, brother, friend and son-in-law are inadmissible as witnesses in all disputes. Persons addicted to adultery or to drinking, gamblers, calumniators, insane, suffering, violent persons and unbelievers cannot act as witnesses.'

VERSE LXVIII

Vashiṣṭha (16.30).—'Let the King admit women as witnesses regarding women; for twice-born men, twice-born men of the same caste; good Shūdras for Shūdras, and men of low birth for men of the low caste.'

Yājñavalkya (2.69).—'Or all men may be witnesses for all castes.'

Nārada (1.153).—'Among companies of artisans, or guilds of merchants, artisans or merchants shall be witnesses; and members of an association among other members of the association; persons living outside, among those living outside; and women among women.'

Nārada (1.156).—'If in a company of artisans or guilds of merchants, or in any other association, anyone falls out with his associates, they should not be made witnesses against him; for they all are his enemies.'

VERSE LXIX

Vashiṣṭha (16.29).—'Men of any caste may give evidence regarding men of any caste.'

Yājñavalkya (2.69).—(See under 68.)

VERSES LXX-LXXII

Kātyāyana (Aparārka, pp. 670-671).—'In cases of disobedience of the royal edict, of adultery, of violent crimes, of theft and of assaults,—one should not be particular regarding the admissibility of witnesses. In the case of occurrences within a house, or at night, or outside the village, if a suit is brought forward, the King shall not be very particular regarding the admissibility of witnesses.'

Ushanas (Aparārka, pp. 670-671).—'A slave, a blind man, a deaf man, women, children, very aged persons and others,—if they are not connected with the parties—may be witnesses in the case of crimes of violence. All those persons who have been declared to be incompetent witnesses may be admitted as witnesses according to the gravity of the case. But even so a child, or a single person, or a woman, or forger, or a relative or an enemy should not be admitted; as they would be found to depose falsely; the child would do it through ignorance, the woman through inherent untruthfulness, the forger by reason of his being a habitual wrong-doer, the relations through their affection, and the enemy as a means of revenge.'

Gautama (13.9).—'There can be no objection against any witness in a case of criminal hurt.'

Viṣṇu (8.6).—'In cases of theft, of violence, abuse and assault, and of adultery, the competence of witnesses should not be examined too strictly.'

Yājñavalkya (2.72).—'All persons may be witnesses in cases of adultery, of theft, of assault and of violent crimes.'

Nārada (1.189).—'In cases of heinous crime, or robbery, or adultery, or one of the two kinds of assault, he should not enquire too strictly into the character of the witnesses.'

Nārada (1.188).—'Slaves, impostors and other incompetent witnesses enunciated shall nevertheless be witnesses in suits of especially grave character.'

VERSE LXXIII

Viṣṇu (8. 39).—'If there is contradictory evidence, let the King decide by the majority of witnesses; if there is equality in number, by superiority in virtue; if there is parity in virtue, by the evidence of the best among the twice-born.'

Yājñavalkya (2. 78, 80).—'When there is contradiction, the evidence of the majority should be accepted; when the number of witnesses is equal on both sides, then the evidence of those better qualified should be accepted; when there is contradiction among witnesses equally qualified, the evidence of those should be accepted who are possessed of the best qualifications. Even after the witnesses have deposed, if other witnesses, either better qualified or in larger numbers, come forward to depose to the contrary, the former witnesses should be rejected as false.'

Nārada (1. 229).—'When there is conflicting evidence, the majority of witnesses decides the matter. If the number of witnesses is equal on both sides, the testimony of those should be accepted as correct whose veracity is not liable to suspicion. If the number of such witnesses is equal on both sides, the testimony of those should be accepted who are possessed of a superior memory.'

Bṛhaspati (7. 35).—'In a conflict among witnesses, the testimony of the majority should be accepted; when the number is equal on both sides, the testimony of the more virtuous ones; when the virtuous witnesses are divided, the testimony of those specially eminent for the performance of righteous acts; whenever those are divided, the testimony of those endowed with superior memory.'

VERSE LXXIV

Bodhāyana (1. 19. 7).—'In order to gain the good opinion of men, a witness shall give evidence in accordance with what he has seen or heard.'

Viṣṇu (8. 13-14).—'The evidence of witnesses is of two kinds—what was seen and what was heard. Witnesses are free from blame if they give true evidence.'

Nārada (1. 148).—'He should be considered as a witness who has witnessed a deed with his own ears or eyes; with his ears, if he has heard another man speaking; with his eyes, if he has seen something himself.'

Bṛhaspati (7. 8-13).—'That witness is denominated a *messenger* who is a respectable man, esteemed and appointed by both parties, and has come near them to listen to the speeches of the plaintiff and the defendant. He is a *spontaneous* witness who declares that he has witnessed the transaction, after having approached the court of his own accord, while a cause is being heard. That witness who communicates to another man what he has heard, at a time when he is about to go abroad, or is lying on his death-bed, should be considered as an *indirect* witness. He also is called an *indirect* witness who repeats, from his own hearing or from hearsay, the previous statements of actual witnesses. He is called a *secret* witness to whom an affair has been entrusted or communicated by both parties, or who happens to witness the transaction. The King himself, having heard the statements of both the Plaintiff and the Defendant, may act as a witness.'

VERSE LXXV

Gautama (13. 7).—'Heaven is the reward of witnesses, if they speak the truth; in the contrary case, hell.'

Bodhāyana (1. 19. 14-15).—‘If the witness rightly recollects the facts of the case, he will receive commendation from the most eminent men ;—in the contrary case, he will fall into hell.’

Āpastamba (2. 29. 9-10)—‘If he tells an untruth, hell will be his punishment after death ;—if he speaks the truth, his reward will be heaven and the approbation of all beings.’

Viṣṇu (8. 14).—‘Witnesses are free from blame, if they give true evidence.’

VERSE LXXVI

Viṣṇu (8. 12).—‘An appointed witness having died or gone abroad, those who have heard the facts from him may give evidence.’

Shukranīti (4. 5. 392).—‘A person present in court must depose truly as to what he has seen or heard, when asked, even though he may not have been cited as a witness.’

Nārada (1. 161).—‘He who, without having been appointed to be a witness, comes of his own accord to make a deposition, is termed a *spy* in the law-books; he is unworthy to bear testimony.’

Do. (1. 166).—‘If a witness dies or goes abroad after having been appointed, those who may have heard his statement may give evidence ; for indirect proof makes evidence.’

VERSE LXXVII

[*Vide* Texts under 64 *et seq.*]

Yājñavalkya (2. 72).—‘Even a single man may be admitted as a witness, by the consent of both parties, if he is versed in Dharma.’

Nārada (1. 188).—‘Slaves, impostors and others described as inadmissible as witnesses shall be witnesses in suits of a specially grave character.’

Nārada (1. 192).—'By the consent of both parties, a single man may become a witness in a suit. He must be examined in public as a witness,—though he has been mentioned (in the Texts) as an incompetent witness.'

Do. (1. 190-191).—'A woman cannot be a witness; a woman would speak falsely from want of veracity.'

VERSE LXXVIII

Shukranīti (4. 5. 396).—'One should accept the evidence of witnesses given spontaneously, not through force; after the evidence has been once given by the witness, he shall not be repeatedly cross-examined.'

VERSES LXXIX-LXXXVI

Shukranīti (4. 5. 398-414).—'The witness should be interrogated, after being well-governed by oaths, teachings of Purāṇas, narration of great merits of virtue and the great sins of falsehood :—"Where, when, how, whence and what have you seen or heard,—whether written by the man himself or caused to be written by somebody,—speak truly all that you know." The witness who gives true evidence attains happy life hereafter and unrivalled fame in this world—this is the remark of Brahmā, etc.' (the rest as in Manu 83-85).

Nārada (1.198 and 200).—'After having summoned all the witnesses and bound them down firmly by an oath, the Judge shall examine them separately. They should be men of tried integrity and conversant with the circumstances of the case. By sacred texts extolling the excellence of truth and denouncing the sinfulness of falsehood, let him inspire them with deep awe, as follows—(Verses 201 to 228 —201, 208, 209 being the same as Manu 93, 98, 99 respectively)'.—[All this is

to be addressed to all witnesses ; Manu reserves 89 to 101 for *Shūdra* witnesses only.]

Gautama (13.5).—'Witnesses shall not speak singly, or without being asked.'

Āpastamba (2.29.7).—'A person who is possessed of good qualities may be called as witness and shall answer the questions put to him, according to the truth......after having been exhorted to be fair to both sides.'

Viṣṇu (8.24 *et seq.*).—'Let him exhort the witnesses with the following speeches—"Whatever places of torture await the killer of a Brāhmaṇa and other great criminals...those places of abode are ordained for a witness who gives false evidence ; and the fruit of every virtuous act he has done, from the day of his birth to his dying day, shall be lost to him. Truth makes the sun spread his rays ; Truth makes the moon shine ; Truth makes the wind blow ; Truth makes the earth bear all things ; Truth makes waters flow ; Truth makes the fire burn. The atmosphere exists through truth ; so do the gods ; and so do the offerings. If veracity and a thousand horse-sacrifices are weighed against each other, truth ranks even higher than a thousand horse-sacrifices. Those who, acquainted with the facts, and appointed to give evidence, stand mute, are equally criminal with, and deserve the same severe punishment as, false witnesses." After having addressed him thus, let the King examine the witnesses in the order of their castes.'

Yājñavalkya (2.73-75).—'He shall address the following words to the witnesses standing near the plaintiff and defendant—"He who bears false witness goes to those regions which are reserved for people committing heinous offences, and other crimes, for incendiaries, for murderers of women and children. Whatever virtuous act you may have done during a hundred lives, understand that all that will go to the party whom, by your false evidence, you make lose the suit.'

Bodhāyana (1.19.9 *et seq.*).—'The wise man should address an appointed witness in the following manner:—"Whatever merit thou hast acquired, etc., etc."'

Vashiṣṭha (16.32-34).—'Depose, O witness, according to the truth; expecting thy answers, thy ancestors hang in suspense, as to whether they shall rise or fall, etc., etc.'

LXXXVII

Āpastamba (2.29.7).—(See under 79.)

Viṣṇu (8.19).—'Let the Judge summon the witnesses at the time of sunrise, and examine them after having bound them by an oath.'

Nārada (1.198).—'After having summoned all the witnesses, and bound them down firmly by oath, the Judge shall examine them separately; they should be men of proved integrity and conversant with the circumstances of the case.'

Bṛhaspati (7.22, 23).—'Knowing all this, the witness should give evidence according to truth. After putting off his shoes and his turban, he should stretch out his right hand, and declare the truth, taking in his hands, gold, cowdung or blades of *kusha* grass.'

VERSE LXXXVIII

Viṣṇu (8.20-23).—'The Brāhmaṇa witness, the Judge shall exhort to *declare*,—the Kṣattriya, to *declare the truth*:—the Vaishya he shall address thus:—'*Thy kine and gold shall yield thee no fruit*";—the Shūdra he should address thus:—"*Thou shalt have to atone for all heavy crimes.*"'

Nārada (1.198).—'He shall cause the Brāhmaṇa to swear by truth, the Kṣattriya by his conveyances and weapons, the Vaishya by his cows, grain or gold; and the Shūdra by all sorts of crimes.'

VERSES LXXXIX-XCVII

[See the texts under 79 *et seq.*]

VERSE XCVIII

Bodhāyana (1.19.12-13).—'By false testimony regarding gold, he ruins three ancestors ; by false testimony regarding small cattle, he ruins five ; by false testimony regarding kine, he kills ten ; he ruins a hundred by false evidence regarding horses, and a thousand by false evidence regarding man ; a witness who speaks falsely about land ruins the whole world.'

Vashiṣṭha (16.34).—'He kills five by false testimony regarding a maiden ; ten by false testimony regarding kine, a hundred by false testimony regarding a horse, and a thousand by false testimony regarding a man.'

Gautama (13. 14-15).—'By false evidence concerning small cattle, a witness kills ten ; by that regarding cows, horses, men, or land,—in each succeeding case, ten times as many as in the one preceding ; or, by false evidence regarding land, the whole human race.'

VERSE XCIX

Bodhāyana (1.19.12).—(See under 98.)

Gautama (13.6).—'By false evidence regarding land, one destroys the whole human race.'

VERSE C

Gautama (13.18-19).—'By false evidence regarding water, one incurs the same guilt as in that regarding land ; likewise by false evidence regarding criminal intercourse.'

VERSE CI

Kātyāyana (Aparārka, p. 675).—'When they have assembled, they should say exactly what they have seen or heard.'

[See texts under 74.]

VERSE CII

Bodhāyana (1.10.24).—' Let him treat as Shūdras those Brāhmaṇas who tend cattle, or live by trade, or are artisans, actors, servants or usurers.'

VERSE CIII

Bṛhaspati (7.34).—' Let him preserve, even by telling a lie, a Brāhmaṇa who has sinned once through error and is in peril of his life, and is oppressed by rogues and others.'

VERSE CIV

Gautama (13. 24-25).—' No guilt is incurred in giving false evidence in case the life of a man depends thereon ;—but not if the man involved be a wicked one.'

Vashiṣṭha (16.35).—' Men may speak an untruth in marriage, during dalliance, when their lives are in danger, or the loss of their entire property is imminent ; and for the sake of a Brāhmaṇa ; they declare that an untruth spoken in these five cases does not make the speaker an outcast.'

Viṣṇu (8.15).—' Whenever the death of any member of the four castes is involved, if witnesses give false evidence, they are not to blame.'

Yājñavalkya (2.83).—' When the death of a member of any caste is involved the witness may speak an untruth.'

Bṛhaspati (7.34).—'Let him preserve, even by telling a lie, a Brāhmaṇa who has sinned once through error, and is in peril of life, and oppressed by rogues and others.'

VERSES CV AND CVI

Yājñavalkya (2.83).—'For expiating the sin involved in deposing falsely for saving the life of a man, twice-born persons should offer the cooked rice dedicated to Sarasvatī.'

Viṣṇu (8.16-17).—'In order to expiate the sin committed (by deposing falsely for saving the life of a man), the witness, if he is a twice-born person, must pour an oblation into the fire, consecrating it with the Mantra-texts called *Kūṣmāṇḍī*; if he is a Shūdra, he must feed ten cows for one day.'

Bodhāyana (1.19.16).—'Let him who has given false evidence (for any reason) drink hot milk during twelve days and nights, and pour oblations into the fire with the mantras called *Kūṣmāṇḍī*.'

VERSE CVII

Gautama (13.6).—'If witnesses, on being asked, do not answer, they are guilty of a crime.'

Yājñavalkya (2.76).—'A person not deposing as a witness should be made to pay, on the forty-sixth day, the entire amount of the debt (involved in the suit), along with the tenth part of that amount as penalty.'

Bṛhaspati (7.31).—'If a witness, who is not ill, being summoned, does not make his appearance, he should be made to pay the debt and also a fine, after the lapse of three fortnights.'

Nārada (1.197).—'He who conceals his knowledge at the time of trial, although previously he has stated to others

what he knows, deserves specially heavy punishment; for he is more criminal than a false witness.'

Shukranīti (4.5.387).—' The man who, when summoned, does not bear witness is punishable.'

VERSE CVIII

Yājñavalkya (2.113).—' If a man suffers no calamity, arising either from the King or from some supernatural force, within fourteen days (of his deposition), he should undoubtedly be regarded as pure (honest).'

Nārada (Aparārka, p. 715).—' If the man suffers some calamity after the lapse of two weeks, he shall not be accused on that account (of dishonesty).'

Viṣṇu (14.4-5).—' He to whom any calamity happens within a fortnight or three weeks—such as an illness, or fine, or death of a relative, or a heavy visitation by the King,—should be known to be dishonest,—otherwise, he should be known as honest.'

Pitāmaha (Aparārka, p. 715).—' If within three days, or seven days, or two weeks, some calamity befalls the man, he should be regarded as a sinner. If he alone, and none other, should suffer from illness, or death of a relative, or fine, this would be an indication of his sin.'

VERSE CIX

Gautama (13.12-13).—' Some declare that the witnesses shall be charged with oath to speak the truth. In the case of others than Brāhmaṇas that oath shall be sworn in the presence of Gods, of Brāhmaṇas and of the King.'

Viṣṇu (5.19).—' Let the Judge summon the witnesses, at the time of sunrise, and examine them, after having bound them by an oath.'

Viṣṇu (9.33).—'Let the Judge summon the defendant at the time of sunrise, after having fasted on the previous day and bathed in his clothes, and make him go through all the ordeals in the presence of Gods and of Brāhmaṇas.'

Nārada (1. 235, 236, 239).—'When owing to the negligence of the creditor, both documentary evidence and witnesses are missing,—and the defendant denies his obligation, three different methods may be adopted:—Timely reminder, Argument, and thirdly, Oath; these are the measures that the plaintiff should adopt against his adversary. If arguments are of no avail, let him cause the defendant to undergo one of the ordeals.'

Nārada (1. 247-249).—'If no witness is forthcoming, for either of the two litigant parties, he must test them through ordeals and oaths of every sort. When a heavy crime has been committed, the King shall administer one of the ordeals: in light cases, the virtuous king shall swear the man with oaths.'

Yājñavalkya (2. 97).—'Calling him at sun-rise, after he has fasted and bathed with clothes on, he shall make him go through the ordeals, in the presence of Gods, Brāhmaṇas and the King.'

Bṛhaspati (10. 1-3).—'A forger of gems, pearl or coral, one withholding a deposit, a ruffian and an adulterer shall, in every case, be tested by oaths and ordeals. In charges related to heavy crimes, or to the appropriation of a deposit, the King should try the case by ordeals, even though there be witnesses. When a thing has happened long ago, or in secret, or when the witnesses have disappeared, or are perjured all of them,—the trial should be conducted by having recourse to an ordeal.'

Shukranīti (4-5. 460).—'When argument also fails, ordeal has to be used in the investigation of cases.'

Do. (4-5. 525).—'If one party urges *human* evidence, and the other *divine*, the King should accept the former, not the latter.'

Shukranīti (4. 5, 529).—'The six kinds of decision are—through evidence, argument, custom, oaths, king's edict and confession by the defendant.'

VERSE CX

Nārada (1. 243, 244).—'Of gods and sages even, the taking of oaths is recorded. Vashiṣṭha took an oath when he was accused of having assumed the shape of an evil spirit. The seven *Ṛṣis* resolutely took an oath together with Indra, in order to clean themselves mutually of suspicion, when each was suspected of having stolen lotus-fibres.'

Shukranīti (4. 5. 461).—'Ordeals are known as *divya, divine,* because they were used by the *devas*, gods, in the discrimination of difficult cases.'

VERSE CXI

Nārada (1. 257, 258).—'Where no one declares himself ready to undergo punishment, an ordeal cannot take place. An ordeal shall be administered to litigants when there is reason for it, not otherwise. Therefore an intelligent, virtuous, righteous and wise king (or judge) should abstain from administering any one of the five ordeals, unless both parties consent to it.'

VERSE CXII

Vashiṣṭha (16. 35).—'Men may speak an untruth in marriage, during dalliance, when their lives are in danger, or the loss of their entire property is imminent, and for the sake of a Brāhmaṇa.'

Gautama (23. 29-31).—'Some declare that an untruth spoken in marriage, during dalliance, in jest, or while one is in

severe pain, is not reprehensible. But that is certainly not the case when the untruth concerns the *guru*; for if one lies even in his heart to his *guru*, regarding even small matters, he destroys himself, his seven descendants and seven ancestors.'

VERSE CXIII

Viṣṇu (8. 20-23).—'The Brāhmaṇa witness should be asked to *declare*: the Kṣattriya to *declare the truth*; the Vaiṣhya should be addressed thus—"*Thy kine, grain and gold shall yield thee no fruit if thou wert to lie*": the Shūdra should be addressed thus—"*Thou shalt have to atone for all heavy crimes if thou wert to lie.*"'

Nārada (1. 248).—'Let him cause the Brāhmaṇa to swear by truth, the Kṣattriya by his conveyance and by his weapons, the Vaishya by his gold, grains, cows and so forth; or all by venerable deities or deified ancestors, or by their own pious gifts or meritorious deeds.'

VERSES CXIV-CXVI

Yājñavalkya (2. 96-113).—'The Balance for women, children, aged persons, the lame, the Brāhmaṇa and the invalid; Fire or Water or seven *Yavas* or seven Poisons for the Shūdra. Neither the Plough-share nor the Poison nor the Balance shall be used in suits whose value is less than a thousand *paṇas*; but in connection with the business of the King, or when one is accused of heinous crimes, the pure men shall always use these. (Then follows the detailed procedure of the ordeals.)'

Viṣṇu (Chapters 10 to 14).—[Rules regarding ordeal by Balance in Chap. 10, regarding that by fire in Chap. 11: 'That man whose hands are burnt ever so little should be deemed

guilty; but if he remains wholly unburnt, he is freed from the charge;'—regarding that by Water, in Chap. 12: 'The defendant should enter water;......if he is not seen above the water during the time that a man brings back a discharged arrow, he is proclaimed innocent; but in the contrary case, he is declared guilty, even though only one limb of his may have become visible;'—regarding that by Poison in Chap. 13:—and regarding that by Sacred Libation, in Chap. 14.]

Nārada (1. 251-253).—'Holy Manu has ordained that five kinds of ordeals should be administered to those involved in a doubtful case, specially if the matter under dispute is of a recondite nature. The Balance, Fire, Water, Poison and fifthly, Consecrated Water are the ordeals ordained for the purgation of high-minded persons. Those ordeals have been ordained by Nārada, for the purpose of proving the innocence of criminals who are defendants in a law-suit, and in order that right may be discerned from wrong.' [Then follow detailed instructions regarding the ordeals, up to verse 348.]—'If the members of the court should declare him unhurt, he shall be honourably released as innocent; if he is burnt, he shall receive due punishment' (363).—'If the man returning with the discharged arrow does not see the defendant rising in water, the defendant should be acquitted; otherwise he is guilty; even though only one limb of his may have become visible' (311-312).

Bṛhaspati (10. 4-2).—'The Balance, Fire, Water, Poison, and fifthly, Sacred Libation, *sixthly* grains of rice, *seventhly*, a hot piece of gold, are declared to be *ordeals*;—the Plough-share is mentioned as the eighth; the ordeal by Dharmas the ninth. Truth, a vehicle, weapons, cows, grains, gold, venerable gods and Brāhmaṇas, the heads of sons and wives,—by these have oaths to be taken. When a dispute between two litigants has arisen regarding a debt or some other matter, that ordeal is to be administered which is in keeping

with the amount of the sum in dispute and with the character and strength of the person to be examined. The ordeal by Poison should be administered where property worth a thousand has been stolen; that by Fire when it is a quarter less than that; when the charge concerns four hundred, the Hot Piece of Gold should be administered; when three hundred, Grains of Rice should be used; and the Sacred Libation, when it is half of that; when a hundred has been stolen, or falsely denied, purgation by Dharma should be administered; thieves of cows should be subjected, by preference, to ordeal by the Plough-share.'

Shukranīti (4.5.493 *et seq.*).—'When the plaintiff is not prepared to accept the result of the ordeal as final, the ordeal shall not be administered: an ordeal is to be administered to the Accused only; never shall the judge ask the accuser to go through the ordeal; but if he so wills it, he may be put through it. In the case of those who have been suspected by the King, ordeal may be prescribed. In cases of adultery and incestuous intercourse, and of heinous offences, ordeal shall be administered; there is no other proof. In the case of those against whom there is a presumptive charge of theft, the ordeal of lifting a small piece of metal out of boiling oil is ordained. In the case of indictment for murder, even though human evidence be available, if the accuser volunteers to have recourse to ordeal, the human evidence may be ignored. Where the witness that is produced is suspected of dishonesty, the King shall, before admitting his evidence, test him by means of an ordeal.'

Viṣṇu (8.40).—'Whenever a perjured witness has given false evidence in a suit, the King must reverse the judgment; and whatever has been done should be regarded as undone.'

Nārada (2.40).—'When a man has lost his cause through the dishonesty of witnesses or judges, the cause may be tried anew.'

VERSES CXVIII-CXXIII

Shukranīti (4.5.337).—'The man who bears false evidence, and the man who suppresses evidence are to receive double punishment.'

Nārada (1.193-97).—'One who, weighed down by the consciousness of his guilt, looks as if he were ill, or shifts his position constantly, runs after everybody:—who walks involuntarly and without reason, and draws deep sighs; who scratches the ground with his feet and who shakes his arms and clothes;—whose countenance changes colour, whose forehead sweats, whose lips become dry and who looks about and above himself;—who makes long and irrelevant speeches as if he were in a hurry, and without being asked;—such a person may be recognised as a false witness, and the King should punish that sinful man.'

Viṣṇu (8.18).—'A false witness may be known by his altered looks, by his countenance changing colour, and by his talk wandering from the subject.'

Do. (Aparārka, p. 680).—'Of false witnesses, the whole property should be confiscated.'

Yājñavalkya (2.81).—'Forgers and false witnesses should be separately punished with fine which is double the value of the suit; but the Brāhmaṇa should be banished. The witness who having made a statement before others, conceals it from the court, through folly,—should be made to pay a fine eight times the value of the suit; but the Brāhmaṇa should be banished.'

VERSES CXXIV-CXXV

Gautama (12.46-47).—'Corporal punishment must not be inflicted on the Brāhmaṇa.—Desisting from the deed, publicly proclaiming his crime, banishment and branding are the punishments to which a Brāhmaṇa may be subjected.'

Viṣṇu (5.1-8).—'Great criminals should all be put to death. In the case of the Brāhmaṇa no corporal punishment should be inflicted. A Brāhmaṇa should be banished from his own country, his body having been branded;—for murdering another Brāhmaṇa, let the figure of a headless body be branded on his forehead; for drinking spirits, the flag of a wine-seller; for stealing gold, a dog's foot; for incest, a female part;—if he has committed any other capital offence, he shall be banished, taking with him all his property, and unhurt.'

Nārada (14.8-10).—'For a crime of violence of the highest degree, a fine amounting to no less than a thousand *Paṇas* has been ordained. Moreover, corporal punishment, confiscation of the entire property, banishment from the town, branding, as well as amputation of the limb, is declared to be the punishment for a violent crime of the highest degree. This gradation of punishments has been ordained for all castes indiscriminately, excepting only corporal punishment in the case of a Brāhmaṇa, who should never be subjected to corporal punishment. Shaving his head, banishing him from the town, branding him on the forehead with a mark of the crime of which he has been convicted, and parading him on an ass, shall be the Brāhmaṇa's punishment.'

Do. (15-16.20).—'The Brāhmaṇa and the King are exempt from censure and corporal punishment.'

Do. (15-16. 22-31).—'If a Shūdra insults a member of a higher caste with invectives, he shall have his tongue cut out; if he refers to their name or caste contemptuously, an iron-rod ten inches long shall be thrust red-hot into his mouth;—if he is insolent enough to teach duty to a Brāhmaṇa, the King shall have hot oil poured into his mouth and ears. With whatever limb a low caste man offends against a Brāhmaṇa, that very limb of his shall be cut off; such shall be the atonement for his crime. If a low-born man tries to place himself on the same seat as his superior, he shall be

branded on his hip and banished; or he may have his backside gashed. If, through arrogance, he spits on his superior, the King shall have both his lips cut off; if he urinates on him, then his penis; if he breaks wind against him, the buttocks. If he pulls his superior by the hair, he shall have his hands cut off; likewise if he seizes him by the feet, beard, neck or scrotum. If a man censures a King who is devoted to the discharge of his duties, he shall have his tongue cut out, or his entire property confiscated. When an evil-minded person assails even a wicked king, he shall be fastened on a stake and burnt in fire.'

Nārada (Punishments, 41-439).—'Let him not on any account kill a Brāhmaṇa, though convicted of all crimes; he may at pleasure cause him to be banished; let the King take his entire wealth from him, or leave a fourth part of it; for four offences of a Brāhmaṇa, branding has been ordained.'

Bṛhaspati (21. 8).—'For killing, capital punishment.'

Do. (21. 15).—'If persons begotten in the inverse order of castes, and members of the lowest caste, should insult a Brāhmaṇa, they shall be corporally punished, and shall never be amerced in fine.'

Do. (22. 10).—'Judges passing an unjust sentence, those who take bribes, and those who betray confidence,—all such shall be banished.'

Do. (22. 17).—'House-breakers shall be impaled on a stake, and highwaymen shall be bound and hanged by the neck from a tree.'

Do. (22. 20).—'Stealers of grass deserve to have a hand cut off.'

Nārada (Punishments, 36-37).—'Svāyambhuva Manu has declared ten spots of punishment which should be selected in punishing the lower castes; a Brāhmaṇa should remain uninjured always;—those places are the privy parts, the belly, the tongue, the two hands, and fifthly, the two feet;

as well as the eye, the nose, the two ears, the property and the body.'

Bṛhaspati (27. 9-10).—'Both hands, both feet, the male organ, the eye, the tongue, the ears, the nose, the neck, the half of the foot, the thumb and the index finger, the forehead, the lips, the hind part and the hips;—these fourteen spots of punishment have been indicated. For a Brāhmaṇa, branding on the forehead is the only kind of punishment. A Brāhmaṇa, though a mortal sinner, shall not suffer capital punishment; the King shall banish him and cause him to be branded and shaved.'

VERSE CXXVI

Gautama (12. 51).—'The award of punishment must be regulated by a consideration of the status of the criminal, of his bodily strength, of the nature of the crime, and whether the offence has been repeated.'

Yājñavalkya (1. 367).—'On those deserving punishment, the King shall inflict punishment after having considered the nature of the crime, the time, place and strength of the criminal, as also his age, conduct and wealth.'

Nārada (Punishments, 38).—'After carefully considering the nature of the offence, the place and time, and after examining the ability of the offender, and his motive, he shall inflict the punishments.'

Bṛhaspati (27. 4-7).—'When he has discovered a man to be an offender, the King should inflict on him, reprimand, reproach or corporal chastisement, or one of the four grades of fines. He shall inflict gentle reprimand when the offence is very light; harsh reproach for a crime of the first degree; a fine for a crime of the middlemost degree, and arrest in the case of high treason. Banishment also may be resorted to by a king desirous of promoting his own welfare;......

and all the various forms of punishment should be combined in the case of one who has committed a mortal sin. The King should punish elders, domestic priests and persons commanding respect, with admonition only; other litigants he should punish with fine, when they are found guilty; and on the perpetrators of a heavy crime, he should inflict corporal punishment.'

VERSES CXXVII AND CXXVIII

Vashiṣṭha (19. 42-45).—'If an innocent person is punished, the domestic priest shall perform a *Kṛchchhra* penance; and the King shall fast during three days and nights.'

Yājñavalkya (1. 356, 358).—'Punishment illegally inflicted by the King destroys heaven, fame and worldly prosperity; legally inflicted, it brings to the King heaven, fame and victory. If the King punishes those who deserve punishment, and if he kills those who deserve to be killed, he offers, thereby, sacrifices at which excellent sacrificial fees are given.'

Nārada (Punishments, 61).—'Let the King, faithful to the tenets of the sacred law, practise the duties of his office and follow the rule of inflicting punishment. Let him destroy, as governor, the evil-doers, after having traced them by cunning stratagems and arrested them.'

Kātyāyana (Vivādaratnākara, p. 649).—'By not chastising evil-doers, and by punishing those who are already submissive, kings and ministers incur sin.'

VERSES CXXIX-CXXX

Yājñavalkya (1. 366).—'Punishment in the form of Reproach, (2) in the form of Reprimand and (3) in the form of Fine,—shall be inflicted either severally or collectively, in accordance with the nature of the offence.'

Bṛhaspati (27. 4-5).—(See under 126.)

VERSES CXXXI-CXXXVII

Viṣṇu (4. 1-13).—'The dust-mote discernible in the sun-beam passing through a lattice is called *Trasareṇu*;—three *Trasareṇus* make one *nit*;

3 *nits* make 1 Black mustard-seed.
3 Black mustard seeds make 1 *white* mustard seed.
6 white mustard seeds make 1 Barley-corn.
3 Barley-corns make 1 *Kṛṣṇala*.
5 *Kṛṣṇalas* make 1 *Māṣa*.
12 *Māṣas* make ½ *Akṣa*.
½ *Akṣa plus* 4 *Māṣas* make 1 *Suvarṇa*.
4 *Suvarṇas* make 1 *Niṣka*.
2 *Kṛṣṇalas* make 1 Silver Māṣaka.
16 Silver-Māṣakas make 1 *Dharaṇa* of silver.

1 *Karṣa* or 80 *Raktikās* of copper make 1 *Kārṣāpaṇa*.

250	Copper *Paṇas*	make	the	first or lowest	amercement.
500	„	„	„	middlemost	„
1,000	„	„	„	Highest	„

Yājñavalkya (1.361-364).—'One Dust-mote in the Sun's beam makes 1 *Trasareṇu*.

8 Trasareṇus	make	1 *Likṣā*.
3 *Likṣās*	„	1 *Rājasarṣapa* (Black mustard seed).
3 Black mustard seeds	„	1 White mustard seed.
6 White mustard seeds	,	1 Barley-corn.
3 Barley-corns	„	1 *Kṛṣṇala*.
5 *Kṛṣṇalas*	„	1 *Māṣa*.
16 *Māṣas*	„	1 *Suvarṇa*.
4 or 5 *Suvarṇas*	„	1 *Pala*.
2 *Kṛṣṇalas*	„	1 *Māṣa* (silver).

16 *Māṣas* (silver)	make	1 *Dharaṇa*.
10 *Dharaṇas*	„	1 *Shatamāna* or *Pala* (silver).
4 *Suvarṇas*	„	1 *Niṣka*.
Copper, ¼ Pala (gold) in weight	„	1 *Paṇa* (copper).

1080 Paṇas	make the	highest	amercement.
540 „	„	middlemost	„
270 „	„	lowest	„

Nārada (Punishments, 57 *et seq*.).—'*Kārṣāpaṇa* is a silver-coin in the Southern country; in the East it is equal to 20 *Paṇas*;—a *Māṣa* is the twentieth part of a *Kārṣāpaṇa*;—a *Kākanī* is the fourth part of a *Māṣa* or *Pala*;—a *Kārṣāpaṇa* is equal to an *Aṇḍikā*; four *Aṇḍikās* make one *Dhānaka*; twelve *Dhānakas* make one *Suvarṇa*, otherwise called *Dīnāra*.'

Arthashāstra (p. 256).—'10 *Dhānya-māṣaka* or 5 Guñjās

	=1 *Suvarṇa-māṣaka*.
16 *Suvarṇa-māṣakas*	=1 *Suvarṇa* or 1 *Karṣa*.
4 *Karṣas*	=1 *Pala*.
80 white mustard seeds	=1 *Māṣaka* (silver).
16 *Māṣaka* (silver) or	
20 *Shambya berries*	=1 *Dharaṇa*.
20 Rice-grains	=1 *Dharaṇa* (Diamond).

The weights are—½ *Māṣaka*, 1 *Māṣaka*, 2 *Māṣakas*, 4 *Māṣakas*, 8 *Māṣakas*, *Suvarṇa*, 2 *Suvarṇas*, 4 *Suvarṇas*, 8 *Suvarṇas*, 10 *Suvarṇas*, 20 *Suvarṇas*, 30 *Suvarṇas*, 40 *Suvarṇas*, 100 *Suvarṇas*.'

Bṛhaspati (Parāsharamādhava-Vyava., p. 116).—'Copper 1 *Karṣa* in weight makes the coin called *Paṇa*, also called *Chandrikā*;—4 *Paṇas* make one *Dhānaka*;—12 *Dhānakas* make one *Suvarṇa*, also called *Dīnāra*.'

Vyāsa (Do. p. 117).—'Eight *Palas* make 1 *Suvarṇa*;—14 *Suvarṇas* make one *Niṣka*.

VERSE CXXXVIII

Viṣṇu (4.14).—'250 copper *Paṇas* constitute the first amercement; 500 *Paṇas* the middlemost amercement; 1,000 Paṇas, the highest amercement.'

Yājñavalkya (1.364).—'1,080 *Paṇas* constitute the highest amercement; 540 *Paṇas*, the middlemost;—270 *Paṇas*, the lowest.'

Shaṅkha-Likhita (Vivādaratnākara, p. 664).—'From 24 to 91 is the first amercement, 200 to 500, the middlemost amercement; 600 to 1,000, the highest amercement; to be determined in accordance with the resources of the culprit and the nature of his offence.'

Nārada (Do.) .—'24 to 96 is the first amercement; 200 to 500, the middlemost; 500 to 1,000 the highest.'

VERSE CXXXIX

Viṣṇu (6.20-22).—'If a creditor goes before the King and fully proves his demand, the debtor shall pay as fine to the King a tenth part of the sum proved. The creditor, on receiving the sum, shall pay the twentieth part of it. If the whole demand has been contested by the debtor, and even a part of it has been proved against him, he must pay the whole.'

Yājñavalkya (2.44).—'Out of the sum proved against him, the King shall make the debtor pay ten per cent. (as fine) and the creditor, on having realised his dues, shall pay five per cent.'

Nārada (1.132-134).—'If a wealthy debtor, from malice, refuses to pay his debt, the King shall compel him to pay it by forcible means, and shall take five in the hundred for himself. If the debtor acknowledges the debt with his own

mouth, the King shall take from him ten per cent. of the debt as fine; and twice as much if he has been convicted. If the debtor, owing to a calamity, has not means sufficient to discharge the whole debt, the claim of the creditor shall be entered in a legal document, specifying the caste of the debtor and of the creditor, their names, and the names of their neighbours.'

Bṛhaspati (11.60-62).—'When the time fixed for payment has elapsed, and the accruing of interest has ceased, the creditor may either recover his loan or cause a new bond to be written in the form of compound interest. This rule concerns an acknowledged debt; but a debtor denying his liability shall be compelled to pay, on the debt being proved in a court, by a document or by witnesses.'

Yama (Vivādaratnākara, p. 78).—'If a wealthy debtor refuses to repay the debt, through ill-will, he should be compelled by the King to pay, after having realised from him double the amount of the claim.'

VERSES CXL, CXLI AND CXLII

Gautama (12. 29-30).—'The legal interest for money lent is five *māṣas* a month for twenty *kārṣapaṇas*. Some declare that this rate should not be paid longer than one year.'

Vashiṣṭha (2. 48).—'They quote the following—2, 3, 4 or 5, in the hundred, he may take as interest per month, according to the order of the castes.'

Vashiṣṭha (2. 51).—'The interest for a money-lender declared by Vashiṣṭha is five *māṣas* for twenty *Kārṣāpaṇas*, per month.'

Yājñavalkya (2. 37).—'In the case of loans with pledges, the interest per month shall be the eightieth part; in those without pledges, it shall be 2, 3, 4 or 5 per cent. respectively for the Brāhmaṇa, the Kṣattriya, the Vaishya and the Shūdra.'

Nārada (1. 99-101).—'Let a money-lender take, in addition to the principal, the interest fixed by Vashiṣṭha, *viz.*, an eightieth part of a hundred every month. 2, 3, 4 or 5 (in the hundred) is the legitimate rate of interest; let him take as much in the shape of interest, every month, in the direct order of the four castes. Or let him take 2 in the 100, remembering the practice of the virtuous.

Bṛhaspati (11. 3).—'An eightieth part of the principal accrues as interest on it every month; and it is doubled by such interest within six years and eight months.'

Artha-Shāstra (p. 64).—'The legal interest, per month, on every 100 Paṇas, is $1\frac{1}{4}$ Paṇas; it is 5 Paṇas in business transactions; 10 Paṇas for people trading in forests; and 20 Paṇas for those trading on the seas.'

Viṣṇu (6. 1-5).—'A creditor shall receive his principal back from his debtor exactly as he had lent it to him. As regards interest, he shall take, in the direct order of the castes, 2, 3, 4 or 5 per cent., per month, if no pledge has been given; or the debtor of any caste may pay as much as has been promised by him. After the lapse of one year, let them pay interest according to the afore-mentioned rule, even though it may not have been agreed upon. By the use of the pledge, interest becomes forfeited.'

VERSES CXLIII AND CXLIV

Gautama (12-32).—'A loan secured by a pledge that is used by the creditor bears no interest.'

Viṣṇu (6. 5).—' f the pledge is used, interest becomes forfeited.'

Nārada (1. 125-229).—'A pledge is of two kinds—one to be kept, and one for use. It must be preserved in the same condition in which it was given; otherwise, the pledgee loses interest......A pledge must not be used forcibly; by so using

it, the pledgee forfeits the interest due to him. That foolish person who uses a pledge without the authority of the owner, shall lose one half of his interest, as a compensation for such use. If a *pledge for use* has been given, the creditor must not take interest due on the loan.'

Bṛhaspati (11. 18 *et seq.*).—' Should the creditor, actuated by avarice, use a pledge before interest has ceased to accrue on the loan, or before the stipulated period has expired, such use shall be stopped. The pledge has to be kept carefully, like a deposit ; interest becomes forfeited in the event of its being damaged. If the pledge is used and rendered worthless, the principal itself becomes forfeited ; if a very valuable pledge be spoilt, the creditor must satisfy the pledger.'

Yājñavalkya (2. 59).—' There is no interest payable, if a pledge given as deposit is used, or if a pledge given for use is destroyed ; if it is spoilt or lost, it should be replaced ; except when such loss has been due to an act of god or the King.'

Vyāsa (Aparārka, p. 659).—' If the pledge in the form of gold and the like, has been destroyed by the fault of the creditor, the debtor shall pay the principal along with the interest accrued, and the creditor shall be made to pay the value of the pledge to the debtor.'

Kātyāyana (Do.).—' If the pledgee makes use of the pledge without authorisation, he shall pay the price of such use ; or else, he shall forfeit the interest.'

Arthashāstra (p. . 3).—' The man who uses the pledge should pay the price of such use ; also a fine of 12 *paṇas* ; if, by such use, the pledge becomes lost or spoilt, the user should replace it, and also be fined 24 *paṇas* ; so also when the pledge becomes lost in any other way. A pledge given for use should not be allowed to be destroyed ; nor in this case should any interest accrue ; if it is given for mere keeping and not for use, then interest shall accrue.'

VERSE CXLV

Viṣṇu (6. 7-8).—'The pledge shall be restored to the pledgee when the interest has reached its maximum amount; but he should not use an immovable pledge without special agreement.'

Yājñavalkya (2. 58).—'The pledge becomes lost, if it is not redeemed on the principal becoming doubled; if it had been given for a limited time, it becomes lost on the lapse of that time; but there is no such losing in the case of pledges that have been given for the enjoyment of the usufruct only.'

Shukranīti (4. 5. 415).—'The following cannot be lost by length of adverse possession:—Pledge, boundary-land, minor's property, trust property, sealed deposit, female slaves, government property and property of the Vedic scholar.'

Bṛhaspati (11, 25, 28).—'When the time for payment has passed, and interest has ceased, the creditor shall become the owner of the pledge; but till ten days have elapsed, the debtor is entitled to redeem it. Notice having been given to the debtor's family, a *pledge to be kept* may be used after the principal has become doubled, and so may the *pledge given for a fixed period*, on the expiry of that period. When the principal has been doubled, or the stipulated period has expired, in the case of the *pledge given for a fixed period*, the creditor becomes owner of the pledge after having waited for a fortnight. If the debtor should pay the debt during that interval, he may recover the pledge even then.'

VERSE CXLVI

Bṛhaspati (9.11).—'A house, field, commodity or other property held by a person other than the owner, is not lost to the owner by mere adverse possession, if the possessor stands to him in the relation of a friend, relative or kinsman.'

VERSES CXLVII-CXLVIII

Gautama (12.37-38).—'The property of a person who is neither an idiot nor a minor, having been used by strangers before his eyes for ten years, comes to belong to him who uses it ; but not if it is used by Vedic Scholars, ascetics or royal officials.'

Vashiṣṭha (16.17)—' Whatever property belonging to one has been enjoyed by another person for ten years continuously is lost to the owner.'

Yājñavalkya (2.24).—'If a man sees his landed property being enjoyed by others, and does not complain about it, he loses it after twenty years of such possession ; in the case of other properties, ownership lapses after only ten years' adverse possession.'

Shukranīti (4.5.443-46).—'The property which is ceaselessly enjoyed for sixty years, even without title, cannot be claimed back by anybody. The following cannot be destroyed by length of adverse possession : pledge, boundary-land, minor's property, trust property, sealed deposit, female slaves, government property and property of the Vedic Scholar. The owner who is indifferent to his property and does not complain about trespasses on his property, cannot get back by law-suit that property, on the expiry of the above period.'

Nārada (1.78-80).—'If a man is foolish enough to allow his goods to be enjoyed by strangers in his own eyesight, they shall belong to the possessor, even in the presence, and during the life-time, of the rightful owner. Whatever the owner looking on quietly suffers to be enjoyed by strangers for ten years, though he is present, that cannot be recovered by him. If he is neither an idiot nor a minor, and the enjoyment takes place before his eyes, his right to it is extinct by law, and the possessor is allowed to keep it.'

Bṛhaspati (9.7, 9, 10).—'He, whose possession has been continuous from the time of occupation, and has never been interrupted for a period of thirty years, cannot be deprived of such property. He who does not raise a protest when a stranger is giving away his landed property in his sight, cannot again recover that estate, even though he be possessed of a written title to it. Possession held by three generations produces ownership for strangers, no doubt, when they are related to one another in the degree of a *Sapiṇḍa* ; it does not stand good in the case of *Sakulyas*.'

Vyāsa (Aparārka, p. 632).—'If the landed property of a man has been enjoyed by others for twenty years, his ownership to it is not restored.'

VERSE CXLIX

Shukranīti (4.5.445).—'The following property cannot be destroyed by length of adverse possession :—pledge, boundary-land, minor's property, trust property, sealed deposit, female slaves, government property and the property of Vedic Scholars.'

Nārada (1.81).—'A pledge, a boundary, property of a child, an open deposit, a sealed deposit, women, what belongs to the King, or to the Vedic Scholar—none of these is lost by adverse possession.'

Bṛhaspati (9.13, 14).—'Forcible means should not be resorted to by the present occupant, or his son, in maintaining possession of the property of an infant, or of a learned Brāhmaṇa, or the property inherited from one's father ;—nor of cattle, a woman, a slave, or other property.'

Vashiṣṭha (16.18).—'They quote the following :—"A pledge, a boundary, the property of minors, an open deposit, a sealed deposit, women, king's property and property of

the Vedic Scholar are not lost by being enjoyed by others."

Gautama (12.39).—'Animals, land, and females are not lost by adverse possession.'

Yājñavalkya (2.25).—'A pledge, a boundary, deposit—open and sealed, the property of infants, idiots, and of the King, and of women, and of the Vedic scholars;—with the exception of these, all property becomes lost to the owner by adverse possession extending over twenty years.'

VERSE CL

Nārada (1.128).—'That foolish person who uses a pledge without the authority of the owner, shall lose one half of his interest, as a compensation for such use.'

[See Texts under 143-144.]

VERSE CLI

Gautama (12.31, 36).—'If the loan remains outstanding for a long time, the principal may be doubled; after which the interest ceases. The interest on animal-products, on wool, on agricultural produce, and on beasts of burden shall not increase more than the five-fold value of the object lent.'

Viṣṇu (6.11-14, 16, 17).—'On gold, the interest shall rise no higher than to make the debt double; on grain, three-fold; on cloth, fourfold; on liquids eight-fold; on substances from which spirituous liquor is extracted, on cotton, thread, leather, weapons, bricks, and charcoal, the interest is unlimited; on objects other than those just mentioned, it may be double.'

Yājñavalkya (2.39).—'For cattle and for women, the interest consists in the form of their offspring; in the case

of clarified butter and other *Rasas*, the highest limit of interest is eight-fold; in that of cloth, fourfold; in that of grains, threefold; and in that of gold, double.'

Kātyāyana (Aparārka, p. 643).—'The money-lender shall receive double the amount lent.'

Nārada (1.105-107).—'There are special rules according to the local usages of the country where the loan has been made. In some countries the loan may grow till the amount of the principal has been reached; in other countries it may grow till it becomes three, or four, or eight times as large as the principal. The interest on gold, grain and clothes may rise to two, three, or four times the principal. On liquids, the interest may become octuple; of women and cattle, their offspring forms the interest.

Bṛhaspati (11. 13-16).—'On gold and other precious metals, the interest may make the debt double; on clothes and base metals, treble; on grain, it is allowed to rise to four times the original amount; and so on edible plants or fruits, beasts of burden and wool. It is allowed to make the debt quintuple on pot-herbs; sextuple, on seeds and sugarcane; and octuple, on salt, oil and spirituous liquor. Likewise on sugar and honey, if the loan be of old standing. On grass, wood, bricks, thread, substances from which spirits may be extracted, leaves, bones, leather, weapons, flowers and fruits, no interest is ordained.'

Shukranīti (4. 5. 631).—'When the amount drawn from the debtor in the form of interest has reached twice the principal, then the King shall make the debtor pay only the principal and nothing more than that.'

Kātyāyana (Vivādaratnākara, p. 17).—'For gems, pearls, corals, for gold and silver—and for agricultural products and for insect-products (silk, etc.),—the interest shall stop at double of the principal. For oils, wines, clarified butter, molasses and salt, it shall go up to eight-fold.'

VERSE CLII

Bṛhaspati (11. 9, 10-12).—'That interest has always to be paid which has been stipulated by the debtor himself, over and above the ordinary rate of interest, and has been promised in times of distress; when such special interest has been stipulated in any other manner, it must not be paid by any means. The use of a pledge after twice the principal has been realised from it, compound interest, and the exaction of the principal and interest together (as principal) are usury and are reprehensible.'

VERSE CLIII

Gautama (12. 30, 34-35).—'Some declare that the said rates of interest should not be paid longer than a year. The following are the special forms of interest:—Compound interest, Periodical interest, Stipulated interest, Corporal interest, Daily interest and interest in the shape of using the pledge.'

Nārada (1. 102-104)—'Interest has been declared in law-books to be of four kinds:—Periodical, Stipulated, *Kāyikā*, and Compound. That which runs by the month is Periodical interest; that promised by the debtor himself is Stipulated interest; interest at the rate of one Paṇa and a quarter, paid regularly without diminishing the principal, is denoted *Kāyikā* interest; interest upon interest is called Compound interest.'

Bṛhaspati (11. 4-12).—'Interest has been declared by some to be of four kinds; by others, of five kinds; and by others again, of six kinds. *Kāyikā*, *Kālikā*, *Chakravṛddhi*, *Kāritā*, *Shikhāvṛddhi*, and *Bhogalābha*. *Kāyikā* interest is in the form of bodily labour; *Kālikā* is what is due every month; *Chakravṛddhi* is interest on interest; *Kāritā* is interest

promised by the debtor; when interest is received every day, it is called *Shikhāvṛddhi*; because it grows constantly like *hair*, except on the loss of the head, that is, the payment of the principal. The use of a mortgaged house, or the produce of a field, is termed *Bhogalābha*. *Sikhā* interest, *Kāyikā* interest and *Bhogalābha* interest shall be realised by the creditor so long as the principal remains unpaid. But the use of a pledge after twice the principal has been realised, compound interest, and the exaction of the interest and the principal together are usury and are reprehensible.'

Shukranīti (4.5. 633).—'Creditors take away people's wealth by the compound rate of interest; so the King should protect the people from them.'

VERSES CLIV AND CLV

Nārada (1. 131, 134).—'When a debtor has been disabled by a reverse of fortune (from paying the debt), he shall be made to discharge the debt gradually, according to his means, as he happens to gain wealth. If the debtor, owing to a calamity, has not means sufficient to discharge the whole debt, the claim of the creditor shall be entered in a legal document, specifying the caste (of the parties), their names and names of their neighbours.'

Bṛhaspati (11. 47, 60).—'A loan shall be restored on demand, if no time has been fixed; or on the expiry of the time, if time has been fixed; or when interest ceases. When the time fixed for payment has elapsed, and the interest has ceased, the creditor may either recover his loan or cause a new bond to be written in the form of compound interest.'

Bhāradvāja (Parāsharamādhava-Vyava., p. 193).—'If the debtor has no money to repay the debt, he shall liquidate it by giving grains, gold, or cattle, or clothes, slaves or conveyances.'

VERSES CLVI-CLVII

Arthashāstra (p. 64).—'For 100 *Paṇas*, the proper interest is $\frac{1}{4}$ *Paṇa* ; 5 *Paṇas* for traders ; 10 *Paṇas* for dealers in forests ; 20 *Paṇas* for dealers on the seas.'

Yājñavalkya (2-38).—' Dealers in forests should pay 10 per cent., and dealers on the seas, 20 per cent. ; or men may pay to all castes whatever interest may have been agreed upon by themselves.'

VERSE CLVIII

Viṣṇu (6. 41).—' Sureties are ordained for appearance, for honesty and for payment ; the first two kinds of surety must pay the debt on failure of their engagements ; as for the last, their sons also may be made to pay.'

Yājñavalkya (2. 53).—' Surety has been ordained for appearance, for honesty and for payment ; the first two should be made to repay the debt on the failure of their engagements; as for the last, his sons also may be made to pay.'

Shukranīti (4. 5. 244-248).—' Having noticed that the defendant brought up by the Bailiff has other engagements, the King should take a suitable surety for his appearance. " I shall pay what is not paid by this man,—I shall present him before you,—I shall make him deliver a pledge,—You have no fear from him ;—I shall do what he fails to do ;—such and such are his occupations ;—he does not swear falsely. "

Nārada (1. 118-119).—' For appearance, for payment, and for honesty; these are the three different purposes for which three sorts of sureties have been ordained by the sages. If the debtors fail to discharge the debt, or if they prove dishonest, the surety *for payment* and *for honesty* must pay the debt; and so must the *surety for appearance*, if he fails to produce the debtor.'

Bṛhaspati (11. 39-42).—'For appearance, for honesty, for payment, and for delivering the assets of the debtor—it is for these four different purposes that sureties have been ordained by the sages in the legal system. The first of these says, "I shall produce the man"; the second says, "He is a respectable person"; the third says, "I shall pay the debt"; the fourth says, "I shall deliver his assets." If the debtors fail in their engagements, the first two sureties must pay the sum lent at the appointed time; both the last two sureties, and in default of them, their sons, are liable for the debt, when the debtors break their promise. The creditor should allow time for the surety to search for the debtor who has absconded,—a fortnight, a month, or a month and a half, according to the distance of the place where the man may be supposed to be hiding.'

Kātyāyana (Parāsharamādhava-Vyava., p. 186).—'For the searching of the absconding debtor, the surety should be given time, extending up to a month and a half; if he produces him by that time, he should be absolved from responsibility. If, even on the lapse of the time, he is unable to produce him, he should be made to pay the debt.'

VERSES CLIX-CLXII

Vashiṣṭha (16. 31).—'They quote the following:—"A son need not pay money due by a surety, anything idly promised, money due for losses at play or for spirituous liquor, nor what remains unpaid of a fine or a toll."

Gautama (12. 41).—'Money due by a surety, a commercial debt, a marriage-fee, debts contracted for spirituous liquor or in gambling, and a fine shall not involve the sons.'

Viṣṇu (6. 41).—'Surety is ordained for appearance, for honesty, and for payment; the first two themselves (not

their sons) shall pay the debt on failure of the engagement; but of the last, the sons also would be liable to pay.'

Yājñavalkya (2-47, 53, 54).—'The son shall not pay his father's debt involved in connection with wine, or love or gambling, or with balances of fine and toll, or with idle gifts......Surety is ordained for appearance, for honesty and for payment; on failure of the engagement, the first two shall pay the debt, and in the case of the last, his sons also shall be liable to pay. In a case where the surety for appearance or the surety for honesty has died, his son shall not be made to pay the debt; but in the case of one for payment, the sons should pay.'

Bṛhaspati (11. 39-42).—(See under 158.)

Do. (11. 51).—'Sons shall not be made to pay a debt incurred by their father for spirituous liquor, for losses at play, for idle gifts, for promises made under the influence of love or wrath, or for suretyship; nor the balance of a fine or toll.'

Nārada (1. 118-19).—(See under 158.)

Do. (1. 10).—'The son must pay the debt contracted by the father, excepting those debts which have been contracted from love or anger, or for spirituous liquor, games or bailments.'

Vyāsa (Aparārka, p. 656).—'The son shall pay the sum due by reason of suretyship.'

Kātyāyana (Do., p. 656).—'The debt contracted by the father in connection with suretyship must be paid by the son.'

Yājñavalkya (2. 55, 56).—'If there are several sureties, each shall pay to the creditor his own proportionate share of the debt. If each one of them has stood surety for the whole amount, the creditor may realise it from them in any way he chooses. In a case where the surety has been publicly compelled to pay the creditor, the debtor should pay to the surety double of the amount paid by him.'

Nārada (1. 120, 121).—'When there is a plurality of sureties, they shall pay each proportionately, according to agreement. If they were bound severally, the payment shall be made by any of them, as the creditor pleases. Twice as much as the surety, harassed by the creditor, has given to the creditor, shall the debtor pay back to the surety.'

Bṛhaspati (11. 44).—'When a surety, being harassed, pays a proved debt which he has vouched for, the debtor shall pay him twice as much, after the lapse of a month and a half.'

Kātyāyana (Aparārka, p. 657).—(Same as Bṛhaspati.)

VERSE CLXIII

Yājñavalkya (2. 31, 32).—'The King shall set aside transactions effected either forcibly or under pressure; as also those effected by women, or during night, or within the house, or outside the village, or by enemies. A transaction is not valid when effected by one who is mad or drunk or distressed or in trouble, or an infant, or frightened and so forth,—as also what has been brought up by a person not related to either party.'

Nārada (1. 26, 29, 31, 39-41).—'The sages declare that the transactions of a woman have no validity; specially, gift, hypothecation, sale of a house or a field. The transactions of a slave are declared invalid, unless they have been sanctioned by his master. A youth who, though independent, has not yet arrived at years of discretion, is not capable of contracting valid debts. If a boy, or one who possesses no independence, transacts anything, it is declared an invalid transaction by persons acquainted with the law. That also which an independent person does, who has lost control over his actions, is declared an invalid transaction. Those persons

are declared to have lost control over their actions who are actuated by love or anger, or tormented, or oppressed by fear or misfortune, or biassed by friendship or hatred.'

Nārada (Aparārka, p. 638).—'Any transaction that has been effected by women, or at night, or outside the village, or inside a house, or at night, should have to be ratified again.'

Bṛhaspati (S. 22, 23).—'A document executed by a mad man, an idiot, an infant, one who has absconded through fear of the King, a bashful person, or one tormented by fear,—is not invalidated (by failure to produce its author).—But as a rule a document executed by a dying person, or enemy, one oppressed with fear, a suffering person, a woman, one intoxicated or distressed by a calamity, or at night, by fraud or by force, —does not hold good.'

VERSE CLXIV

Viṣṇu (7. 11).—'That instrument is termed *proof* which is not adverse to peculiar local usages, which defines clearly the nature of the pledge given, and is free from confusion in the arrangement of the subject-matter and in the succession of the syllables.'

Nārada (1. 136).—'That document is said to be valid which is not adverse to the custom of the country, the contents of which answer to the rules regarding pledges and other kinds of security and which is consistent in import and language.'

VERSE CLXV

Viṣṇu (7. 7).—'A fraudulent document makes no evidence.'

Yājñavalkya (2. 89).—'A document written in one's own hand, even when not attested by witnesses, is to be accepted as evidence, except when it has been obtained by force or fraud.'

Kātyāyana (Aparārka, p. 686).—'A document becomes nullified by the defect of witnesses, or of the scribe, as also by reason of fraud on the part of the creditor.'

Yama (Parāsharamādhava-Vyavahara, p. 162).—'What is given under force, or enjoyed forcibly, or made to be written forcibly,—all transcations effected under force, Manu has declared to be fit for being nullified.'

Nārada (1. 137).—'A document is invalid which has been executed by a person intoxicated, by one charged with a crime, by a woman, or by a child, or that which has been caused to be written by forcible means, by intimidation, or by deception.'

Bṛhaspati (8. 21, 23).—'Forgery may be found out by internal evidence and legitimate titles......A document executed by fraud, or by force, does not hold good.'

VERSES CLXVI AND CLXVII

Yājñavalkya (2. 45, 46).—'Any debt that may have been contracted for the benefit of the family, on the death or during the absence of the master of the house, by such members as have not become divided, shall be paid by all those who inherit the property. But the woman shall not pay the debt contracted by her husband or son; nor the father, the debt contracted by the son,—except when the debt is one that has been contracted for the benefit of the family.'

Nārada (1, 2, 3, 10-18).—'The father being dead, it is incumbent on the sons to pay his debt, each according to his share, if they are divided; if they are not divided, the debt must be discharged by that son who becomes the manager of the family-estate. That debt which has been contracted by an undivided paternal uncle, brother, or mother, for the benefit of the household, must be discharged wholly by the heirs. A father may not pay the debt of his son; but the son must pay the debt contracted by his father; excepting those that may

have been contracted from love or anger, or for spirituous liquor, games or bailments. Such debts of a son as have been contracted by him by his father's orders, or for the maintenance of the family, or in a precarious situation,—must be paid by the father. What has been spent for the household by a pupil, apprentice, slave, woman, menial, or agent, must be paid by the head of the household. When the debtor is dead, and the expense has been incurred for the benefit of the family, the debt must be paid by his relations,—even though they be separated from him in interests. The father, uncle, or eldest brother, having gone abroad, the son (or nephew or younger brother) is not bound to pay his debt before the lapse of twenty years. Every single coparcener is liable for debts contracted by another coparcener, if they were contracted while the coparceners were all alive and undivided. But after their death, the son of one is not bound to pay the debt of another. The wife need not pay the debt contracted by her husband, nor one contracted by her son, except if it had been promised by her, or contracted in common with her husband. A sonless widow, and one enjoined by her dying husband (to pay his debt), must pay it. Or it may be paid by one who inherits the estate—liability for debts going with the right of succession. A debt contracted by the wife shall never bind the husband, unless it had been contracted at a time when the husband was in distress. Household expenses are indispensably necessary.'

Bṛhaspati (11. 49-52).—'The father's debt, on being proved, must be paid by the sons as if it were their own ; the grand-father's debts must be paid by his son's sons, without interest ; but the son of the grandson need not pay it. When a debt has been incurred for the benefit of the household, by an uncle, brother, son, wife, slave, pupil or dependant, it must be paid by the head of the family. Sons shall not be made to pay a debt incurred by their father for wine, for losses at play, for idle gifts, for promises made under the influence of love

or hate, or for suretyship; nor the balance of a fine or toll. The liability for debts devolves on the successor to the estate, when the son is involved in calamity.'

Viṣṇu (6. 27-39).—'If he who contracted the debt should die, or become a renunciate, or remain abroad for twenty years,—that debt shall be discharged by his sons or grandsons;—but not by remoter descendants against their will. He who takes the assets of a man, leaving or not leaving male issue, must pay the sum due by him; and so must he who has the care of the widow left by one who had no assets. A woman shall not be compelled to pay the debt of her husband or son; nor the husband or the son, the debt of his wife or mother; nor the father, that of his son. A debt contracted by parceners shall be paid by any one of them that may be alive; and so shall the debt of the father be paid by any one of the brothers, before partition; but after partition, they shall pay severally, according to their shares of the inheritance. A debt contracted by the wife of a herdsman, wine-distiller, public-dancer, washer or hunter shall be discharged by the husband. ... The house-holder must pay that debt which may have been contracted by any person, for the behoof of the family.'

Katyāyana (Vivādaratnakara, pp. 50 and 5[illegible]).—'If the father is an invalid, even though alive,—or if he has been away from the country for twenty years,—the debts contracted by him should be paid by his sons. The debt contracted by the family, either during illness, or during a calamity, or in connection with the daughter's marriage, or a Shrāddha, should be paid by the head of the family.'

VERSE CLXVIII

[See the texts under 165.]

Viṣṇu (7. 6).—'A document, if it has been caused to be written by force, makes no evidence.'

VERSES CLXX AND CLXXI

Vashiṣṭha (19. 14-15).—'Let the King not take property for his own use from the inhabitants of the realm. Only the measures and price of such property shall be liable to deduction by way of taxation.'

Yājñavalkya (1. 338-339).—'If the King increases his treasury out of his realm, in an illegal manner, he, very soon, loses his property and becomes ruined, along with his relations. The fire arising out of the harassment of his people becomes extinguished only after it has consumed the king's family, prosperity and his very life.'

Kātyāyana (Do.).—'If the King realises from his realm, in an unlawful manner, either fines or taxes, or tolls or share of agricultural produce, he incurs sin. The King who rules in the right manner, without covetousness, obtains sons and his treasury and kingdom prosper.'

Mahābhārata (Do.).—'If the King's treasure is obtained righteously, he rules the entire earth, even though his strength may not be great.'

VERSE CLXXII

Nārada (18. 5-7, 33, 43).—'The King shall be careful to protect all orders and the constituent elements of the state... Whenever any caste should remain behind others, or exceed its limits,—seeing that it has strayed from its path,—the King shall bring it back to the path of duty. So also when other wicked acts, opposed to the dictates of the sacred law, have been committed, the King after having reflected upon the matter shall inflict punishment on those who deserve it...The King's duties are the protecting of his subjects, the honouring of the aged and the wise, the trying of law-suits and making each caste abide by its duties.......If a ruler, though severe, is

mindful of his duty, correct in his conduct and quick to punish the wicked and to protect the virtuous,—his wealth is declared to be pure.'

Yājñavalkya (1. 315).—' What he has not obtained, he should seek to obtain lawfully.'

VERSE CLXXIII

Nārada (18. 30).—' When the King, having seated himself full of majesty on the throne of judgment, deals out punishment, equitable towards all creatures, he is called *Vaivasvata* or *Yama*.'

VERSES CLXXIV AND CLXXV

Yājñavalkya (1. 353-354).—' Punishment inflicted lawfully rejoices the worlds; otherwise it makes them discomforted.'

VERSE CLXXVI

Viṣṇu (6. 18-19).—' A creditor recovering the sum lent by any lawful means shall not be reproved by the King. If the debtor, so forced to discharge the debt, complains to the King, he shall be fined in an equal sum.'

Yājñavalkya (2. 40).—' If the creditor tries to realise the loan that is admitted, he shall not be reproved by the King. If, on being thus pressed to pay, the debtor approaches the King, he should be fined and made to repay the amount due to the creditor.'

Kātyāyana (Aparārka, p. 645).—' If the creditor harasses the debtor who is acting lawfully, he shall forfeit the debt, and shall also be fined the same amount.'

Bṛhaspati (11. 54).—' When a debtor has acknowledged a debt, it may be recovered from him by the expedients of friendly

expostulation and the rest, by moral suasion, by artful management, by compulsion and by confinement in the house.'

Nārada (1. 122, 123). [122 is same as Manu 8. 49].—' A creditor who tries to recover his loan from the debtor must not be checked by the King, both for secular and religious reasons.'

VERSE CLXXVII

Bṛhaspati (11. 59).—' An indigent debtor may be taken by the creditor to his own house and compelled to work there, such as distilling spirits and the like ; but a Brāhmaṇa should be made to pay gradually.'

Nārada (1. 132).—' If a wealthy debtor, from malice, refuses to pay his debt, the King shall compel him to pay it by forcible means, and shall take five in the hundred for himself.'

Yājñavalkya (2.43)—' If the debtor of a lower caste is too indigent to pay, the creditor shall make him do work ; but an indigent Brāhmaṇa should be made to pay gradually, as he obtains the means to pay.'

VERSE CLXXVIII

Bṛhaspati (27.25)—' Thus let the King every day examine in common with learned Brāhmaṇas, both the suits preferred by litigants and those instituted by the King himself.'

VERSE CLXXIX

Nārada (2.1,2)—' When a man entrusts any property of his own to another, in confidence and without suspicion, it is called by the learned a *Deposit*. A sensible man should make a deposit with one who belongs to a respectable family

and who is virtuous, acquainted with his duties, veracious, influential, wealthy, and honourable.'

Bṛhaspasti (12.2,4).—'When any chattel is deposited in the house of another man, through fear of the King, robbers or other dangers, or for the purpose of deceiving one's heirs, it is called a *Deposit*. Let a man make a deposit, after duly considering the place, house, master of the house, the power, means, quality, veracity and kindred of the depositary.'

VERSE CLXXX

Yājñavalkaya (2.65, 67).—'If something contained in a basket is made over in deposit to another person, without the contents being declared, it is called a *Sealed Deposit* ; it shall be restored to the owner in exactly the same form in which it had ben deposited. This same rule applies to ordinary deposits also.'

Nārada (2.3).—'In whatever form may a man have delivered any of his effects to another, in the same form shall that article be restored to the owner ; as the delivery so the recovery.'

Nārada (2.5).—'If one article concealed in another is deposited in another man's house, without stating what it is, it is then a *Sealed Deposit*.'

Nārada (2.6).—'Deposits must be restored in precisely the same condition.'

Bṛhaspati (12.3).—'When a chattel enclosed in a cover and marked with a seal is deposited, without describing its nature and quantity, and without showing it, it is termed a *Sealed Deposit*.'

Bṛhaspati (12.9).—'A deposit must be returned to the very man who bailed it, in the very manner in which it was bailed.'

Kātyāyana (Aparārka, p. 662).—'Purchase-money, what is deposited by one going on a long journey, a pledge, something

handed over for being delivered to a third party, what is given to another for the making of something else, what is paid in connection with loan-transactions, all this is called *Deposit*.'

VERSES CLXXXI-CLXXXIV

Nārada (2.4,7).—'If the depositary fails to restore the deposit to the depositor as he ought, he shall be compelled by forcible means, to restore it, after his guilt has been proved by ordeals or other modes of proof. The wicked man who does not restore a deposit, on being asked to do so by the depositor, shall be punished by the King. If the deposit has been lost, he shall make good its value.'

Bṛhaspati (12.13).—'He who, after receiving a deposit, denies the fact, and is convicted by the evidence of witnesses or ordeal, shall be compelled to give up the deposit and to pay a fine equal in amount to the same.'

Yājñavalkya (2.66).—'If on the depositor demanding it, the deposit be not restored, on account of its having been lost, the depositary should be made to pay to the depositor the value of the deposit, and also a fine of the same amount.'

Kātyāyana (Aparārka, p. 664).—'If after having received a deposit, one fails to restore it on being asked to do so, he should be punished and compelled to restore it.'

Matsyapurāṇa (Aparārka, p. 664).—'If after having received a deposit, the depositor refuses to restore it and dishonestly denies the deposit, he should be arrested and compelled to restore the deposit and also pay a fine.'

VERSE CLXXXV

Bṛhaspati (12.9).—'A deposit must be restored to the very man who kept it, in the very manner in which it was delivered; it must not be restored to the next of kin (of the depositor).'

VERSE CLXXXVI

Nārada (11.10).—'The depositor being dead, if the depositary restores the deposit to his next of kin of his own accord, he must not be harassed, either by the King or by the relations of the depositor.'

VERSE CLXXXVII

Bṛhaspati (12.14).—'When a dispute arises with regard to a deposit privately made, the performance of an ordeal is ordained for both parties, to establish the facts of the case.'

Nārada (2.11).—'The rightful owner shall try to recover the deposit amicably, without resorting to stratagems. Or, he shall explore the depositary's mode of living and cause him to restore it by friendly expostulations.'

VERSE CLXXXVIII

Nārada (2.14,15).—'The same law applies in the case of *Yāchita*, *Anvāhita*, and other forms of deposits, also in those of articles made over to artisans, as also *Nyāsa* and *Pratinyāsa* deposits ; if a man takes charge of a wealthy boy, the law applicable in this case also is the same.'

Bṛhaspati (12.15).—'The same set of rules applies in the case of a bailment for delivery to a third party, a loan for use, an article made over to an artisan, a pledge and a person offering himself for protection.'

Yājñavalkya (2.67).—'The same law applies to the other forms of deposit– the *Yāchita*, the *Anvāhita*, the *Nyāsa* and the *Nikṣepa*.'

VERSE CLXXXIX

Yājñavalkya (2.66).—'The depositary should not be made to pay anything, if the deposit has been taken away by the King, or by accidents or by thieves. When the depositor asks for it, if it is not restored, and is found to be lost, the depositary shall be made to pay its value and also a fine equal to it.'

Kātyāyana (Aparārka, p. 663).—'Where a deposit has been destroyed by anarchy or by accidents, it is held to have been lost to the depositor.'

Nārada (2.12).—'If the deposit has been stolen by thieves, carried away by water, or burnt by fire, it need not be restored, unless the depositary should have appropriated some portion of it.'

Nārada (2.9).—'If a deposit is lost, together with the property of the depositary, the loss shall be the depositor's. The same rule shall obtain if the loss has been caused by accidents or by the King; unless the depositary shall have acted fraudulently.'

Do. (2.8).—'If the depositary derives profit from a deposit, by using it without the consent of the depositor, he shall be fined, and shall restore the profit with interest, to the depositor.'

Bṛhaspati (12.10-12).—'When a deposit is destroyed, together with the goods of the depositary, by the act of God or of the King, the depositary is not to blame. If the depositary should suffer the deposit to be destroyed by his want of care or indifference, or should refuse to restore it on being asked for it, he shall be made to pay the value of it with interest. Should the depositary secure any advantage for himself through the article deposited with him, he shall be fined by the King and compelled to pay its value with the interest.'

Kātyāyana (Aparārka, p. 663).—'If the deposit has been destroyed by the fault of some one, that person should be made to pay the value of the deposit along with interest.'

VERSES CXC, CXCI AND CXCII

Yājñavalkya (2.66).—(See under 189.)

Do. (2.67).—'If the depositary derives, by his own will, an advantage from the deposit, he shall be made to pay to the depositor what he may have gained, along with interest, and should also be fined.'

Nārada (2.7).—'The wicked man who does not restore a deposit, on being asked by the depositor to do so, shall be punished by the King. If the deposit has been lost or destroyed, he shall make good its value.'

Do. (2.13).—'He who fails to restore a deposit, and he who demands what he never deposited, shall both be punished like thieves, and shall be made to pay a sum equal in amount to the value of the deposit in question.'

Bṛhaspati (12.11).—(See under 189.)

Do. (12.13).—'He who, after receiving the deposit, denies the fact and is convicted by the evidence of witnesses or ordeal, shall be compelled to give up the deposit and to pay an equal amount as fine.'

Arthashāstra (p. 73).—'He who enjoys a sealed deposit should pay for such use, in accordance with place and time; also a fine of 12 *Paṇas*. If the deposit becomes lost or damaged by such use, he shall bear the cost of the article deposited, and also pay a fine of 24 *Paṇas*.'

VERSES CXCIII-CXCIV

[See the texts under 190-192.]

Nārada (2.3).—'In whatever manner a man may have delivered any of his effects to another, in that same manner shall the article be restored to him. Delivery and receipt should be equal.'

Bṛhaspati (12.9).—'A deposit must be returned to the very man who bailed it, in the very manner in which it was bailed.'

VERSE CXCV

Nārada (2.6).—'Deposits are of two kinds—attested and unattested. They must be restored precisely in the same condition in which they were delivered.'

Bṛhaspati (12.5).—'A deposit is of two kinds—attested and deposited in private; it must be guarded with the same care as a son.'

Do. (12-14).—'When a dispute arises with regard to a deposit privately made, the performance of an ordeal is ordained for both parties, to establish the facts of the case.'

VERSE CXCVII

Nārada (7.1).—'When a property kept as deposit, or the property of a stranger lost by him and found by another, or a stolen article,—is sold in secret, it has to be considered as *sale without ownership*.'

Bṛhaspati (13.2).—'An open deposit, a bailment for delivery, a sealed deposit, stolen property, a pledge, or what has been borrowed for use;—when any one of these articles has been sold in secret by a man, he is declared to be one *selling without ownership*.'

Vyāsa (Vivādaratnākara, p. 100).—'An article borrowed for use, deposit sealed or open, or anything stolen from another,—if any of these is sold by a man, it is a case of *sale without ownership*.'

VERSES CXCVIII-CXCIX

Arthashāstra (p. 95).—'When the rightful owner has found the article that he had lost or which had been stolen from him, he shall have the man in possession of it arrested by the Judge. If the exigencies of time and place do not permit of this procedure, he may himself arrest the man and take him to the Judge ;—the Judge shall ask the man in possession—*From where did you obtain this thing?* If the man explains the manner of his acquisition, but fails to produce the man who had sold it to him, he should be let off after he has surrendered the property ; if the vendor is produced, the vendor should be made to pay the price obtained to the purchaser, and also a penalty for theft.'

Nārada (7.4,5).—'The purchaser must not make a secret of the way in which he came by a chattel purchased by him. He becomes free from blame if he can point out the way in which the chattel was acquired by him. In any other case, he is equally guilty with the vendor and shall suffer the punishment of a thief. The vendor shall restore the property to the rightful owner, and shall pay to the purchaser the price for which he had sold it ; besides that, he shall pay a fine to the King.'

Bṛhaspati (13. 3, 4).—'When the vendor has been produced and cast in the suit, the judge shall make him pay the price to the buyer and a fine to the King, and to restore the property to the owner. When the former owner comes forward and makes good his claim to the thing sold, the vendor shall be produced by the purchaser, who thereupon becomes cleared.'

Vyāsa (Vivādaratnākara, p. 202).—'When the purchaser has shown the person from whom he had purchased the article, he shall not be blamed in any way ; after that, the dispute

shall lie between that person and the rightful owner of the lost article.'

Yājñavalkya (2. 168, 169, 170).—' If one's property has been sold by another person, the property shall be restored to him; the purchaser becomes guilty if he cannot produce the seller; and he shall be dealt with as a *thief*, if he bought the thing either in secret, or at a very low price, or at an improper time. If a man comes by his property that had been lost or stolen, he should have the possessor arrested; or if the time or place does not permit of this, he shall arrest him himself and produce him before the court; the man becomes absolved from blame on producing the seller; and from the seller, the owner recovers his property,—the purchaser, the price that he had paid, and the King, a fine.'

Bṛhaspati (13. 11)—' That should be regarded as *Fraudulent Purchase* which is made at an unreasonably low price, or in the interior of a house, or outside of the village, or at night, or in secret, or from a dishonest person.'

VERSE CC

Yājñavalkya (2. 171).—' By title and by possession shall the rightful owner establish his claim to a lost property; if he fails to establish his claim, he shall be fined; he should be made to pay a fine the fifth part of the value of the article concerned.'

VERSE CCI

Bṛhaspati (13. 7, 8, 10).—' When a purchase has been made before an assembly of merchants, the king's officers also being aware of it,—but from a vendor whose habitation is unknown, or when the purchaser is dead,—the owner may

recover his own property by paying half the price tendered; the custom in that case being that one half of the value is lost to each of the two parties. When a man purchases a commodity at a fair price, and the purchase has been announced to the King, there is no wrong about it.'

Bṛhaspati (12. 3, 4).—'When the vendor has been produced and has been cast in the suit, the judge shall cause him to pay the price to the buyer, a fine to the King, and to restore the property to the owner. When the former owner comes forward and makes good his claim to the article purchased, the vendor shall be produced by the purchaser; by doing so, the purchaser may clear himself.'

Nārada (7. 2-5)—'No blame attaches to a sale effected in public; but a clandestine sale is viewed in the same light as theft, according to law. The purchaser must not make a secret of the way in which he came by a chattel purchased by him. He becomes free from blame if he can point out the way in which the chattel was acquired by him. In any other case he is equally guilty with the vendor, and shall suffer the punishment of a thief. The vendor shall restore the property to the rightful owner, and shall pay to the buyer the price for which it was sold to him; besides that, he shall pay a fine to the King.'

VERSE CCII

(See the texts under 198-199 and 201.)

Viṣṇu (5. 164-165).—'He who buys unawares in open market the property of a person other than the rightful owner is not to blame; but the owner shall recover his property.'

Yājñavalkya (2. 169-170).—(See under 198-199.)

Kātyāyana (Aparārka, p. 176).—'One should make a purchase and pay its price openly.'

VERSE CCIII

Yājñavalkya (2. 245).—'In the sale of medicines, oils, salts, perfumes, grains, molasses and such things, if the vendor mixes inferior stuff, he shall be fined 16 *Paṇas*.'

Katyāyana (Aparārka, p. 776).—'One should make a purchase and pay its price openly.'

VERSES CCIV-CCV

Yājñavalkya (1. 66).—'If a man gives away his daughter in marriage, without mentioning her defects, he should be fined the highest amercement.'

Nārada (Aparārka, p. 95).—'If a man gives away a defective girl in marriage, without mentioning the defect, he should be punished by the King with the first amercement; the defects of a girl being presence of chronic and loathsome disease, shortness of limbs, loss of virginity, immodesty, attachment to another man.'

VERSE CCVI

(See Manu below, 388.)

Yājñavalkya (2. 265).—'Among a company of joint workers, if one happen to be dishonest, the others should expel him without payment; if he happen to omit his share of the work on account of his inability to do it, then he should have it done by another. This same rule applies to the case of sacrificial priests, cultivators and artisans.'

Vashiṣṭha (Aparārka, p. 836).—'If the Sacrificial Priest fails to officiate at a sacrifice, or if a Teacher fails to teach, he should be abandoned; one becomes degraded if he abandons them in other circumstances.'

Nārada (Aparārka, p. 836).—'If the Sacrificial Priest happen to be in trouble, some one else may officiate for him and receive a proportionate share out of the fee payable to the former.'

Bṛhaspati (Vivādaratnākara, p. 117).—'From among men employed in a common work, if one happen to die, his share of the work should be done by a relation of his, or by his colleagues collectively.'

Shaṅkha-Likhita (Do.).—'If on the approach of the *Savana*, a priest should happen to die, what should be done is that his work should be completed by his *Sagotra* or by his pupil; if he has no relations, then the sacrificer should appoint another Priest.'

VERSE CCVII

Yājñavalkya (2. 265).—(See under 206.)

Shaṅkha-Likhita (Vivādaratnākāra, p. 120).—'After a Priest has been appointed, if the sacrificer appoint another, the fee shall be paid to the former; if he happen to go out for some time, then his return shall be awaited, and the sacrificer shall not go on with the performance during his absence. If the completion of the performance becomes urgent, he may have it completed; and on his return, the priest may be given some fee.'

Nārada (3.8-11).—'When an officiating priest has met with an accident, another priest shall officiate for him, and receive from him his part of the fee. Where an officiating priest forsakes a sacrificer, who is no offender and is free from guilt,—or when a sacrificer forsakes a faultless priest,—they shall both be punished. There are three sorts of officiating priests: hereditary, appointed by the sacrificer himself, and one who performs the priestly functions of his own accord, through friendship; the above law applies to the hereditary and appointed priests; no sin attaches to the forsaking of the priest acting of his own accord.'

VERSES CCVIII AND CCIX

Viṣṇu (Vivādaratnākara, p. 120).—(Same as Manu).
Bṛhaspati (Aparārka, p. 837).—(Same as Manu).

VERSE CCXI

Yājñavalkya (2.259).—' Among traders carrying on a joint concern for profit, their profit and loss shall be commensurate with the share of capital contributed by each.'

Nārada (3.1-3).—When traders or others carry on business jointly, it is called *Partnership.* When several partners are jointly carrying on business for the purpose of profit, the contribution of funds towards the common stock of the association shall form the basis of their undertakings. Therefore let each contribute his proper share. The loss, expenses and profit of each partner are either equal to those of other partners or exceed them, or remain below them, according as his share is equal to theirs, or greater or less.'

Bṛhaspati (14.3).—' As an equal, smaller, or larger share of the joint stock has been contributed by a partner, in the same proportion shall he defray charges, perform labour and obtain profit.'

Shukranīti (4.5.614-618).—' Those who deal in gold, grains and liquids, jointly, will have the earnings according to the amount of their share, greater, equal or less. Whatever portion has been stipulated beforehand,—equal, less or greater,—that shall be accepted. Expenditure he shall pay and do the labour also proportionately, and take the profit also in the same manner.'

VERSE CCXII

Arthashāstra (6.94).—‘In some cases the resumption of a gift is permitted; if one has given away his entire property, or his wife and son, or his own self, it should be restored to him; if a gift has been promised to a certain person under the impression that he is deserving of it, it may be resumed on his being found to be undeserving;u if a gift was promised to a man for the purpose of helping him in the carrying on of such meritorious work as the tending of cows and the like, it may be resumed if he is found to be using it in stealing, adultery and such acts; if it has been promised to a man under the impression that he has rendered help to the giver, it may be resumed if the man is found either to have done him no good or to have actually done him harm; if a gift has been promised by virtue of certain special qualifications in the recipient, it may be resumed if he is not found to possess those qualifications. Clever judges shall permit such resumption of gifts in such a manner as neither the giver nor the recipient may be hit hard.’

Nārada (14.4 *et seq.*).—‘A deposit, a pledge, joint property, a son, wife, the entire property of one having offspring, and what has been promised to another man:—these have been declared to be inalienable by one even in the worst plight......The price paid for merchandise, wages, a present offered for amusement, a gift made from affection, or from gratitude, or for sexual intercourse with a woman, and a respectful gift,—these are valid gifts. The following are invalid gifts: what has been given under the influence of fear, anger, hatred, sorrow or pain; or as a bribe, or in jest, or fraudulently, under false pretences; or by a child, or by a fool, or by a person not his own master, or by one distressed, or by one intoxicated, or by one insane, or in consideration of

a reward, thinking *this man will do me some service*;—and so is invalid what has been given from ignorance to an unworthy man thought to be worthy, or for a purpose thought to be virtuous. The donee who covets invalid gifts and accepts them through avarice,—and the donor of what ought not to be given,—both deserve punishment.'

Bṛhaspati (16.2, 8-11).—'That which may not be given is of eight kinds: joint property, son, wife, pledges, one's entire property, a deposit, wealth, what has been borrowed for use and what has been promised to another. The following eight are recognised as valid gifts:—wages for pleasure derived, price of merchandise, fee paid to or for a damsel, present to a benefactor, present through reverence, kindness or affection. What has been given by one angry or resenting an injury, or through inadvertence, or by one distressed, or by a junior, mad man, a terrified person, one intoxicated or overaged, or outcast or idiot, or one afflicted with grief or illness,—or what is given in jest;—all these have been declared to be void gifts. When anything has been given through desire for reward, or to an unworthy person mistaken for a worthy one, or for an immoral purpose,—the donor may resume the gift.'

Kātyāyana (Vivādaratnākāra, p. 129, p. 132, p. 135).—'A man may give away his entire property over and above what may be necessary for the maintenance of his family, excepting his house. If a man has promised a gift to a Brāhmaṇa of his own accord, if he refuses to give it he should be made to pay it, and also pay the first amercement. A man may resume what he may have given under the influence of love or anger, or when he was not a free agent, or when he was distressed. Or one made by a eunuch, an intoxicated person, or under a misapprehension, or in jest. If a bribe has been promised for some work, it should never be given, even if the work may be accomplished.'

Yājñavalkya (2-175, 176).—'With the exception of the wife and son, everything may be given away, in consonance with the interests of the family; if a man has offspring, he should not give away his entire property; nor may he give to one person what has been promised to another. The acceptance of a gift should be public, specially in the case of immovable property; on having given or promised a gift, one should not resume it.'

Gautama (Vivādaratnākara, p. 133).—'Even though he may have promised a gift, he shall not give it if the recipient is found to be unrighteous.'

VERSE CCXIII

Arthashāstra (p. 94).—'If a gift is made under fright,—for fear of punishment, or blame or calamity,—the man accepting the gift should be punished as a thief;—so also one who offers and accepts a gift in anger for the injuring of a third person.'

(See texts under 212.)

VERSES CCXV-CCXVII

Āpastamba (2. 28. 2-3).—'A servant in tillage who abandons his work shall be flogged. The same punishment shall be inflicted on a herdsman leaving his work.'

Viṣṇu (5. 153 154).—'A hired workman who abandons his work before the term has expired shall pay the whole amount of the stipulated wages to his employer; and he shall pay 100 *Paṇas* to the King.'

Yājñavalkya (2. 193-198).—'If a workman abandons his work after having received his wages, he shall refund double the amount received by him. If he abandons it before he has received any wages, he should pay to the employer the amount

of the stipulated wages; but workmen may be allowed to retain their tools. If the employer has engaged a workman without settling his wages, he should be made by the King to pay the tenth part of the profit that he may have made in trade, in cattle or in agriculture, through the labours of that workman. In a case where the workman has worked beyond the stipulated time and place,—if this additional work decreases the profits of the employer, the latter may give him such wages as he likes for this additional work; but if it has tended to increase his profits, he shall give more. A man shall be paid his wages in accordance with the amount of work done: and neither party shall be stingy (of labour or payment); if the workman is sparing in his labour, he shall receive only what the employer may give him. In the case of a carrier, if he destroys the articles he is carrying, through neglect,—and not through any act of God or of the King—he should be made to replace it; if the employer puts obstacles in the way of his starting, he shall pay double the amount of the stipulated wages. If the carrier abandons the work after he has just started, he should be made to pay the seventh part of the stipulated wages; the fourth part, if he abandons it on the way; the whole of it if he abandons it after going half way of the journey. If the employer dismisses the carrier, he should be made to pay in the same proportion.'

Nārada (5. 22).—'Hired servants are of three kinds: highest, middlemost and lowest; the wages due for their labour are fixed in proportion to their skill and to the value of their services.'

Do. (6. 2, 3, 5-9).—'A master shall regularly pay wages to the servant hired by him, whether it be at the commencement, at the middle, or at the end of his work, just as he had agreed to do. When the amount of the wages has not been fixed, the servant of a trader, a herdsman and an agricultural labourer shall take a tenth part of the profit

derived from the trade, the product of the cows and of the grain respectively. If one fails to perform such work as he had promised to do, he shall be compelled to perform it, after first paying him the wages. If he does not perform it after receiving the wages, he must pay back twice the amount of the wages received. One who abandons merchandise which he had agreed to convey to its destination, shall give a sixth part of the wages. An employer who does not pay the wages that he had agreed to give shall forfeit those wages together with interest. A merchant who does not take a conveyance or beasts for draught of burden, after having hired them, shall be made to pay a fourth part of the hire, and the whole, if he leaves them half-way. And so shall a carrier who fails to transport the goods entrusted to him forfeit his wages. He shall be compelled to pay twice the amount of his wages if he raises difficulties at the time of starting. When the merchandise has been damaged by the carrier's fault, he shall have to make good every loss,—not including such losses as may have been caused by fate (accident) or by the King.'

Bṛhaspati (16. 8-20).—'The servant for gain or pay is declared to be of many sorts; another is servant for a share of the grain...—A servant engaged for a day, a month, half-month, a six-month, two months, or a year, must do the work which he promised to do and receive the stipulated wages. A servant for a share of the grain is of two kinds—serving either a husbandman or an owner of cattle; he shall receive a share of the grain produced, or of the milk; a third or fifth of the produce shall be given to the cultivator of the soil as his share. Let that cultivator to whom food and clothing are given take a fifth part of the crops; and let him who serves in consideration of the profit take a third part of the grain produced. Should a hired servant fail in the performance of ever so small a part of his employer's work, he forfeits his wages, and may be sued in court for his offence. When

a servant does not perform his work after having received his wages, though he is able to work,...he shall be compelled to pay twice as much as his wages as a fine to the King, and to refund the wages to the employer. He who has promised to do work and does not perform it, shall be compelled to do so by forcible means even ; and if, through obstinacy, such a servant should still not do it as engaged for, he shall be fined eight *Kṛṣṇalas*, and his wages shall not be given to him. When a servant commanded by his employer does any improper act for the benefit of his employer, the latter shall be held responsible for it. When a master does not pay wages for the labour stipulated, after the work has been performed, he shall be compelled by the King to pay it, and a proportionate fine besides. A man hired for attendance on milch cows shall receive the whole milk every eighth day.'

VERSES CCXIX-CCXXI

Viṣṇu (5. 168).—'He who violates the established rule shall be banished.'

Yājñavalkya (2. 186-192).—'If one misappropriates the property of a corporate body, or breaks the conditions of agreement, the King shall confiscate his entire property and banish him from the kingdom. What is declared by the members of the corporation should be obeyed by all component members; if any of them act contrariwise, he should be fined the first amercement......This same rule applies to guilds, trading companies, corporations of heretics and other corporate bodies.'

Nārada (10. 2-7).—'Among heretics, followers of the Veda, guilds, corporations, troops, assemblages and other associations, the King shall maintain their usages and customs—whatever be their laws, their duties, their rules regarding attendance, and the particular modes of livelihood prescribed for them, that the

King shall approve of. The King shall prevent them from undertaking such acts as would be detrimental to the interests, either of their own associations or of the King himself, or despicable in their very nature. Mixed assemblages, unlawful wearing of arms and mutual attacks among these persons shall not be tolerated by the King. Those who cause dissension among the members of an association, shall undergo punishment of a specially severe kind.'

Bṛhaspati (17. 5, 10-16).—'A compact formed among villages, companies of artisans, and associations is called an *agreement* ; such an agreement must be observed both in times of distress and for acts of piety. Two, three or five persons shall be appointed as advisers to the association ; their advice shall be taken by the villagers, companies, corporations and other fellowships. When a stipulation has been entered in a document in the form, "The construction of a house or a shed, temple......shall be undertaken by us in proportionate shares,"—that is lawful agreement. Such an agreement must be kept by all. He who fails in his agreement, though able to perform it, shall be punished with confiscation of his entire property and by banishment from the town. For one who has fallen out with his associates, or neglects his duties by them, a fine is ordained, amounting to six *Niṣkas* of four *Suvarṇas* each. He who injures the joint stock, or insults a Brāhmaṇa learned in the three Vedas, or breaks the mutual agreement, shall be banished from the town. An acrimonious or malicious person, and one who causes dissension or does violent acts, or who is inimically disposed towards the company, association or the King, shall be banished instantly from the town. Whatever is obtained by one man shall belong to all in common ; whether it has been acquired a six-month or a month ago, it shall be divided in due proportion.'

Kātyāyana (Aparārka, pp. 793-795).—'One who is addicted to acts of violence, one who sows dissension among the

members of the corporation, and one who ruins the property of the corporation,—all these should be extirpated, after being proclaimed as such ;—so says Bhṛgu. Whatever has been acquired for the corporation, belongs to all the members in equal shares.'

Kātyāyana (Vivādaratnākara, p. 180).—'Whatever laws may have been prescribed for associations, the members thereof shall do all acts according to them, remaining firm in their duties.'

VERSES CCXXII AND CCXXIII

Yājñavalkya (2. 177).—'Grains should be tested within ten days of purchase ; metals within a day ; beasts of burden within five days : gems, within seven days ; female slaves, within a month ; milch cattle, within three days ; male slaves, within a fortnight, [and the sale may be rescinded within these specified periods].'

Arthashāstra (p. 91).—'Having sold a commodity, if the vendor fails to hand it over he should be fined 12 *Paṇas* ; except when there is some defect in the commodity itself, or when some sudden calamity befalls him, or when the price agreed upon is excessively low, by reason of the vendor being in a distressed state of mind. Merchants may be granted one night for reconsidering their purchase ; cultivators, three nights ; cattle-tenders, five nights ; persons of the mixed and higher castes, seven nights, in the case of the selling of the means of their livelihood. In the case of commodities liable to damage by lapse of time, rescission of sale may be permitted only to such an extent as may not spoil the commodities concerned. After having made a purchase, if the buyer refuses to accept the article, he should be fined 12 *Paṇas*, except when there are defects in the commodity itself, or when some sudden calamity has befallen him,

or when the price agreed upon is excessively high, paid by him on account of the distressed state of his mind. Rescission by the buyer also should be permitted in the same manner as in the case of the vendor.'

Nārada (8.4-9).—'If a man sells property for a certain price, and does not hand it over to the purchaser, he shall have to pay its produce, if it is immovable, and the profits arising on it, if it is movable property. If there has been a fall in the market-value of the article in question in the interval, the purchaser shall receive the article itself, and together with it the difference (in point of value). This rule applies to those who are inhabitants of the same place; but to those who travel abroad, the profits arising from dealing in foreign countries shall be made over as well. If the article sold should have been injured, or destroyed by fire, or carried off, the loss shall be charged to the seller, because he did not deliver it immediately after the sale. When a man shows one thing which is faultless but delivers another thing which has a blemish, he shall be compelled to pay twice its value to the purchaser, and an equal amount as fine to the King. So when a man sells something to one person, and afterwards delivers it to another person, he shall be compelled to pay twice its value to the purchaser and a fine to the King. When a purchaser does not accept an article purchased by himself, which is delivered to him by the vendor, the vendor commits no wrong in selling it to another person.'

Nārada (9.2-6, 16).—'When a purchaser, after having purchased an article for a certain price, thinks he has made a foolish bargain, he may return it to the vendor on the same day, in an undamaged condition. When the purchaser returns it on the second day, he shall lose a thirtieth part of the price. He shall lose twice as much on the third day. After that time, the purchaser must keep it. The purchaser shall examine an article before purchasing it, in order to find out its good and bad qualities; that which has been approved

by him after close examination, cannot be returned to the vendor. Milch cattle may be examined for three days; beasts of burden, for five days; and in the case of precious stones, pearls and coral, the period of examination may extend over seven days. Bipeds shall be examined within a fortnight; a female within twice that time; all sorts of grain, within ten days; iron and clothes within a single day......A merchant who is acquainted with the qualities of the merchandise he deals in must not annul a purchase after having once made it; he ought to know all about the profit and loss on merchandise and its origin.'

Bṛhaspati (18.3-6).—'The examiner shall examine the article himself and show it to others; when, after examining and approving it, he has accepted it, he is not at liberty to return it. The foolish man who sells an article, though acquainted with its defects, shall have to pay twice its value to the purchaser and a fine of the same amount to the King. What has been sold by one intoxicated or insane, or at a very low price, or under the impulse of fear, or by one not his own master, or by an idiot, shall be relinquished by the purchaser; or it may be recovered from him by forcible means. Within a certain period, if a defect should be discovered anywhere in the commodity purchased, it shall be returned to the vendor and the purchaser shall recover the price.'

Kātyāyana (Vivādaratnākara, p. 191).—'If a man, after having purchased an article, refuses to take it,—or if after taking it, does not return it undamaged,—he shall recover the price paid for it, after paying the tenth part of it to the vendor. This shall be done within ten days of the transaction; after that there can be no rescission of the sale.'

Do. (Do., p. 197).—'If a man, after having purchased a milch cattle or such things,—but before actual delivery—returns it undamaged, within time, he should pay to the vendor the tenth part of the price. If he repents it after he has taken delivery, he should pay the sixth part of the price.'

Vyāsa (Vivādaratnākara, p. 198).—'Grasses, wood, bricks, threads, grains, wines, liquids, clothes, baser metals and gold, shall be examined at the time of the transaction only.'

VERSE CCXXIV

Yājñavalkya (1.66).—'If a man gives a girl in marriage without proclaiming her blemish, he should be fined the highest amercement.'

Nārada (Aparārka, p 95).—(Same as Manu, but reading '*Purvasāhasachoditam*' for '*saṇṇavatim paṇān*').

Arthashāstra (p. 92).—'In the case of marriages, for the three higher castes, there can be rescission before the Hand-joining ceremony; for the Shūdra, before intercourse has taken place. Even after the Hand-joining ceremony has been performed, the marriage can be revoked if the girl is discovered to have serious defects; but marriage can never be revoked after the birth of children. If the father gives away the girl without proclaiming any serious defects that she may have, he should be fined 96 *Paṇas*, and he should be made to return the fee or the dowry that he may have received for the girl.'

Nārada (12. 33).—'When a man gives a maiden in marriage who has a secret blemish, without making the blemish known, the King shall visit him with the gravest punishment.'

VERSE CCXXV

Yājñavaklya (1. 66).—'If the bridegroom relinquishes the bride when she has no defects, he should be punished; and if he falsely accuses her of defects, he should be fined a hundred.'

Viṣṇu (5. 47; Aparārka, p. 96).—'If one speaks of a blemishless girl as having a blemish, he should be fined the highest amercement.'

Nārada (12. 3).—'The selection of the bride loses its binding force when a blemish is subsequently discovered in her.'

Do. (12. 31).—'Let no man calumniate a faultless maiden; neither must one calumniate a faultless suitor. When however, there is an actual defect, it is no offence if they dissolve their mutual agreement.'

Do. (12. 34-36).—'When a man, from hatred, declares a maiden to have lost her virginity, he shall pay 100 *Paṇas* as fine, unless he is able to give proofs of her disgrace. When a man, after having plighted his faith to a maiden, abandons her although she is faultless, he shall be fined and made to marry the maiden, even against his will. Affliction with a chronic or hateful disease, deformity, loss of virginity,—these are declared to be the defects of a maiden.'

VERSES CCXXVI AND CCXXVII

Vashiṣṭha (Vīra-Saṁskāra, p. 741).—'On the completion of the ceremony of Joining Hands, the maiden is married only *in mantras*; even after that, until she has had intercourse, she may be married again.'

Smṛti (Do., p. 585).—'The maiden becomes separated from her *gotra* on marriage, on the completion of the *Seventh Step*.'

VERSES CCXXIX AND CCXXX

Viṣṇu (5. 137-138).—'Cattle being attacked, during daytime, by wolves or other ferocious animals, and the keeper not going to repel the attack, the blame shall fall upon him; —and he shall make good to the owner the value of the cattle that may have perished.'

Yājñavalkya (2. 164).—'The cowherd shall deliver, in the evening, the cattle exactly as they had been made over

to him ; if any cattle dies or becomes lost through his negligence, the hired cowherd should be made to replace them.'

Nārada (6. 11-13).—'Those cows which a cowherd takes to the pasture every day when the night is over, he shall bring back again in the evening, after they have eaten and drunk. If such a cow meets with an accident, he shall struggle to save her as best he may ; if he is unable to rescue her, he shall go quickly to announce it to his master. Should he neither struggle to save her, nor raise a cry, nor announce it to his master, the cowherd shall make good the value of the cow to the owner, and must pay a fine to the King.'

Bṛhaspati (16. 20).—'A cowherd saves cattle from danger of reptiles, robbers and tigers, and from caverns or pits ; let him try his best to protect them, call out for help, and give notice to his master.'

VERSE CCXXXI

Viṣṇu (5. 139).—'If the cowherd milks a cow without permission, he shall pay twenty-five *Kārṣāpaṇas* as a fine.'

Nārada (6. 10).—'For tending a hundred cows, a heifer shall be given to the cowherd as his wages every year ; for tending two hundred cows, a milch cow, and he shall be allowed to milk all the cows every eighth day.'

Bṛhaspati (16. 19).—'A man hired for attendance on the wild cows of another person shall receive the whole milk every eighth day.'

VERSE CCXXXII

Viṣṇu (5. 138).—'The cowherd shall make good to the owner the value of the cattle that may have perished.'

Yājñavalkya (2. 165).—'If a cattle is destroyed through the fault of the cowherd, he shall be fined $13\frac{1}{2}$ *Paṇas* and made to make good the value of the cattle to the owner.'

Nārada (6. 13-15).—'Should the cowherd neither struggle to save the cow, nor raise a cry, nor announce it to his master, he must make good the value of the cow to the owner, and pay a fine to the King. The cowherd shall make good the value of the cow that has strayed, or been destroyed by worms, or slain by dogs, or met her death by tumbling into a pit,—if he did not duly exert himself to prevent such accidents.'

Brahmapurāṇa (Vivādaratnākara, p. 174).—'If a cowherd who has received wages leaves the cattle in the desolate forest and roams about in the village, he should be beaten by the King. If a cow under the charge of a cowherd dies through his fault, he should be punished and made to pay a fee to the owner of the cow. If however the cow dies at the house of the owner, through disease or such causes, the owner should be punished and made to pay the wages of the cowherd.'

Āpastamba (2. 28. 6).—'If a herdsman who has taken cattle under his care, allows them to perish, or loses them through his negligence, he shall make them good to the owners.'

VERSE CCXXXIII

Nārada.—(6. 12, 16).—'If a cow under the cowherd's charge meets with an accident, he shall struggle to save her as best he may. If he is unable to rescue her, he shall hasten to announce the fact to his master. For an animal seized by robbers, though he raised a cry, the cowherd shall not be made to pay; provided he gives notice to his master at the proper time and place.'

Vyāsa (Vivādaratnākara, p. 172).—'If a cattle perishes or is taken away, when the cowherd has been captured, or during an attack on the village, or during anarchy,—the cowherd shall not be held to blame.'

VERSE CCXXXIV

Nārada (6. 17).—'In the case of the death of an animal entrusted to his care, the herdsman is free from blame, if he can produce the tail, the horns and other things.'

VERSE CCXXXV

Nārada (6. 15).—'If goats and sheep are surrounded by wolves, and the herdsman does not come to their assistance, he shall be responsible for any animal that the wolf attacks or kills.'

Viṣṇu (5. 137-138).—'Cattle being attacked, during day-time, by wolves or other ferocious animals, and the keeper not going to repel the attack, the blame shall fall upon him; and he shall make good to the owner the value of the cattle that has perished.'

VERSE CCXXXVII

Yājñavalkya (2. 166-167).—'In accordance with the wishes of the village-people, and in consonance with the extent of land available and the orders of the King, pasture-land for the grazing of cows shall be reserved......This pasture-land shall be one hundred bow-lengths in extent, and shall lie beyond the village and the cultivated fields; it shall be two hundred bow-lengths round a market-town, and four hundred bow-lengths round a city.'

VERSE CCXXXVIII

Yājñavalkya (2. 162).—'If cattle graze in a field on the road-side, or near the village pasture-land, there is no offence, if it goes there by chance, and not intentionally on the part of the cowherd.'

Nārada (11. 40).—‘When a field is situated on the borders of a village, or contiguous to the pasture-land, or adjacent to a high road, the herdsman is not reprehensible for any damage to the crops, if the field is not protected by a fence.’

Gautama (12. 21).—‘If damage is done in an unenclosed field near the road, the responsibility falls on the herdsman and on the owner of the field.’

Viṣṇu (5. 147-148).—‘There is no offence if the damage has been done near a highway, or near a village, or in a field adjacent to the pasture-ground ; or if it has been done in an unenclosed field.’

VERSE CCXXXIX

Nārada (11. 41).—‘On that side of the field which faces the road, a fence shall be made, over which a camel cannot look, nor horses or cattle jump, and which a boar cannot break through.’

Shaṅkha-Likhita (Vivādaratnākara, p. 233).—‘Round a field situated on the road-side, an enclosure should be erected which the camel may not look over, nor may horses or boars be able to gain entrance.’

VERSE CCXL

Nārada (11. 28, 29, 35).—‘When crops have been destroyed by cows or other cattle crossing a fence, the herdsman deserves punishment in that case, unless he should have done his best to keep the cattle off. When the crops have been entirely destroyed to the very roots, the owner of them may claim a corresponding quantity of grain as damages ; the herdsman shall be corporally punished ; and the owner of the cattle shall pay a fine. When cows, straying through the fault of their keeper, have entered a field, no punishment shall be inflicted on their owner ; the herdsman alone being punishable.’

Gautama (12. 19-20).—'If damage is done by cattle, the responsibility lies on the owner ; but if the cattle were attended by a herdsman, then it falls on the latter.'

Āpastamba (2. 28. 5).—'If cattle, leaving their stable, eat the crops of other persons, then the owner of the crops, or the King's servants, may make them lean by impounding them ; but this punishment shall not be over-done.'

Viṣṇu (5. 140-146).—'If a she-buffalo damages crops, her keeper shall be fined eight *māṣas* ; if she has been without a keeper, her owner shall pay the fine. For mischief done by a horse or a camel, or an ass, the fine shall be the same. For damage done by a cow, it shall be half ; half of that again in the case of the goat or the sheep. For cattle abiding in the field after eating the crops, the fine shall be double ; and in every case the owner of the field shall receive the value of the crops that have been destroyed.'

Yājñavalkya (2. 162).—'In the case of a field on the road-side, or adjacent to the pasture-land of the village, if cattle is allowed to graze unintentionally, there is no offence ; but if it is done intentionally, the man deserves punishment like the thief.'

Ushanas (Vivādaratnākara, p. 232).—'If a man asks for compensation for the crops that may have been grazed by a cow, his Pitṛs and deities do not accept his offerings.'

VERSE CCXLI

Gautama (12. 21-26).—'If the damage was done in an unenclosed field near the road, the responsibility falls on the herdsman and on the owner of the field. Five *māṣas* form the fine to be paid for damage done by a cow ; six for a camel or an ass ; ten for a horse or a buffalo ; two for each goat or sheep. If the entire crop has been destroyed, the value of the whole must be paid in addition to the fine.'

Arthashāstra (p. 60).—'In the case of camels and buffaloes running away after grazing in the reserved pasture-land, one-fourth of a *Paṇa* should be realised ; for cows, horses and asses, one-eighth ; in that of small cattle, one-sixteenth. If they sit on the land after grazing, the fines shall be double ; if they abide on the land, it will be quadruple. In the case of crops being grazed by cattle, the damage done shall be computed and double the amount of the value shall be the amount of the fine inflicted.'

Yājñavalkya (2. 159-160).—'If crops are damaged by the she-buffalo, there shall be a fine of eight *māṣas* ; half of this, if by the cow ; and half of that again, if by goat or sheep ; if they have sat in the field after grazing, the fine shall be double.'

Do. (2. 161).—'The owner of the field shall receive the value of as much crop as may have been damaged ; the keeper of the cattle should be beaten, and the owner should be punished with the aforesaid fine.'

Nārada (11.38-39).—'When a man claims damages for crops grazed by cattle, that quantity of grain should be restored to him by the owner of the cattle which may have been consumed by the cattle in the estimation of the neighbours ;—the cows shall be given up to the owner and the grain to the husbandman. In the same way a fine shall be imposed on the herdsman when crops have been trodden down by cows.'

Do. (11. 31).—'For damage done by a cow, he shall inflict a fine of one *māṣa* ; two *māṣas* in the case of a she-buffalo ; half a *māṣa* in the case of a goat trespassing with its young.'

Kātyāyana (Vivādaratnākara, p. 235).—'The owner of the cow should be made to pay a quarter *Paṇa* ; of the she-buffalo, two quarters ; of goats, sheep and calves, one quarter is the fine ordained.'

Shāṇkha-Likhita (Do.).—'In the case of all calves, one *māṣa* ; ten in that of the she-buffalo ; sixteen in that of asses and camels ; and four, in that of goats and sheep.'

VERSE CCXLII

Viṣṇu (5. 150).—'If the damage has been done by bulls that have been set at liberty, or by a cow shortly after her calving (there is no offence).'

Yājñavalkya (2. 163).—'The Big Bull, cattle consecrated and let loose, a cow newly calved, stray strange cattle, or those perturbed by visitations of the King or of Fate,—these shall be set at liberty (without punishment), even though they be accompanied by the keeper (at the time of grazing).'

Ushanas (Aparārka, p. 771).—'Elephants and horses are not to be punished; as also a strange cow, or one newly calved; or one that has strayed from the herd, and all cows at the time of rejoicings or Shrāddhas.'

Kātyāyana (Do., p. 772).—'In the matter of punishing the grazing of cattle, of the highest, lowest and middlemost kinds, the King shall inflict fines only in the event of the owner of the field complaining about it.'

Nārada (11. 30, 32, 33).—'A cow within ten days of her calving, a big bull, a horse and an elephant shall be kept off carefully. The owner of any one of them is not liable to punishment for doing any damage. The owners of elephants and horses shall not pay any fine. Impunity is likewise granted to the owner of the strayed cow, of one that has recently calved, or of one that is uncontrollable;—as also the owner of one that has lost her way, or broken down, or stuck in the marsh, or a bull marked by the sign of consecration.'

Arthashāstra (p. 60).—'The village-bull, the consecrated bull, the cow within ten days of calving, old bulls and breeding bulls shall not be punished.'

VERSE CCXLIII

Āpastamba (2. 28. 1).—'If a person who has taken up a plot of land for cultivation does not exert himself and hence the land bears no crop, he shall, if he is rich, be made to pay to the owner of the land the value of the crops that ought to have been grown.'

VERSES CCXLV-CCLI

Yājñavalkya (2. 151).—'They should determine the boundary as indicated by a mound, coal, chaff or trees; as also by dikes, ant-hills, pits, bones, stone-piles and such other things.'

Nārada (11. 4-5).—'They shall determine the boundary in accordance with old landmarks, chaff of grain, coal, potsherds, wells, sanctuaries, trees,—objects of general notoriety, such as ant-hills, artificial mounds, slopes, hills and the like, fields, gardens, roads and old dikes.'

Bṛhaspati (19. 2-6).—'The determination of boundaries should be settled at the time of foundation, and it should be marked by visible and invisible signs, so as to dispel all doubt. Wells, tanks, pools, large trees, gardens, temples, mounds, channels, the course of a river, sands, shrubs, or piles of stones;—by such visible signs as these a boundary line should always be marked; also by other marks deposited underground, which the earth is not likely to destroy;—such as dry cowdung, bones, chaff, charcoal, stones, potsherds, sand, bricks, cow's tails, cotton-seeds and ashes; after having placed these substances in vessels one should deposit them there underground at the extremities of the boundary.'

VERSE CCLII

Nārada (11. 6, 11, 27).—' When a piece of land has been carried off by a stream, or abandoned by the owner, or when the boundry-marks have become obliterated, they shall fix the boundary according to inferences drawn from an inspection of the spot, and according to the traces of possession. Should there be no persons conversant with the true state of things, and no boundary-marks, then the King himself shall fix the boundary between the two estates as he thinks best. A field which has been held by three generations in succession, and a house which has been inherited from an ancestor, cannot be estranged from its legitimate owner by force of possession, except when the King wills it so.'

Bṛhaspati (19. 14, 23, 24).—' Those are witnesses in a suit of this kind who know the title of acquisition, the size, the duration of possession, the name and the characteristic features of the land in question. When land is taken from a person enjoying it without legitimate title or ownership, and given to a worthier person, the latter shall not be deprived of it. A house, tank, shop or the like having been used by a man since the time of its foundation, must not be taken away from him, nor diminished or altered.'

Kātyāyana (Vivādaratnākara, p. 205).—' Possession is to be taken into consideration in the matter of deciding boundary-disputes ; but only while there are witnesses deposing to the possession ; and witnesses are of two kinds—those named in documents and those not so named.'

VERSES CCLIII-CCLXIV

Nārada (11. 2, 3, 7, 8-10, 12).—' In all disputes regarding landed property or boundaries, the decision rests with the neighbours, the inhabitants of the same town or village, the members of the same community, and the senior inhabitants

of the district;—as also with those who live outside on the outskirts of the village, and who live by the tilling of fields situated in those parts, and with herdsmen, bird-catchers, hunters and other foresters. Should the neighbours speak falsely, when called upon to decide a question of this sort, they shall all be punished, one by one, by the King,—each having to pay the fine of the middlemost amercement. The corporation, the senior inhabitants of the district and the rest also shall receive the punishment; they shall have to pay the fine of the first degree, if they make false statements. The boundary should not be fixed by any one man singlehanded, even though he be a reliable person; this business should be entrusted to a plurality of persons, because it is an affair of importance. Should a single man undertake to fix the boundary, he should do so after having kept a fast, in a collected frame of mind, wearing a garland of red flowers and a red cloak, having strewn earth on his head. According to this rule, let all disputes be decided in regard to houses, gardens, water-reservoirs, sanctuaries and the rest, as also the space intermediate between two villages.'

Bṛhaspati (19. 8-15).—'In disputes regarding a house or field, the decision rests with the neighbours, as well as with the inhabitants of that town or village, or with members of the same community and the elders of the district;—likewise with husbandmen, artisans, servants, cowherds, hunters, gleaners, root-diggers, fishermen, kinsmen, criminals and robbers. After having been adjured by imprecations befitting their station, they shall determine the boundary, and shall indicate the marks deposited underground, as evidence. In default of witnesses and signs, even a single person, agreeable to both parties may fix the boundary, wearing a garland of red flowers and a red cloak, putting earth on his head, adhering to truth, and having kept a fast. Neighbours born in the district, though they may be living abroad, are natives of the place, and as such may be consulted in such disputes,—

What they, as honest and impartial men, should declare, shall be held to be decisive;—thus justice will not be violated. Those are witnesses in a suit of this kind who know the title of acquisition, the size, the duration of possession, the name and the characteristic features of the land under dispute. The same rule holds good in all suits concerning immovable property. If the statements of the deponents do not agree, they shall be made to pay the fine of the highest degree.'

Yājñavalkya (2. 152-154).—' An even number of neighbours—four, eight or ten—shall determine the boundary, wearing red garlands and clothes and placing earth upon their heads. If they speak falsely, they should each be punished by the King with the fine of the middle degree. In the absence of persons cognisant with the boundary, and of boundary-marks, the King himself shall determine the boundary. This same rule applies to disputes relating to gardens, temples, villages, drinking fountains, houses and parks; as also to streams and drains of rain-water.'

Kātyāyana (Aparārka, p. 759, *et seq.*).—' In the absence of witnesses, neighbours and senior inhabitants and natives of the district shall be consulted. In the absence of neighbours, disputes between fields, and also between towns and villages, should be determined by reference to even those who are not neighbours. When the immediate neighbours are found to be tainted with partiality, the next neighbours shall be consulted;—so on and on; always discarding those interested and partial, the King shall determine the boundary in consultation with other natives of the place. If a single person, accepted by both parties, should seek to determine the boundary, he should proceed to do it, clad in red clothes and placing earth on his head. If even a number of men who have been brought together fail to determine the boundary, either through fear or through greed, they should be made to pay the fine of the highest degree. If they speak without knowledge, they should be punished; and if, on reconsideration of the boundary, they

be found to have deposed falsely, they should be made to pay the fine of the highest degree.'

Vashiṣṭha (16. 13-15).—' In a dispute about a house or a field, reliance may be placed on the deposition of neighbours. If the statements of the neighbours disagree, documents may be taken as proof. If conflicting documents are produced, reliance may be placed upon the statements of aged inhabitants of the village or town, and on those of guilds and corporations.'

VERSE CCLXV

Yājñavalkya (2-153).—' In the absence of persons conversant with the boundary, and of boundary-marks, the lawful King himself shall determine the boundary.'

Nārada (11. 11, 27).—' Should there be no persons conversant with the true state of things, and no boundary-marks, then the King himself shall fix the boundary between the two estates, as he thinks best.'

VERSES CCLXVII-CCLXX

Gautama (12. 1, 8, 10-13).—' A Shūdra who intentionally reviles twice-born men, by criminal abuse, or criminally assaults them with blows, shall be deprived of the limb with which he has offended. A Kṣattriya shall be fined one hundred, if he abuses a Brāhmaṇa. A Vaishya who abuses a Brāhmaṇa shall pay one and a half (times as much as the Kṣattriya). A Brāhmaṇa abusing a Kṣattriya shall pay 50; half of that for abusing a Vaishya; nothing for abusing a Shūdra.'

Yājñavalkya (2. 206. 207).—' The fine is half for reviling one lower than one's self, double, for reviling women and superior persons; thus shall the fine be inflicted in accordance

with the superiority or inferiority of the castes concerned. If a person abuses another belonging to a higher caste, he shall be fined double and treble (of 50 *Paṇas*); if one abuses another belonging to a lower caste, the fine shall be reduced by half of the afore-mentioned.'

Arthashāstra (p. 104).—'Among the Brāhmaṇa, the Kṣattriya, the Vaishya, the Shūdra and the Chaṇḍāla,—if the succeeding reviles the preceding, the fine shall be 3 *Paṇas*;—if the preceding reviles the succeeding, it shall be 2 *Paṇas*.'

Viṣṇu (5.23, 33-35-38).—'If the Shūdra uses abusive language, his tongue shall be cut off;—for using insulting language, he shall be fined a hundred *kārṣāpaṇas*;—for insulting a man by using bad language regarding his mother, the highest amercement;—for abusing a man of his own caste, he shall be fined twelve *Paṇas*; for abusing a man of a lower caste, six *Paṇas*;—for insulting a member of the highest caste, or of his own caste (at the same time), the same fine is ordained;—or if he only returns his insult, a fine amounting to three *kārṣāpaṇas*.'

Āpastamba (2. 27. 14).—'The tongue of a Shūdra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.'

Nārada (15-16. 15-17, 22, 25).—'A Kṣattriya who reviles a Brāhmaṇa must pay one hundred *Paṇas* as fine; a Vaishya must pay one and a half hundred, or two hundred; a Shūdra deserves corporal punishment. A Brāhmaṇa shall be fined fifty *Paṇas* for calumniating a Kṣattriya; in the case of a Vaishya, the fine shall be half of fifty; in the case of a Shūdra, it shall be twelve *Paṇas*. When a twice-born person offends against a member of his own caste, he shall pay twelve *Paṇas* as fine. When he utters calumnies which ought never to be uttered, the fine shall be twice as high. A once-born man who insults members of a twice-born caste with gross invectives, shall have his tongue cut out...With whatever limb a low-caste man offends against a Brāhmaṇa, that very limb of his shall be cut off; such shall be the atonement of his crime.'

Shaṅkha-Likhita (Vivādaratnākara, p. 251).—'A Brāhmaṇa abusing a Kṣattriya should be fined 100; 50 for abusing a Vaishya and 25 for abusing a Shūdra.'

Bṛhaspāti (20.6-11).—'When persons equal in caste and qualities abuse one another, the punishment ordained for them is thirteen *Paṇas* and a half. For a Brāhmaṇa abusing a Kṣattriya, the fine shall be a half-hundred; for abusing a Vaishya, half of fifty; for abusing a Shūdra, twelve and half. This punishment has been ordained for abusing a virtuous Shūdra who has committed no wrong; no offence is imputable to a Brāhmaṇa for abusing a Shūdra devoid of virtue. A Vaishya shall be fined a hundred *Paṇas* for reviling a Kṣattriya; a Kṣattriya reviling a Vaishya shall have to pay half of that amount as fine. In the case of a Kṣattriya reviling a Shūdra, the fine shall be twenty *Paṇas*; in the case of a Vaishya, double that amount. The Shūdra shall be compelled to pay the fine of the first amercement for abusing a Vaishya; the middle amercement for abusing a Kṣattriya; and the highest amercement for abusing a Brāhmaṇa.'

Shaṅkha-Likhita (Vīvādaratnākara, p. 248).—'For abusing a person of a higher caste, the offender should propitiate him and pay a fine of three *kārṣāpaṇas*;—on insulting a man of the same caste as oneself the fine is twelve *kārṣāpanas*; and twenty-four, for insulting a person of superior qualifications.'

Hārīta (Do., p. 251).—'For a low-caste man abusing one of a higher caste, the fine is eight *Purāṇas* (Purāṇa being equal to 32 silver *kṛsṇalas*).'

VERSE CCLXXI

Viṣṇu (5.25).—'If a low-born man revilingly mentions the name or caste of a superior,—an iron pin, ten inches long, shall be thrust into his mouth.'

Nārada (15-16. 23).—'If the Shūdra refers to the name or caste of a superior caste in terms indicating contempt, an iron-rod, ten inches long, shall be thrust red-hot into his mouth.'

VERSE CCLXXII

Viṣṇu (5-24).—'If a low-born man, through arrogance, give instruction to a member of the highest caste, concerning his duty, let the King order hot oil to be poured into his mouth.'

Nārada (15-16. 24).—'If the Shūdra is insolent enough to give lessons to Brāhmaṇas regarding their duty, the King shall order hot oil to be poured into his mouth and ears.'

Bṛhaspati (20.12).—'A Shūdra teaching the precepts of religion, or uttering the words of the Veda, or insulting a Brāhmaṇa, shall be punished by cutting out his tongue.'

VERSE CCLXXIII

Viṣṇu (5-26).—'He who falsely denies the sacred knowledge, the country or the caste, of a member of the higher castes, or who says that his religious duties have not been fulfilled by him,—shall be find 200 *Paṇas*.'

Bṛhaspati (20-14).—'He who reviles a person's native country or other belongings of his, shall be fined 12 *Paṇas*. He who, through arrogance, imputes an offence to him, shall be compelled to pay the fine of the first degree.'

Arthashāstra (p. 103).—'For reviling a man in regard to his body, nature, learning, livelihood and country,—the punishment is a fine of 3 *Paṇas*.'

VERSE CCLXXIV

Arthashāstra (p. 103).—'If one reviles a man as one-eyed, lame and so forth when he is really so,—the fine is 3 *Paṇas*; if he is not so, it is 6 *Paṇas*.'

Viṣṇu (5·27).—'If a man is blind, with one eye, or lame, or defective in any similar way,—and another calls him so,—the latter shall be fined 2 *kārṣāpāṇas*, though he speaks the truth.'

Yājñavalkya (2-204).—'If a man reviles another—either falsely or truly or ironically—in regard to defective limbs or sense-organs or diseases,—he shall be fined twelve and a half *Paṇas*.'

Nārada (15-16. 18).—(Same as Manu.)

VERSE CCLXXV

Viṣṇu (5.28)-—'He shall be fined a hundred *Kārṣāpaṇas* for defaming a *Guru*.'

Bṛhaspati (20.13).—'One reviling the sister or other relations shall pay a fine amounting to 50 *Paṇas*.'

Shaṅkha-Likhita (Vivādaratnākara, p. 250).—'If one reviles the King's officers or elders or Brāhmaṇas, he shall be chided or beaten or besmeared with cowdung, or made to ride a donkey, or fined to such an extent as would cure him of his arrogance.'

VERSES CCLXXVI AND CCLXXVIII

(See texts under 268-270.)

VERSES CCLXXIX AND CCLXXX

Gautama (12.1).—'A Shūdra who criminally assaults twiceborn men with blows shall be deprived of the limb with which he offends.'

Viṣṇu (5.19).—'With whatever limb an inferior insults or hurts his superior in caste, of that limb the King shall cause him to be deprived.'

Yājñavalkya (2.215).—'That limb of a non-Brāhmaṇa with which he hurts the Brāhmaṇa should be cut off. If he raises a weapon to strike him, he shall pay a fine of the first degree; if he only touches the weapon, then only half of that.'

Ārthashāstra (p. 106).—'By whatever limb the Shūdra strikes the Brāhmaṇa, that limb should be cut off; if he only raises a weapon to strike, some portion of a limb may be cut off; if he only touches the weapon, the penalty shall be half of that.'

Kātyāyana (Vivādaratnākara, p. 262).—'For raising the hand to strike a man of one's own caste, the fine is 12 *Paṇas*; double of that for actually striking him.'

Nārada (15-16. 25).—'With whatever limb a man of low caste offends a Brāhmaṇa, that very limb of his shall be cut off; such shall be the atonement for his crime.'

VERSE CCLXXXI

Gautama (12.7).—'If he assumes a position equal to that of twice-born men, in sitting, in lying down, in conversation, or on the road, he shall undergo corporal punishment.'

Āpastamba (2.27.15).—'A Shūdra who assumes a position equal to that of a member of the first three castes, in conversation, on the road, or a coach, in sitting and on similar occasions, shall be flogged.'

Viṣṇu (5.20).—'If he places himself on the same seat with his superior, he shall be banished with a mark on his buttocks.'

Nārada (15-16. 26).—'A low-born man, who tries to place himself on the same seat with his superior in caste, shall be branded on his hip and banished; or the King shall cause his backside to be gashed.'

VERSE CCLXXXII

Viṣṇu (5.21-22).—'If he spits on him, he shall lose both lips;—if he breaks wind against him, his hind-parts.'

Arthashāstra (p. 106).—'If he touches one with unclean limbs, or with the feet, or with spittings, he shall be fined 6 *Paṇas*; if with vomits or urine or ordure, 12 *Paṇas*; if he touches the body above the navel, the double of these; if on the head, then four times. This among equals. If one does all this to a superior, then the fine shall be double; half only if it is done inadvertently.'

Nārada (15-16. 27).—'If, through arrogance, he spits on a superior, the King shall have both his lips to be cut off; if he makes water on him, the penis; if he breaks wind against him, the buttocks.'

Yājñavalkya (2.213-214).—'If one touches another person with ashes, or mud, or dust,—the fine shall be 10 *Paṇas*; if he touches him with an unclean hand, or with the foot, or with spittings, the fine shall be double of that. This refers to the case of equals; if the offence is against another man's wife, or against superior persons, the fine shall be double; if against inferiors, it shall be half; there is to be no punishment if all this is done under the influence of liquor and such things.'

Kātyāyana (Aparārka, p. 813).—'The fine is to be quadrupled if one touches another person with vomitings, urine or ordure; and sixfold if the middle of the body is touched; and eightfold, if the head is touched.'

Hārīta (Vivādaratnākara, p. 266).—'If one of a lower caste catches hold of the neck, or breasts or hair or mouth of a person of the higher caste, the fine shall be 30 ; 63, for uprooting his hair and for threatening him.'

VERSE CCLXXXIII

Viṣṇu (5.65).—' If he seizes him by his feet, by his hair, by his garment, or by his hand, he shall pay ten *Paṇas*.'

Arthashāstra (p. 106).—' On touching his feet, garment, hands or hair, the fine shall be multiples of six respectively.'

Nārada (15-16. 28).—' If he pulls a superior by the hair, the King shall unhesitatingly cause his hands to be cut off ; likewise if he seizes him by the feet, beard, neck or scrotum.'

Yājñavalkya (2.217).—' For pulling a person by the feet, hair, garment or hands,—there shall be a fine of 10 *Paṇas* ; for causing pain, dragging, binding with cloth and striking with the feet, the fine shall be a hundred.'

VERSE CCLXXXIV

Viṣṇu (5. 66-72).—' If he causes pain to him, without fetching blood, he shall pay 32 *Paṇas* ; for fetching blood, 64 ;—for mutilating or injuring a hand, or a foot, or a tooth, —and for slitting an ear, or the nose,—the second amercement. For rendering a man unable to move about, or to eat, or to speak,—or for striking him violently,—the same punishment is ordained. For wounding or breaking an eye, or the neck, or an arm, or a bone, or a shoulder, the highest amercement. For striking out both eyes of a man, the King shall confine him and not release him from the jail as long as he

lives;—or he shall order him to be mutilated in the same way.'

Yājñavalkya (2.218-220).—' If one causes pain with wood and other things, without fetching blood, he should be made to pay a fine of 32 *Paṇas*; on fetching blood, the double of that. If he breaks a hand, or a foot, or a tooth, or slits the ear or the nose, or reopens a wound, or beats him nearly to death,—the middle amercement. On incapacitating him from moving, eating or speaking, also for piercing the eyes and other organs, or for breaking the shoulder, or the arms or the thighs, the middle amercement.'

Nārada (15-16. 29).—' If a man breaks the skin of an equal, or fetches blood from him, he shall be fined a hundred *Paṇas*; if he cuts the flesh, 6 *Niṣkas*; if he breaks a bone, he shall be banished.'

Bṛhaspati (22. 720).—' For injuring a person with bricks, stones or a wooden club, he shall be fined two *Māṣas*; double of this, if blood flows. For tearing the skin, the lowest amercement shall be inflicted; for tearing the flesh, the middle amercement; for breaking a bone, the highest amercement; for killing, capital punishment. For breaking the ear, the nose or hand, or injuring teeth, or feet,—the middle amercement; and double of that for cutting off any of those limbs. He who injures a limb or divides it, shall be compelled to pay the expense of curing it.'

Arthashāstra (p. 107).—' On hurting a person, without fetching blood, with wood, stones, bricks, iron-stick, or ropes—the fine shall be 24 *Paṇas*; double of that if blood is fetched. The lowest amercement for beating a man nearly to death, without fetching blood; as also for disabling a hand or foot. For breaking the hand or foot, or for tearing the nose or the ear, or for opening a wound, the same punishment. For breaking the thigh or the neck or the eyes, or making one unable to speak or move or eat,—the middle amercement; also the expenses for effecting a cure. If the man

happen to die, the culprit should be tried as a heinous criminal.'

Kātyāyana (Vivādaratnākara, p. 265).—'For striking a man with bricks, stones or wooden sticks, the fine is two *Māṣas*; double of this if blood is fetched; for cutting of the ear, the lip, the nose, the eye, the tongue, the penis or the hand,—the highest amercement; and for piercing these, the middle amercement.'

Hārīta (Vivādaratnākara, p. 266).—'If a low-caste man breaks the head, or ears or any limb of a person of the higher castes, he shall be fined 200 *Purāṇas*; for striking him with the foot, his feet shall be cut off, or he shall be fined 500.'

VERSE CCLXXXV

Viṣṇu (5. 55-59).—'A feller of trees yielding fruit shall pay the highest amercement; a feller of flower-bearing trees, only the middle amercement; he who cuts creepers, shrubs or climbing plants shall pay a hundred *kārṣāpaṇas*; he who cuts grass shall pay one *kārṣāpaṇa*; and all such offenders shall make good to the owners the revenue which they yield.'

Arthashāstra (pp. 168-109).—'One who destroys small things shall make good their value and also pay a fine equal to it;—on destroying large things, he shall make good their value and pay double that amount as fine.'

Yājñavalkya (2. 227-229).—'For tearing the branches of wide-spreading trees, and of such trees as supply food, the fine shall be 20; for tearing their trunks, 40, and for destroying the entire tree, 80. For such trees as are growing on places of worship, in the cremation-ground, in a sacred place, or in a temple, the fine shall be double. Half of the above-mentioned fine, in the case of destroying thickets, creepers and plants.'

Vashiṣṭha (Vivādaratnākara, p. 286).—'For the purpose of making agricultural implements or implements for the household, one may cut even fruit-bearing and flower-bearing trees and thickets.'

VERSES CCLXXXVI-CCLXXXVII

Viṣṇu (5. 75-76).—'All those who have hurt a man, shall pay the expense of his cure;—so also those who have hurt a domestic animal.'

Yājñavalkya (2.222).—'He who hurts a man should pay the expenses of the cure, and should also be made to pay the fine that has been ordained in connection with fighting.'

Kātyāyana (Aparārka, p. 816).—'On hurting the body or the sense-organs, the offender should be fined and also made to pay whatever may satisfy the man hurt, as also the expenses that may be incurred in the complete healing of the wounds inflicted.'

Bṛhaspati (21.10).—'He who injures a limb, or divides it, or cuts it off, shall be compelled to pay the expenses of curing it, and he who may have taken away an article during the quarrel shall restore it.'

Arthashāstra (p. 107).—'For breaking the thigh or the neck, for piercing the eye, and for making a man unable to move, or speak or eat, the middle amercement shall be inflicted, and the offender shall also be made to pay the expenses for the healing of the wound.'

VERSES CCLXXXVIII AND CCLXXXIX

Arthashāstra (pp. 108-109).—(See under 285, then)—'For damaging such things as clothes, ornaments, gold-vessels, the first amercement and also double the value of the article damaged.'

Kātyāyana (Vivādaratnākara, p. 353).—'If a man should damage, injure or destroy any articles, he should be made to pay the lowest amercement.'

VERSES CCXC-CCXCIV

Yājñavalkya (297-299).—'In the cases of injury caused through quadrupeds, or through wood and bricks, or through stones, beasts of burden or conveyances, there is no offence, if the man operating calls out—*Move out of the way*;—nor does any offence attach to the owner of the conveyance, if the injury caused by it has been due, either to the snapping of the nose-string, or to the breaking of the yoke, or to the cart moving backwards. In the case of tusked and horned animals committing havoc, if the owner, though able to do so, does not check them, he should be made to pay the first amercement; and double of this when the man about to be injured has cried for help.'

VERSES CCXCV-CCXCVIII

Kātyāyana (Vivādaratnākara, p. 284).—'If any animal happen to be killed, the man should be made to pay a fine according to the character of the animal killed, and the value of the animal to its owner.'

Viṣṇu (5. 50-54).—'He who kills domestic animals shall pay a fine of 100 *kārṣāpaṇas*;—he shall make good their value to the owner; he who kills wild animals shall pay 500 *kārṣāpaṇas*; a killer of birds or fish, ten *kārṣāpaṇas*; a killer of insects, one *kārṣāpaṇa*.'

VERSES CCXCIX-CCCI

Gautama (2. 42-44).—'As a rule, a pupil shall not be punished corporally,—if no other course is possible, he may be corrected with a thin rope or a thin cane; if the teacher

strikes him with any other thing, he should be punished by the King.'

Āpastamba (1. 8. 28-29).—'If the pupil commits faults, the teacher shall always reprove him;—frightening, fasting, bathing in cold water and expulsion from the teacher's presence are the punishments to be employed, according to the seriousness of the fault, until the pupil leaves off the mischief.'

Yama (Vīvādaratnākara, p. 2.).—'Wife, son, slave, slave-girl and pupil,—when these commit a fault, they should be chastised with a rope or with split bamboo; but in the lower, never in the higher, parts of the body:—if one strikes them otherwise, he should be punished.'

Nārada (Do.).—'If the pupil does not obey the teacher, he should be chastised, without hurting him, either with a thin rope or with split bamboo; the teacher shall not beat him much, nor in the head or on the chest. Behaving otherwise than this, the teacher should be punished by the King.'

VERSES CCCII AND CCCIII

Āpastamba (2. 25. 15).—'That King only takes care of the welfare of his subjects in whose dominions, be it in villages or forests, there is no danger from thieves.'

Viṣṇu (5. 196).—'A king in whose dominion there exists neither thief, nor adulterer, nor calumniator, nor robber, nor murderer, attains the world of Indra.'

Yājñavalkya (1. 335).—'He should guard his people against the attacks of calumniators, thieves, evil-doers, and great criminals,—specially those of Kāyasthas.'

Hārīta (Vivādaratnākara, p. 294).—'If in the dominion of a king wicked thieves prosper, that evil, reaching large proportions, destroys the very roots of that king.'

Viṣṇudharmottara (Vīra-Rājanīti, p. 256).—'The King should save his people from the ravages of prostitutes, talkers, evil-doers, royal favourites, and specially, Kāyasthas.'

VERSES CCCIV AND CCCV

Yājñavalkya (1. 334).—'Protecting the people according to law, the King obtains the sixth part of the spiritual merit of the people.'

Do. (1. 335).—'Whatever sin is committed by the people not protected by the King, half of it goes to the King; since he takes taxes from them.'

Vashiṣṭha (1. 44).—'It has been declared in the Veda—"the King obtains the sixth part of the merit of sacrifices and charitable works."'

Viṣṇu (3. 48).—'A sixth part both of the virtuous deeds and of the iniquitous acts committed by his subjects goes to the King.'

Gautama (11. 11).—'It is declared in the Veda that the King obtains a share of the spiritual merit gained by his subjects.'

Viṣṇudharmottara (Vīra-Rājanīti).—'O Rāma, the King obtains the sixth part of the virtuous as well as the iniquitous deeds committed by his people; and also a portion of their spiritual merit, if he is engaged in protecting them.'

VERSES CCCVII-CCCIX

Yājñavalkya (1. 338).—'If the King iniquitously adds to his treasury out of the realm, he, before long loses his prosperity and becomes ruined, along with his relations.'

Do. (1. 335).—(See under 304-305.)

VERSES CCCX AND CCCXI

Nārada (Theft, 61).—'Let the King practise the duties of his office, and follow the rule of inflicting punishments, faithful to the tenets of the sacred law. Let him accordingly, as governor, destroy the evil-doers, after having traced them by the application of cunning stratagems and arrested them.'

Bṛhaspati (27.4 *et seq.*).—'When he has discovered an offender, the King shall inflict one of the various kinds of punishments on him, *viz.*, gentle admonition, harsh reproof, corporal punishment, or one of the four gradations of fines; he shall inflict gentle admonition when the offence is very light; harsh reproof, for a crime of the first degree; a fine for crime of the middle degree, and arrest in the case of high treason. Banishment also may be resorted to by the King.'

VERSES CCCXII AND CCCXIII

Nārada (Theft, 39-40).—'Neither for the purpose of gaining a friend, nor for the acquisition of wealth, should a wicked criminal be suffered by the King to go free. By pardoning an offender, a king commits the same offence as by punishing an innocent man. Religious merit accrues to him from punishing the wicked.'

Bṛhaspati (22-33).—'By punishment of the wicked and release of the virtuous, the renown and religious merit of the King is increased.'

Gautama (12-52).—'Or pardon may be granted in accordance with an assemblage of persons learned in the Vedas.'

VERSES CCCXIV AND CCCXV

[*See* Manu 11.100-101.]

Gautama (12.43).—'A man who has stolen gold shall approach the King, with flying hair, holding a club in his hand, and proclaim his deed.'

Bodhāyana (2.1.16-17).—'A thief shall go to the King with flying hair, carrying on his shoulder a club of *sindhuka* wood, and say 'strike me with this.' Then the King shall strike him. They quote the following verse:—"A thief shall go to the King carrying a club on his shoulder and say to him, *Punish me with this, O King.*"'

Āpastamba (1.25.4).—'A thief shall go to the King with flying hair, carrying a club on his shoulder and tell him what he has done. The King shall give him a blow with that club. If the thief dies, his sin is expiated.'

Vashiṣṭha (20.41).—'If a man has stolen gold belonging to a Brāhmaṇa he shall run with flying hair to the King, exclaiming "Ho! I am a thief, Sir, punish me." The King shall give him a weapon made of *udumbara* wood, with that he shall kill himself. It is declared in the Veda that he becomes purified by this death.'

Viṣṇu (52.1).—'He who has stolen gold must bring a club to the King, proclaiming his deed.'

Yājñavalkya (3.257).—'The man who has stolen gold belonging to a Brāhmaṇa shall present to the King a club, proclaiming his deed; he becomes purified if the King kills him with it, or pardons him.'

Nārada (Theft, 27).—'For stealing more than a hundred *palas* of gold, silver, or other precious metals, or fine clothes, or very precious gems, corporal punishment or death shall be inflicted.'

Nārada (Theft, 46).—'The thief must approach the King with flying hair running and proclaiming his deed, saying "thus have I acted, chastise me." By so doing, he is cleared from guilt, because he has confessed his deed. The King therefore shall touch him with the club or dismiss him.'

Bṛhaspati (22.27-28).—'For the stealing of women, men, gold, gems, the property of a deity or Brāhmaṇa, silk and other valuable things, the fine shall be equal to the value of the article stolen; or double the amount shall be inflicted by the King as fine; or the thief shall be executed, to prevent a repetition of the offence.'

Samvarta (Aparārka, p. 1079).—'Then the King himself shall strike the thief with a club; if the thief is alive after this, he becomes freed from the sin of stealing.'

VERSE CCCXVI

Samvarta (Aparārka, p. 1079).—(See above.)

Bodhāyana (2.1-17).—'Whether he be punished or be pardoned, the thief becomes freed from his guilt. But if the King does not punish him, the guilt of the thief falls upon him.'

Vashiṣṭha (20.41).—'It is declared in the Veda that the thief becomes purified by death caused with the club offered to him by the King.'

Gautama (12.44-45).—'Whether he be slain or pardoned, he becomes purified of his guilt. If the King does not strike him, the guilt falls on the King.'

Āpastamba (1.25.4-5).—'... If the thief dies, his sin is expiated. If he is forgiven by the King, the guilt falls upon him who forgives him.'

Viṣṇu (52.2).—'Whether the King kills the thief with the club, or dismisses him unhurt, he becomes purified.'

Yājñavalkya (3.257).—(See under 314-315.)

Nārada (Theft).—‘By going to the King and confessing his guilt, the thief becomes purified. The King shall touch him with a club, or dismiss him; in either case he becomes purified. Those men who have received a punishment from the King for an offence committed by them, proceed to heaven, free from sin, as if they were virtuous men who have acted well. Whether he be punished or released, the thief is freed from his crime; if, however, the King does not punish him, the guilt of the thief falls on the King himself.’

VERSE CCCXVII

Vashiṣṭha (19.44).—‘They quote the following verse:—“The slayer of a learned Brāhmaṇa casts his guilt on him who eats his food; a misbehaving wife on her husband; a student and a sacrificer on the teacher and the officiating priest; and a thief on the King.” The guilt falls on the King who pardons an offender, if he causes him to be slain, he destroys sin in accordance with the sacred law.’

Āpastamba (1.19.15).—‘They quote the following:—“The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest; an innocent man on his calumniator; a thief set at liberty, on the King; and the petitioner, on him who makes false promises.”

VERSE CCCXVIII

Vashiṣṭha (19.45).—‘Men who have committed offences and have received from Kings the punishment due to them, go purified to heaven and are as holy as the virtuous.’

VERSE CCCXX

Viṣṇu (5. 12).—'Those who steal more than 10 *kumbhas* of grain, should be put to death.'

Nārada (Theft: 26).—'Corporal punishment or death shall be inflicted on him who steals more than 10 *kumbhas* of grain; when the quantity is less, he shall be made to pay eleven times the value—thus has Manu ordained.'

VERSE CCCXXI

Viṣṇu (15. 13).—'One who steals more than a hundred *māṣas* of such things as are usually sold by weight, shall be put to death.'

Nārada (Theft, 27).—'For stealing more than a hundred *palas* of gold, silver or other precious metals, or valuable clothes, or very precious gems, corporal punishment or death shall be inflicted.'

Bṛhaspati (22. 27).—'In the case of stealing women, men, gold, gems, silk and other precious things, the fine shall be equal to the value of the thing stolen; or double the amount shall be inflicted by the King as fine; or the thief shall be executed, to prevent a repetition of the offence.'

Yājñavalkya (2. 275).—'Punishments shall be inflicted in accordance with the nature of the thing stolen, as to its being trifling, mediocre or of high class; and in inflicting punishments, the time, place, age and capacity should be taken into consideration.'

Shaṅkha-Likhita (Vivādaratnākara, p. 324).—'For stealing gold and gems, corporal punishment.'

Arthashāstra (Do., p. 100).—'For stealing gems and metals, the fine shall be of the value of the article stolen, say the followers of Manu,—double the value, say the followers of Ushanas; it shall be in keeping with the nature of the crime, says Kauṭilya.'

VERSE CCCXXII

Viṣṇu (5. 81-82).—'A stealer of gold, silver, or clothes of a value of more than fifty *māṣas*, shall lose both hands; he who steals a less amount than that shall pay eleven times its value as fine.'

Nārada (Theft, 27).—(See under 321.)

Do. (Vivādaratnākara, p. 323).—'For the stealing of things sold by weight, grains and nuts, and other things more valuable than wood and the rest, the fine shall be ten times the value of the article stolen.'

VERSE CCCXXIII

Nārada (Theft, 28).—'He who steals a man shall have to pay the highest fine; he who steals a woman shall be deprived of his entire wealth; and he who steals a maiden shall suffer corporal punishment.'

Bṛhaspati (22. 27-28).—'In the case of women, men, gold, gems, the property of a deity or a Brāhmaṇa, silk and other precious things, the fine shall be equal to the value of the article stolen; or double that amount shall be inflicted as fine; or the thief shall be executed.'

Do. (22. 18; Vivādaratnākara, p. 317)—'Those who steal human beings should be burnt by the slow fire of chaff.'

Vyāsa (Do.).—'The stealer of women shall be burnt on an iron bed by the slow fire of chaff; the stealer of man should have his hands and feet cut off and then exposed on the road-crossing. He who steals a man should be fined the highest amercement; he who steals a woman should have his entire property confiscated; and he who steals a maiden shall be put to death.'

Shaṅkha-Likhita (Do., p. 318).—'For stealing a king's son, the fine is 108 *kārṣapaṇas*, or corporal punishment; half of that for stealing persons of the royal family, or of men and women in general.'

Arthashāstra (p. 101).—'If one forcibly confines, or forcibly releases, a man or woman, he shall be fined not less than 500 or more than 1,000 *Paṇas*, *i.e.*, the highest amercement.'

VERSES CCCXXIV AND CCCXXV

Viṣṇu (5. 77-78).—'He who has stolen a cow, or a horse, or a camel, or an elephant, shall have one hand, or one foot cut off;—he who has stolen a goat, or a sheep shall have one hand cut off.'

Nārada (Theft, 29).—'On him who forcibly seizes large domestic animals—the highest fine shall be inflicted; the middlemost amercement on him who steals cattle of the middle size; and the smallest fine on him who steals small cattle.'

Do. (Do., 33).—'For stealing cows belonging to a Brāhmaṇa, for piercing the nostrils of a barren cow, and for stealing a female slave, the thief shall, in every case, lose half his feet.'

Bṛhaspati (22, 26).—'One injuring or stealing cattle, clothes, food, drinks, or household utensils shall be compelled to pay a fine of not less than 200 *Paṇas*.'

Yājñavalkya (2. 273).—'Stealers of horses and elephants shall be impaled.'

Vyāsa (Aparārka, p. 845).—'The stealer of horses is killed by having his hands, feet and loin cut off; the stealer of cattle has half of his feet cut off by a sharp weapon.'

Arthashāstra (p. 101).—'For stealing large cattle, human beings, fields, houses, gold, fine cloth, and such things, the fine shall be not less than 200 or more than 500 *Paṇas*, *i.e.*, the middle amercement.'

VERSES CCCXXVI-CCCXXXI

Viṣṇu (5. 83-86).—‘A stealer of thread, cotton, cow-dung, sugar, sour milk, milk, butter-milk, grass, salt, clay, ashes, birds, fish, clarified butter, oil, meat, honey, basket-work, split bamboo, earthenware, or iron pots, shall pay three times its value as fine;—the same fine is ordained for dressed food. For stealing flowers, green grain, shrubs, creepers, climbing plants or leaves, the fine is 5 *kṛṣṇalas*;—the same for stealing pot herbs, roots or fruits.’

Nārada (Theft, 22-24).—‘For stealing wood, cane, grass and the like, earthenware-utensils, bamboo, utensils made of bamboos, rattan, bone, leather, vegetables, green roots, grass, flowers, cow-milk, molasses, salt, oil, cooked food, dressed food spirituous liquor, flesh, and other objects of small value, a fine five times the value of the article shall be levied.’

Bṛhspati (22. 20).—‘When a man takes grass, wood, flowers, or fruit, without permission of the owner, he deserves to have a hand cut off.’

Do. (22. 25).—‘He who destroys or takes away implements of husbandry, an embankment or flowers, roots or fruits, shall be fined a hundred *paṇas*, or more according to the nature of the offence.’

Yājñavalkya (2. 275).—‘For stealing articles trifling, mediocre or large, the punishment shall be in accordance with the value of the article stolen; and in the inflicting of punishments, the King shall take into consideration the time, the place and also the age and capacity of the offender.’

Shaṅkha-Likhita (Aparārka, p. 848).—‘If a non-Brāhmaṇa steals, either forcibly or unintentionally, any of the following articles belonging to a Brāhmaṇa, he shall have his hand cut off:—sacrificial fuel, clarified butter, fire-wood, grass, fodder, flower,' incense, fruits; if any one is actually caught in

the act of stealing kusha-grass, leather-vessels, or the Agni-hotra-implements, his limb shall be cut off; but if he is found out afterwards, he shall be made to ride a donkey if he is a Brāhmaṇa, and shall have his head shaven.'

Vyāsa (Vivādaratnākara, p. 325).—'One who steals trifling and mediocre articles, or flowers, roots or fruits, shall be made to pay double the value of the article, or a fine of five *kṛṣṇalas*.'

Do. (p. 328).—'For stealing things of small value or milk or milk-products, the stealer should be made to pay to the owner the value of the thing, and to the King a fine double the said value.'

Gautama (Do.).—'Five *kṛṣṇalas* for the stealing of fruits, green grains or vegetables.'

Shaṅkha-Likhita (Do., p. 327).—'For the stealing of dressed wood, stone, earthenware, vessels made of leather or cane, the fine shall be either five times the value of the article stolen, or three *kārṣāpaṇas*.'

Arthashāstra (p. 100).—'For stealing flowers, fruits, vegetables, roots, cooked food, vessels of leather, bamboo or earthenware, or other trifling things, the fine shall be not less than 12, or more than 24 *Paṇas*. For stealing articles made of iron, wood or ropes,—or of small animals, clothes and such things, or large objects, the fine shall be not less than 24, or more than 40 *Paṇas*; for stealing vessels made of copper, *vṛtta* (?), bell-metal, glass or ivory, the fine shall be not less than 48 or more than 90 *Paṇas*, *i.e.*, the first amercement.'

VERSE CCCXXXII

Yājñavalkya (2. 230).—'The forcible taking away of what does not belong exclusively to one has been called *Robbery*. The penalty in this case consists of a fine double the value of the article; if the robbery is denied, it shall be four times that value.'

Bṛhaspati (28. 2 *et seq.*).—'Stealers are of two kinds—open (robbers) and secret (thieves); fraudulent traders, quacks, gamblers, dishonest judges, bribe-takers, cheats, persons pretending to interpret omens, or to practise propitiatory rites, low artists, forgers, hired servants refusing to work, dishonest umpires, perjured witnesses and jugglers—these are *open* stealers.'

Bṛhaspati (22. 24).—'Robbery is declared to be threefold as it may be of the lowest, middling or highest kind; the punishment in each case should also be of the lowest, middling or highest sort, according to the nature of the article.'

Nārada (Theft, 1 *et seq.*).—'Two kinds of robbers stealing the goods of others have to be distinguished—the one kind, open and the other kind concealed. Open robbers are those who forge measures and weights, receivers of bribes, robbers, gamblers, public prostitutes, those who go about in disguise, etc., etc.'

Arthashāstra (p. 100).—'The taking away of an article, if accompanied by force, is called *Robbery*,—if not accompanied by force, *Theft*,—also when the act is denied.'

Kātyāyana (Vivādaratnākara, p. 287).—'When a thing is taken away forcibly, in the presence of watchmen, it is *sāhasa*, Robbery; if it is done secretly, it is *steya*, Theft.'

VERSE CCCXXXIV

Nārada (Theft, 34).—'With whatever limb a thief acts among men, that very limb shall be taken away from him;—such is the law ordained by Manu.'

VERSE CCCXXXV

Mahābhārata (12. 121. 60).

Yājñavalkya (1. 357).—'Even a brother, a son, revered person, father-in-law or maternal uncle,—none of these is unpunishable for the King, if he has deviated from his path of duty.'

Dakṣa (Aparārka, p. 590).—'If a man after having become a wandering mendicant does not remain firm in his duty, he shall be banished after having been branded with the sign of the dog's foot.'

Nārada (7. 17).—'Should a man, after entering the order of religious ascetics, violate the duties of his order, the King shall cause him to be branded with a dog's foot and banish him immediately from his realm.'

Bṛhaspati (27. 7).—'The King should punish elders, domestic priests, and persons commanding respect, with gentle admonition only.'

Smṛtyantara (Aparārka, p. 590).—'The mother and the father are unpunishable ; as also the Accomplished Student, the Domestic Priest, the Renunciate, the Ascetic, and people endowed with learning, character, purity and good conduct.'

Gautama (Vīra-Rājanīti, p. 291).—'He who is very highly learned should not suffer corporal punishment, or imprisonment, or fine or banishment or blame.'

VERSES CCCXXXVII-CCCXXXVIII

Gautama (12. 15-17).—'The value of property which a Shūdra unrighteously acquires by theft, must be repaid eightfold ;—for each of the other castes, the fine shall be doubled ; if a learned man offends, the punishment shall be very much enhanced.'

Nārada (Theft, 51-52).—'In theft, the crime of the *Shūdra* is eight times (that of the lowest caste) ; of the *Vaishya*, sixteen-fold ; of the *Kṣattriya*, thirty-two-fold ; of the Brāhmaṇa sixty-four-fold—Knowledge also makes a difference ; for knowing persons, the punishment is specially severe.'

VERSE CCCXXXIX

Gautama (12. 28).—' One may take as one's own, grass for a cow, and fuel for his fire ; as also flowers of creepers and trees and their fruit, if these be unfenced.'

Āpastamba (1. 28. 1-6).—' He who, under any condition whatsoever, covets and takes another man's property is a *thief* ; thus teach Kautsa and Hārīta, as well as Kaṇva and Puskarsādi. Vārsyāyani declares that there are exceptions to this law, in regard to some things;—*e.g.*, seeds ripening in the pod, food for a draught-ox ; if these are taken, the owner should not forbid it. To take even these in large quantities is sinful. Hārīta declares that in every case the permission of the owner must be obtained first.'

Yājñavalkya (2.166).—' Grass, fuel and flowers, the twice-born may take from all places.'

Smṛtyantara (Aparārka, p. 774).—' Grass, wood, flower or fruit—if one takes any of these without permission, he deserves to have his hand cut off.'

Nārada (Theft, 22-24).—' For stealing, wood, cane, grass and the like......vegetables, green roots, grass or flowers... a fine of five times the value of the article stolen.'

VERSE CCCXL

Gautama (12·49-50).—' A man who knowingly becomes the servant of a thief shall be treated like a thief ;—likewise he who knowingly receives goods from a thief or an unrighteous man.'

Kātyāyana (Vivādaratnākara, p. 340).—' Purchasers of stolen property and accepters of gifts from thieves, as also those who lend them cover, have been declared to be deserving of the same punishment as the thief.'

VERSE CCCXLI

See Manu, 11. 16-17.

VERSE CCCXLII

See Texts under CCCXXV above.

VERSE CCCXLIV

Nārada (18.30).—'When the King seated on the throne of judgment, full of majesty, deals out punishment, equitable towards all creatures, he is called *Vaivasvata*.'

Shukranīti (4.5.107).—'For cases of murder, thieving, robbery and felonies, there is no fixed time; these should be adjudicated at once.'

VERSES CCCXLV-CCCXLVII

Nārada (14-1 *et seq.*).—'Whatever act is performed by persons inflamed with strength is called *Violence*. Manslaughter, robbery, indecent assault on another man's wife, the two kinds of assault are the four kinds of Violence. Destroying, reviling, disfiguring or otherwise injuring fruits, roots, water and the like, or agricultural implements...........The punishment to be inflicted for Violence shall be proportionate to the heaviness of the crime, but it shall not be less than a hundred.'

VERSES CCCXLVIII-CCCXLIX

Bodhāyana (2.4-15).—'They quote the following—"Out of regard for the sacred law, the Brāhmaṇa and the Vaishya may take up arms for the protection of cows and Brāhmaṇas, or when a confusion of castes threatens to take place."'

Vashiṣṭha (3.24).—'The Brāhmaṇa and the Vaishya may take up arms in self-defence and in order to prevent the confusion of castes.'

Gautama (7.25).—'If his life is threatened, even a Brāhmaṇa may use arms.'

VERSES CCCL-CCCLI

Vashiṣṭha (3.15-18). 'They declare that the slayer commits no crime by slaying an assassin. They quote the following: —"An incendiary, a poisoner, one raising a weapon to strike, a robber, one who forcibly takes away land, abductor of another man's wife,—these six are called Ātatāyin, *Assassins*. One may slay an assassin who comes with the intention of killing, even though he may be knowing the whole Veda along with the Upaniṣads; by that act one does not incur the guilt of Brāhmaṇa-slaughter. He who slays an assassin learned in the Veda and belonging to a noble family, does not incur, by that act, the guilt of murdering a learned Brāhmaṇa; as this is a case of fury recoiling on fury."'

Bodhāyana (1-18. 11-13).—'One should not fight with...... Brāhmaṇas,—excepting assassins. They quote the following —"He who slays an assassin, who is able to expound the Veda and born in a noble family, does not, by that act, incur the guilt of killing a learned Brāhmaṇa; this being a case of fury recoiling on fury."'

Viṣṇu (5.189-192).—'Any man may unhesitatingly slay a man who attacks him with the intent to murder him, whether he be his spiritual teacher, young or old, or a Brāhmaṇa, or even a Brāhmaṇa versed in many branches of sacred knowledge. By killing an assassin who attempts to kill, whether in public or in private, no crime is committed by the slayer—fury recoils on fury. Assassins are of seven kinds—such as try to kill by the sword, or with poison, or with fire, such as raise their hand to pronounce a curse, such as recite a deadly

incantation from the Atharva Veda, such as raise a false accusation reaching the ears of the King, and such as have illicit intercourse with another man's wife. The same designation is given to other evil-doers who deprive others of their reputation or of their wealth, or who destroy religious merit by ruining pools and such things or property.'

Vyāsa (Aparārka, p. 1042).—'Or an assassin advancing to strike one, even though he be fully learned in the Veda, if one strikes him, one does not incur the sin of Brāhmaṇa-killing. The following are to be regarded as assassins :—one raising the sword to strike, one going to administer fire or poison, one raising his hand to curse, one killing with magic rites, one back-biting to the King, one wresting another man's wife.'

Bṛhaspati (Do.).—'If one reviles on being reviled, or strikes on being struck, or kills one who is advancing to kill, one does not commit any offence.'

VERSES CCCLII AND CCCLIII

Nārada (14.6).—'Indecent assault on another man's wife is called violence of the highest order.'

Nārada (12.60).—'When a man meets a woman at a house other than her own, it is held to be *Adultery*.'

Nārada (12.77).—'Let punishment be inflicted by the King on him who has intercourse with a woman intercourse with whom has been forbidden ; and let such sinners be purified by performing penances.'

Bṛhaspati (23.9).—'For the three grades of adultery, the first, middling and highest fines shall be inflicted respectively ; it may be higher in the case of rich men.'

Shaṅkha-Likhita (Vivādaratnākara, p. 388).—'All men should adhere strictly to their own wives and to their own functions ;—by whatever limb one commits an offence, that limb shall be cut off, or a fine of 8,000 shall be inflicted.'

VERSES CCCLIV AND CCCLV

Āpastamba (2-26.18-19).—'A young man who, decked with ornaments, enters unintentionally a place where a married woman or a maiden sits, must be reprimanded;—if he does it intentionally, with an evil purpose, he must be fined.'

Yājñavalkya (2.284).—'If a man converses with a woman at improper times or places,—or if he sits with her on the same seat,—this is *Adultery*.'

Yājñavalkya (2.285).—'If a man converses with a woman who has been previously forbidden to do so, the woman shall pay a fine of one hundred and the man of two hundred;—if both have been previously forbidden, the punishment shall be the same as in the case of Adultery.'

Vyāsa (Aparārka, p. 854).—'Conversing with a woman at improper times or places, or in a forest,—winking at her and smiling at her,—these constitute the first degree of Adultery.'

Shankha-Likhita (Aparārka, p. 855).—(See under CCCLII-CCCLIII.)

Nārada (12-62).—'To meet another man's wife at an unreasonable hour or place, and to sit, converse or dally with her,—these are the three grades of Adultery.'

Bṛhaspati (23.7).—'Sending perfumes, garlands, fruits, wine, food or clothes,—and conversing with her in secret,—is considered an adulterous act of the second degree.'

VERSE CCCLVI

Nārada (12.63).—'When a woman and a man have meetings at the confluence of two rivers, at a bathing place, in a garden, or in a park,—this also is called *Adultery*.'

VERSES CCCLVII AND CCCLVIII

Nārada (12. 65-66).—‘If one touches a woman where she should not be touched, or allows himself to be similarly touched,—all such acts, done with mutual consent are declared to be Adultery. Bestowing attentions on a woman, sporting with her, touching her ornaments or clothes, sitting with her on the same bed,—all such acts are declared to be adulterous.’

Arthashāstra (p. 175).—‘Catching hold of each other's hair is Adultery.’

Bṛhaspati (23. 6-8).—‘Winking at a woman, smiling at her, sending go-betweens to her, touching her ornaments or clothes,—is called Adultery of the first degree. Sending perfumes, garlands, fruits, wine, food or clothes, and conversing with her in secret, are regarded to be adulterous acts of the second degree. Sitting on the same bed, dallying, kissing or embracing each other,—is defined as Adultery of the highest degree.’

Yājñavalkya (2.254).—‘Touching of the cloth-knot, the cover over her breast, or of her thighs or hair, conversing with her at improper times and places, and sitting with her on the same bed—(all this is Adultery).’

Vyāsa (Aparārka, p. 855).—‘(Reproduces Manu CCCLVII.)

Do. (Vivādaratnākara, p. 380).—‘Sending such presents as perfumes and garlands, incense, ornaments and clothes, and tempting her with foods and drinks,—all this they regard as Adultery of the middle degree. Sitting close to each other on the same couch or seat, and catching hold of each other's hair,—this should be regarded as Adultery of the worst degree.’

Kātyāyana (Vivādaratnākara, p. 382).—‘Whatever acts a man does with the intention of having intercourse with a woman, all such are declared to be reprehensible, as being

conducive to the fulfilment of illicit love. If a man sends presents to the woman, or meets her at unreasonable hours and improper places, or touches her neck or hair or clothes, ears, nose, hands or other parts of the body,—if he sits with her and dines with her on the same seat,—all this has been declared by the sages to be Adultery. All such acts as sending presents of perfumes, garlands and clothes, and sending letters to her, should be regarded as indicative of Adultery.'

VERSE CCLIX

Bodhāyana (2.4.1-2).—'Anybody but a Brāhmaṇa shall suffer corporal punishment for Adultery;—the wives of men of all castes must be guarded more carefully than wealth.'

Āpastamba (2.26.20).—'If a man has actually committed adultery, his organ shall be cut off together with the testicles.'

Bṛhaspati (23.10-12).—'If a man violates an unwilling woman, the King shall confiscate his entire property, have his penis and scrotum cut off and have him paraded on an ass. When a man enjoys a woman by fraud, his punishment shall be confiscation of his entire wealth; and afterwards he shall be branded with the mark of the female organ and banished from the town. The highest fine shall be inflicted for connexion with a woman of equal caste; half that for connexion with a woman of a lower caste; and a man who has connexion with a woman of a higher caste shall be put to death.'

Kātyāyana (Vivādaratnākara, p. 389).—'When a man has completed his intercourse with the woman, by force, the penalty of death shall be inflicted.'

Vyāsa (Vivādaratnākara, p. 392).—'If a man has intercourse with a woman who comes to him of her own accord, the punishment shall be half of that in the case of the woman being unwilling.'

Arthashāstra (p. 172).—'A man shall never take liberties with an unwilling woman; if he has illicit intercourse with a willing woman, he shall be fined 50 Paṇas, and the woman, half of that.'

VERSE CCCLXI

Yājñavalkya (2.285).—'If a man converses with a woman who has been forbidden to do so, the woman shall be fined one hundred, and the man, two hundred; if both have been previously forbidden, the punishment for conversing shall be the same as in adultery.'

Matsyapurāṇa (Aparārka, p. 856).—'A mendicant male or female, a player,—if these enter the residence of women, after being forbidden, they shall be fined two hundred; and the man who may have admitted them, or who affords them the opportunity for entering, shall be punished like an adulterer.'

VERSES CCCLXII AND CCCLXIII

Bodhāyana (2.4.3).—'Corporal punishment shall not be inflicted for adultery with the wives of minstrels and play-actors; for their husbands themselves either actually lead them to other men, or concealed at home, permit them to hold culpable intercourse.'

Yājñavalkya (2.293).—'For approaching a female ascetic, the fine is twenty-four *Paṇas*.'

VERSES CCCLXIV-CCCLXVIII

Yājñavalkya (2.287-218).—'A man who carries away a decorated maiden, of the same caste as himself, shall pay the highest amercement; but the lowest amercement, if she is not decorated; if she belongs to a higher caste, corporal

punishment shall be inflicted. If the man has carried away a maiden of a caste lower than himself, there is no offence, if she has gone with her consent; otherwise, the fine inflicted shall be of the lowest degree. If the maiden has been defiled, the hands of the man shall be cut off; and he shall be killed if the maiden is of a higher caste.'

Shaṅkha-Likhita (Aparārka, p. 859).—'If the man has intercourse with an unwilling maiden, he shall have two of his fingers cut off, and he shall also pay a fine. If the maiden is of a higher caste, he shall be killed. If the maiden belongs to the same caste and has been willing, he shall pay the nuptial fee and also give her ornaments and a double dowry, and then accept her as wife.'

Nārada (12.71-72).—'When a man has connection with a maiden against her will, he shall have two fingers cut off. If the maiden belongs to the highest caste, death and the confiscation of his entire property shall be his punishment. When, however, he has connection with a willing maiden, it is no offence; but he shall bestow ornaments on her, honour her with other presents and then lawfully espouse her.'

Bṛhaspati (23.10).—'The King shall confiscate the entire property of one who violates an unwilling woman; and having his penis and scrotum cut off, shall cause him to be paraded on an ass.'

Āpastamba (2.26-21).—'If one has intercourse with a maiden, his porperty shall be confiscated and he shall be banished.'

Matsyapurāṇa (Vivādaratnākara, p. 401).—'One who violates an unwilling maiden, shall be immediately killed; if he defiles her with her consent, he shall be fined the first amercement.'

Ārthashāstra (p. 172).—'If one violates a maiden of the same caste as himself, before puberty, his hands shall be cut off, or he shall be fined four hundred; if she has attained

puberty, his middle and index fingers shall be cut off, or a fine of 200 shall be imposed, and he shall pay damages to her father.'

Arthashāstra (p. 173).—'If one outrages a girl after marriage, he should pay a fine of 54 Paṇas; he shall also make good the nuptial fee paid by her husband and also the expenses of her marriage.'

Do. (p. 172).—'One may make love to a maiden who has had seven monthly courses, who has not met her husband after her betrothal; nor shall he pay any damages to the father. If three years have elapsed since her puberty there is no offence in a man of the same caste having intercourse with her after three years; even one of inferior caste incurs no offence, if the girl is not decorated; he would be a thief if he took with the girl the ornaments given her by her father.'

Do. (p. 174).—'If a girl is willingly deflowered by another girl of the same caste, she should pay a fine of 12 Paṇas, and the woman who has outraged her, double of that. If a man deflowers a girl without her consent, he shall be fined a hundred and shall also pay the nuptial fee. If she has deflowered herself, she should be made the King's slave. If one forcibly takes away a maiden, he should be fined 200; if she is adorned with golden ornaments, then the highest amercement.'

VERSE CCCLXXI

Gautama (Aparārka, p. 857).—'If one commits adultery with a woman of a superior caste, his organ shall be cut off, and his property confiscated.'

Gautama (23.14).—'A woman who commits adultery with a man of lower caste, the King shall cause to be devoured by dogs in a public place.'

Vashiṣṭha (21.1).—(See under next verse.)

Viṣṇu (5.18).—'A woman who violates the duty which she owes to her lord shall be put to death.'

Nārada (12.91).—'When a married woman commits adultery, her head shall be shaved, she shall have to lie on the ground, receive bad food and bad clothing and the removal of sweepings shall be assigned to her as her occupation.'

Kātyāyana (Vivādaratnākara, p. 400).—'If during her husband's absence, a woman is detected in illicit intercourse, she shall be kept confined till her husband's return.'

Yama (Vivādaratnākara, p. 398).—'If a Brāhmaṇa woman, deluded by pride, has recourse to a Shūdra, her the King shall have devoured by dogs at the place of execution. If a Brāhmaṇa woman has recourse to a Vaishya or a Kṣattriya, her head shall be shaved and she shall be paraded on an ass.'

Mahābhārata (12.165.64).—'If a woman forsakes a superior bed and has recourse to an inferior one, the King shall have her torn by dogs in a crowded place.'

Arthashāstra (p. 171).—'If during her husband's absence a woman has intercourse with her husband's relative or servant, she should await her husband's return; if the husband forgives them, the two parties shall be released; if he does not forgive, the woman's ears and nose shall be cut off and her lover shall be put to death.'

Yājñavalkya (2.286).—'If both parties to an adultery belong to the same caste, the highest fine shall be inflicted on the man; if the woman is of an inferior caste, the man shall be fined with the middle amercement; if she belongs to a superior caste, the man shall be put to death and the woman's ears and other parts shall be cut off.'

Matsyapurāṇa (Vivādaratnākara, p. 400).—'If during her husband's absence a man defiles a woman forcibly, he should be punished with death, and there is no blame attaching to the woman.'

Hārīta (Vivādaratnākara, p. 396).—'If a man violates the bed of one of inferior caste, he should be made to be devoured by dogs, and the woman should be burnt by wood-fire.'

VERSE CCCLXXII

Mahābhārata (12.165.65).—(Same as Manu, but reading '*unnayet*' for '*dāhayet*')

Gautama (23.15).—'If a man of inferior caste commits adultery with a woman of a superior caste, the King shall put him to death.'

Vashiṣṭha (21.1-5).—'If a Shūdra approaches a female of the Brāhmaṇa caste, the King shall cause him to be tied up in *Vīraṇa* grass and thrown into fire. Of the woman, he shall have the hair shaved and the body anointed with butter ; then placing her naked on a donkey, he shall cause her to be conducted along the public road ; it is declared that by this she becomes purified. If a Vaishya approaches a female of the Brāhmaṇa caste, the King shall have him tied up in *Lohita* grass and thrown into fire ;—[the woman is to be dealt with as above]. If a Kṣattriya approaches a female of the Brāhmaṇa caste, the King shall have him tied up in the leaves of *Shara* grass and thrown into fire ; [the woman is to be dealt with as above]. A Vaishya offending with a Kṣattriya woman shall be dealt with in the same manner ; so also a Shūdra offending with a Vaishya or Kṣattriya woman.'

VERSE CCCLXXIII

Mahābhārata (12.165.66).—'On having intercourse with a *Chāṇḍāla* woman, a man of the three higher castes shall be branded with the sign of a headless body and banished ; but the Shūdra shall be only branded. A *Chāṇḍāla* approaching an *Ārya* woman shall be put to death.'

VERSES CCCLXXIV-CCCLXXVIII

(See the texts under 372.)

Gautama (12.2).—'If a Shūdra has intercourse with an *Ārya* woman, his organ shall be cut off, and all his property shall be confiscated.'

Bodhāyana (2 3.52).—'Let him burn in straw-fire a Shūdra who has intercourse with an *Ārya* woman.'

Āpastamba (2.27.9).—'A Shūdra committing adultery with a woman of any of the three higher castes shall suffer capital punishment.'

Do. (2-26.20).—'If a man has actually committed adultery, his organ shall be cut off, together with the testicles.'

Vashiṣṭha (21.1-5).—(See under 372.)

Yājñavalkya (2.286, 294).—'If one has intercourse with a woman of the same caste as himself, he shall be punished with the highest fine; if with a woman of a lower caste, with the middle fine; if with a woman of a higher caste, he shall be put to death and the woman's ears and nose shall be cut off. If a Chāṇḍāla has intercourse with an Ārya woman, he shall be put to death.'

Viṣṇu (5.40-43).—'An adulterer shall be made to pay the highest amercement, if he has had connection with a woman of his own caste;—for adultery with a woman of a lower caste, the middle amercement. He who has had connection with a woman of one of the lowest castes shall be put to death;—as also for having connection with a woman of the highest caste.'

Nārada (12.78).—'Intercourse is permitted with a wanton woman who belongs to another than a Brāhmaṇa-caste, or a prostitute, or a female slave, or a female not restrained by her mastor; if these women belong to a lower caste than

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oneself; but with a woman of a superior caste intercourse is forbidden.'

Bṛhaspati (23.12).—'The highest fine shall be inflicted for connection with a woman of equal caste; half of that, for connection with a woman of inferior caste; but a man who has connection with a woman of superior caste shall be put to death.'

Yama (Vivādaratnākara, p. 395).—'If a Shūdra has connection with a Brāhmaṇa woman, the King shall put him to death on a heated iron-bed, burning the sinful man there with wood, leaves and grass.'

VERSES CCCLXXIX-CCCXCI

Gautama (8.13).—'The Brāhmaṇa who is well-versed in his *dharma* must not be subjected to corporal punishment; he must not be imprisoned; he must not be fined; he must not be exiled; he must not be reviled; he must not be excluded.'

Bodhāyana (1.18.17).—'A Brāhmaṇa, forsooth, shall not suffer corporal punishment for any offence.'

Viṣṇu (5.2-3).—'In the case of a Brāhmaṇa, no corporal punishment must be inflicted; a Brāhmaṇa must be banished from the country, his body having been branded.'

Nārada (Theft, 41, 42).—'On no account shall the King kill a Brāhmaṇa, though convicted of all possible crimes. He may be banished. The King shall confiscate his entire wealth or leave him a fourth part for himself.'

Bṛhaspati (27. 11, 12).—'A Brāhmaṇa, though a mortal sinner, shall not suffer capital punishment; the King shall banish him and cause him to be branded and shaved; the Brāhmaṇa who deserves capital punishment shall be compelled to pay one hundred *Suvarṇas*; one deserving to have a

limb cut off, half as much; and one deserving to have the thumb and index finger cut off, half of that.'

Shaṅkha-Likhita (Vivādaratnākara, p. 634).—'Even if he has committed heinous crimes, the Brāhmaṇa may be banished, branded, or made to undergo expiations; for the Brāhmaṇa should not be made to suffer bodily pain.'

Hārīta (Do., p. 631).—'For the Brāhmaṇa, there is no cutting off of limbs; the Brāhmaṇa is always purified by penances and austerities.'

Yama (Do., p. 636).—'For crimes committed by the Brāhmaṇa, the following punishments have been ordained: shaving of the head, banishment from the city, proclamation of his sin, parading on an ass, branding on the forehead.'

VERSES CCCLXXXII-CCCLXXXV

[See Texts under 371, 372 and 374-378.]

VERSES CCCLXXXVI AND CCCLXXXVII

Viṣṇu (5.196).—'The King in whose dominion there exists neither thief, nor adulterer, nor calumniator, nor robber, nor murderer, attains the world of Indra.'

Cf. The Upaniṣad text, where a king is represented as saying—'In my realm there is no thief, no miser, no drunkard, none who is not tending the Fires, nor any illiterate person, no female libertine,—whence then can there be any male libertine.'

Yama (Vivādaratnākara, p. 408).—'Wicked persons, criminals, rogues, gamblers, oppressors,—that King in whose realm these persons are not found becomes entitled to the realm of Indra.'

Nārada (18. 7-8).—'Whenever wicked acts, opposed to the dictates of the sacred law, have been committed, the King,

after having reflected upon the matter, shall himself inflict punishment upon those who deserve it. What is opposed to revealed and traditional law, or injurious to living beings, must not be practised by the King; wherever it is practised, he must check it.'

VERSE CCCLXXXVIII

[See the Text under 206, *et seq.*]

VERSE CCCLXXXIX

Viṣṇu (5.163).—'A husband forsaking a blameless wife shall be punished as a thief.'

Yājñavalkya (2.237).—'Between father and son, brother and sister, husband and wife, teacher and disciple,—if one forsakes the other, unless he or she has become an outcast, he shall be fined one hundred.'

Shaṅkha-Likhita (Aparārka, p. 823).—'The father and the mother should never be forsaken; indeed no Sapiṇḍas possessing good qualities should be forsaken; if one forsakes these arbitrarily, unless they have become outcasts, he should be fined 200. Nor should one misbehave towards the father, mother, or teacher; one who misbehaves towards them shall have his limb cut off.'

VERSES CCCXCII-CCCXCIII

Viṣṇu (5.94-96).—'A fine of 25 *Kārṣāpaṇas* should be inflicted for neglecting to invite at a *shrāddha*, a Brāhmaṇa neighbour; also for not offering him food after inviting him. He who, after having accepted an invitation, does not eat, shall pay a fine of a gold Māṣaka to the King, and double the quantity of food to the inviter.'

Yājñavalkya (2.263).—'If a Brāhmaṇa omits to invite his neighbours, he shall be fined 15 *Paṇas*.'

Matsyapurāṇa (Aparārka, p. 835).—'If a twice-born who is in the habit of accepting gifts, fails to attend an invitation, he should be made to pay a fine of 108.'

VERSE CCCXCIV

Āpastamba (2.26.16-17).—'Blind, deaf and diseased persons, as also those to whom the acquisition of property is forbidden, shall be free from taxes.'

VERSE CCCXCV

Nārada (18.34-35).—'Let a king be constantly intent on showing honour to the Brāhmaṇas; a field furnished with Brāhmaṇas is the source of prosperity of the world. A Brāhmaṇa may command respect and a distinguished seat at the King's court. In the morning, the King shall show his face to, and salute, the Brāhmaṇa first of all.'

VERSE CCCXCVI

Yājñavalkya (2.238).—'If the washerman wears the clothes belonging to others, he should be made to pay 3 *Paṇas*; and 10 *Paṇas*, if he sells or lets or pledges or lends them.'

VERSE CCCXCVII

Yājñavalkya (2.179-180).—'In the matter of woolen and cotton yarns, of the ordinary counts, the increase is 10 *Palas* per 100 *Palas*; it is 5 *Palas* per 100, when the yarns are of the middling count; and 3 *Palas* per cent. in the case of very fine yarns. In the case of clothes that are embroidered, or worked with wool, the loss in weight is the thirtieth part;

in the case of garments of silk or of bark, there is neither increase nor decrease.'

Nārada (Aparārka, p. 784, and Vivādaratnākara, p. 312).—'In the case of cotton and woolen cloth, there is an increase of 10 *Palas* per cent.; this in the case of thick yarns; in the case of yarns of middle counts it is 5 *Palas* per cent.; and in that of fine yarns, it is only 3 *Palas* per cent. In the case of cloth that is embroidered or wool-worked, there is a decrease by the thirtieth part. In the case of cloth of silk or of bark, there is neither decrease nor increase.'

VERSE CCCXCVIII

Yājñavalkya (2.261).—'The King shall take as duty the twentieth part of the price fixed for each commodity.'

Gautama (10.26).—'In the case of merchandise one-twentieth should be paid as duty.'

Bodhāyana (1.18. 14-15).—'The duty on goods imported by sea is, after deducting a choice article, ten *Paṇas* in the hundred. He shall also lay just duties on other marketable goods, according to their intrinsic value, without oppressing the traders.'

Arthashāstra (I, p. 241).—'The trade-commissioner shall keep himself informed of the prices and the demand for commodities got out of the earth and those got out of the water, imported by land and by water;—also of the time for their collection and disposal. Of such commodities as are found in large quantities, he shall fix the price after collecting them in one place. Of commodities produced in his own country, the commissioner shall establish an emporium with a single outlet; of those imported from outside, there shall be an emporium with several outlets; and the sale of those kinds of commodities shall be so arranged as to be most helpful to the people of the country. Even large profits he shall forego if it injures

the people......In the case of commodities sold by measures of capacity, 16 per cent. shall be the duty payable to the King; 20 per cent. in the case of things sold by weight; 11 per cent. in that of things sold by the number. Exports from outside he shall encourage by favourable treatment. To sea-going and land merchants he shall grant concessions and advances and help in other ways.'

Viṣṇu (Vivādaratnākara, p. 304).—'In the case of commodities produced in the country itself, the King shall levy a duty in the shape of the tenth part; and in that of those imported from outside, the twentieth part.'

VERSE CCCXCIX

Viṣṇu (5.130).—'He who sells a commodity on which the King has laid an embargo, shall have it confiscated.'

Yājñavalkya (2.261).—'If anything is sold of which the sale has been prohibited or which is fit for the King's own use, shall go to the King.'

Shaṅkha-Likhita (Vivādaratnākara, p. 301).—'On selling a forbidden commodity, one shall have his limbs cut off.'

VERSE CD

Yājñ valkya (2. 262).—'A traitor who makes a false declaration of the measure of his commodity, or who evades the customs outpost, or who buys and sells fraudulently, should be made to pay eight times the value of the merchandise.'

Nārada (Aparārka, p. 834).—(Same as Manu.)

Viṣṇu (Do.).—'If a trader tries to evade the payment of duty he shall have his entire goods confiscated.'

Bṛhaspati (Do.).—'On arriving at the customs-office the trader shall pay the proper duty, and shall never evade it, as this is meant to be an offering to the King.'

Shaṅkha-Likhita (Vivādaratnākara, p. 298).—'The trader who uses false weights and measures incurs the penalty of having his limbs cut off, or some corporal punishment.'

VERSES CDI AND CDII

Yājñavalkya (2. 251-253).—'Sales should be carried on according to the prices fixed by the King day by day; whatever profit accrues from such sale is lawful for the trader. In the case of commodities purchased in the country itself, the merchant shall take a profit of 5 per cent.; and in that of those imported from outside, 10 per cent.; this rule applies to commodities bought and sold quickly. The King shall consider the intrinsic value of the merchandise and the cost incurred in its marketing and then fix a price which shall be favourable alike to the vendor and the vendee.'

Shaṅkha-Likhita (Vivādaratnākara, p. 302).—'Fixing of weights and measures, and the fixing of the price of commodities shall be placed in charge of a trustworthy official.'

VERSE CDIII

Shaṅkha-Likhita.—(See above, under 402.)

Vashiṣṭha (19. 13).—'The measures and weights of objects necessary for the household must be guarded against falsification.'

Shukranīti (1. 619).—'All measures should be definitely fixed and examined by the King.'

Arthashāstra (1, p. 256).—'The officer in charge of weights and measures shall see to the setting up of instruments for measurement.'

VERSES CDIV-CDVI

Vashiṣṭha (19. 21, Vivādaratnākara, p. 639).—'The toll for crossing a river whose width is within an arrow-reach is 8 *māṣas*; for crossing a river whose width is more than an arrow-reach is a quarter of a *Kārṣāpaṇa*; and that for crossing a river in which there is scanty water, it is one *māṣa*; it is to be one and a half times these in the case of women......If a man swims a river-crossing, he should be made to pay a sum hundred times of the toll.'

VERSE CDVII

Nārada (18. 38).—'The Brāhmaṇa has the right to cross rivers without paying toll, and to be conveyed to the other side before others. When engaged in trading, if he uses a ferry boat, he shall have to pay no toll.'

Viṣṇu (5. 132-133).—'A ferry-man, or a toll-official, who takes a fare or toll from a student or an ascetic or a renunciate, or a pregnant woman, or one going on pilgrimage, —shall be fined 10 Paṇas,—and he shall restore the toll to them.'

VERSES CDX-CDXVIII

Nārada (18. 4-6).—'Sinful confusion of castes, the rules regarding their means of subsistence and other subjects have been dealt with in the Miscellaneous Chapter. The King shall be careful to protect all orders and the constituent elements of his state with the four means indicated by science. When any caste remains behind the rest, or exceeds the limits assigned to it, the King, seeing that it has strayed from its path, shall bring it back to the path of duty.'

Gautama (8. 1-3).—'A king and a deeply read Brāhmaṇa are the upholders of moral order in the world; on them

depends the existence of the fourfold human race, of conscious beings, of those that move on feet and on wings, and of those which creep—as well as the protection of the offspring, the prevention of the confusion of castes and the sacred law.'

Vashiṣṭha (1. 39-41).—'The three lower castes shall live under the guidance of the Brāhmaṇa;—he shall declare their duties;—and the King shall govern them accordingly.'

Hārīta (Vivādaratnākara, p. 626).—'The King is the ruler of men, in regard to favours and punishments; he keeps in check people prone to transgress the bounds of propriety and to misappropriate the property and wives of others.'

Kātyāyana (Do., 152).—'The three lower castes may take to slavery, but never the Brāhmaṇa. Among the various castes, the lower can be a slave to the higher, but never the higher to the lower. Among, Kṣattriyas, Vaishyas and Shūdras there may be slavery among members of the same caste, but a Brāhmaṇa should never be made to work as a slave. If a Brāhmaṇa is made to work as a slave, the King's glory fades away.'

Nārada (Do., pp. 144-145).—'These first four kinds of slaves are never freed from slavery, except through the masters' favour. Of slaves, there are fifteen varieties—(1) one born in the masters' house, (2) bought, (3) obtained as present, (4) inherited, (5) saved from starvation during a famine, (6) one kept in pledge, (7) acquired by freeing him from debt, (8) won in battle, (9) won by betting, (10) one who has surrendered himself, (11) one fallen from renunciation, (12) one who has become a slave for a limited period, (13) slave for fooding, (14) one who has accepted slavery through his love for a slave-girl, and (15) one who has sold himself.'

Arthashāstra (p. 80).—'If one puts up for sale a Shūdra who is a minor or who is the very life of an Ārya, one shall be fined 12 Paṇas; one who puts up a Vaishya, 24 Paṇas; a Kṣattriya, 36 Paṇas; a Brāhmaṇa, 48 Paṇas. This applies to

cases where the boy is put up by his own relatives. If it is done by strangers, the penalty shall be the three kinds of *Death*; also for the buyers and those who witness the transaction. For the Mlechchhas there is no offence, if they sell or pledge their offspring; but an Ārya can never be a slave.'

Shukranīti (4.5. 579).—'The wife, the son and the slave,—these three have no property; whatever they earn is the property of those to whom they belong.'

VERSE CDXIX

Viṣṇudharmottara (Vīra-Rājanīti, p. 154).—'Towards the end of the night the King shall listen to an account of his income and expenditure.'

Yājñavalkya (1. 325).—'After having made arrangements for safety, he shall himself examine his income and expenditure.'

ADHYĀYA IX

VERSE II

[See also Manu, 5.147-148 and the texts under them.]

Gautama (18.1).—'A wife is not independent with respect to the sacred Law.'

Bodhāyana (2-3. 44).—'Women do not possess independence.'

Vashiṣṭha (5.1).—'A woman is not independent; the males are her masters.'

Viṣṇu (25.12).—'Not to act by herself in any matter.'

Yājñavalkya (1.85).—'There is no independence for woman at any time.'

Bṛhaspati (24.2).—'A woman must be restrained from even slight transgressions by her relations,—by night and by day she must be watched by her mother-in-law and other ladies of the family.'

Shukranīti (4-4. 11, 23).—'Women have no separate right to the employment of the means of realising the three ends of spiritual merit, wealth and pleasure. The wife should be pure in mind, speech and action; she should abide by the instructions of her husband, and follow him like his shadow, and be a friend in all his activities and servant in all his commands.'

VERSE III

Mahābhārata (13.46. 14).—(Same as Manu.)

Bodhāyana (2-3.45).—'They quote the following:—"Their father protects them in childhood, their husband protects them in youth, and their sons protect them in old age; a woman is never fit for independence." '

Vashiṣṭha (5.3).—'They quote the following:—"Their fathers protect them in childhood; their husbands protect them in youth; and their sons protect them in old age; a woman is never fit for independence.'

Viṣṇu (25.13).—'To remain subject, in her infancy to her father, in her youth, to her husband, and in her old age to her sons.'

Yājñavalkya (1.85-86).—'The father shall guard her while she is a maiden, her husband, when she has been married, and her son in old age; in the absence of these, her relations; there is no independence for the woman at any time. When deprived of her husband, she shall never live apart from her father, mother, son, brother, father-in-law, mother-in-law, or maternal uncle.'

Smṛtyantara (Aparārka, p. 109).—'When there is no one left in the two families (of her father and of her husband), the King becomes the master and supporter of the woman; he shall support her and punish her if she deviates from the path of duty.'

Nārada (Vivādaratnākara, p. 410).—'Women, even though born of noble families, become ruined by independence; that is why Prajāpati has ordained that they shall not be independent.'

Nārada (Vivādaratnākara, p. 411).—'On the death of her husband, if the widow is without a son, the members of her husband's family shall be her masters; they shall take it upon themselves to protect and support her. If the husband's family has perished, and not a single member of it is left, her father's family shall be her master. When there is no one left in either of the two families, the King becomes her lord and protector; it is for him to protect her and punish her if she deviates from the right path.'

VERSE IV

Gautama (18.22).—'He who neglects the marriage of girls commits sin.'

Bodhāyana (4.1.12, 17-19).—'He who does not give away a marriageable daughter within three years of her puberty doubtlessly contracts a guilt equal to that of killing an embryo. He who does not approach, during three years, a wife who is marriageable, incurs, without doubt, a guilt equal to that of killing an embryo ; but if a man does not approach his wife after she has bathed after her temporary uncleanliness, though he dwells near her,—his ancestors lie, during that month, in the menstrual excretions of the wife. They declare that the guilt of the husband who does not approach his wife in due season,—of him who approaches her during her temporary uncleanliness,—and of him who commits an unnatural crime, is equally heinous.'

Vashiṣṭha (17. 69-70).—'They quote the following :—" If through the father's negligence, a maiden is given away after the suitable age has passed, she, who was waiting for a husband, destroys him who gives her away............Out of fear of the appearance of menses, let the father marry his daughter while she still goes about naked ; for if she stays in the house after the age of puberty, sin falls upon the father." '

Yājñavalkya (1.64).—'If one does not give away the girl, he incurs the guilt of killing an embryo, at each of her menstrual periods.'

Kāshyapa (Aparārka, p. 93).—'If a girl perceives her menstrual blood while she is still in her father's house, unmarried, her father becomes *the killer of an embryo*, and the girl herself a *chāṇḍālī*. If any Brāhmaṇa, through folly, marries such a girl, he is to be known as *the husband of a*

Vṛṣali, unfit to be invited at a Shrāddha and to dine with Brāhmaṇas.'

Nārada (Do.).—' The girl shall not ignore the appearance of her menstrual flow; she shall inform her relations of it; if after this, they do not give her away, they become equal to Brāhmaṇa-killers.'

Samvarta (Do.).—' Father, mother, and brother, all these three go to hell, if they see a maiden in puberty.'

Bṛhaspati (24. 3, Vivādaratnākara, p. 412).—' If the father does not give her away in time,—or if the husband does not approach her during her periods,—or if the son does not supply his mother with food,—all these three become legally reprehensible and deserving of punishment.'

VERSES V-VII

Mahābhārata (3. 12. 68).—

Hārīta (Vivādaratnākara, p. 410).—' One must guard one's wife against sensual contact, as the ruin of the wife involves the ruin of the family; the ruin of the family involves the ruin of the line; the ruin of the line involves the ruin of all offerings to gods and Pitṛs; the ruin of offerings involves the ruin of Dharma; the ruin of Dharma leads to the ruin of the soul; and the ruin of the soul means the loss of all things.'

Paiṭhīnashi (Do., p. 411).—' For these reasons, one must guard one's wife; lest there be a confusion of castes.'

Bṛhaspati (24-2).—(See under 2.)

VERSE VIII

Yājñavalkya (1. 56).—' One's own self is born in one's wife (as the son).'

VERSE IX

Yājñavalkya (1. 81).—'It has been ordained that women should be protected.'

Shāṅkha-Likhita (Vivādaratnākara, p. 414).—'The woman brings forth a son partaking of the character of that man on whom she has her affections fixed during her period.'

VERSE XI

Shukranīti (4. 4. 12-32).—'She should get up before her husband and purify her body, then raise the beddings and clean the house by sweeping and washing... ..should then cleanse the vessels used in sacrifices and keep them at the proper places; empty out the vessels and fill them with water; should wash the cooking utensils, cleanse the hearth and place therein fire with fuel;—should scrutinise the vessels to be used and the various articles of food......She should then dress and cook the food, inform her husband and feed those who have to be fed with the offerings made to gods and Pitṛs;—again in the evening, as in the morning, she should clean the house, cook the food and feed her husband and the servants.'

Bṛhaspati (24. 4).—'Employing the woman in looking after income and expenditure, in the preparation of food, in looking after household furniture, in purifications and in the care of the fires, is declared to be the best way of guarding her.'

Yajñavalkya (1. 83).—'Keeping the household articles in order, expert in work, happy, averse to expensive ways, devoted to her husband, she shall bow to the feet of her parents-in-law.'

Viṣṇu (25. 1 *et seq.*).—'The duties of a woman are to keep household articles in good array, to maintain saving habits, to be careful with her domestic utensils.'

VERSE XIII

Shukranīti (3. 30-5.3).—'Living with other men, speaking with them even in public and freedom even for a moment, should not be granted to women, by their husband, father, King, son, father-in-law and other relatives; nor time for anything besides domestic duties.'

Do. (4. 4. 40-42).—'The good wife should give up words that indicate senselessness, lunacy, anger, or envy; also the contemptible vices of meanness, jealousy, excessive attachment to worldly things, vanity and boastfulness, ungodliness, adventurousness and thieving.'

Bṛhaspati (24. 5, 7).—'Let not a woman reside in another man's house separated from her father, husband or sons; by giving way to malicious propensities, she is sure to lose her reputation. Drinking wine, roaming about, sleeping during the day, and neglect of daily duties are the faults disgracing a woman.'

Viṣṇu (25. 3, 9, 10-12).—'To show reverence to her mother-in-law, father-in-law, elders, divinities and to guests; not to decorate herself with ornaments while her husband is absent from home; not to resort to the houses of others; not to stand at the door or at windows; not to act by herself in any matter.'

Shaṅkha (Aparārka, p. 108).—'Without permission, she should not go out of the house; nor without an upper garment; she should not walk very fast; nor converse with men, except with traders, renunciates, the aged and physicians; she should not expose her navel; she should wear clothes hanging down to the ankles; should never uncover her breasts; should never laugh without covering her face; should never bear ill-will towards her husband or his relations; should never sit with a prostitute or other such bad women; as one's

character becomes besmirched by associating with bad characters.'

Vyāsa (Do., p. 108).—'Sitting at the door, peeping out of the window, improper conversation and laughing go to disgrace women of noble families.'

Hārīta (Vivādaratnākara, p. 432).—'She should avoid looking at and conversing with other men and associating with wicked ascetics and others; should never go to the house of strangers, to the public road or road-crossings or lanes, or to the abode of ascetics; should avoid standing on the path to the wells and roaming in the morning and in the evening; she should never think of using the bed, seat, clothes and ornaments belonging to others, until they have been cleansed and repaired, etc., etc., etc.'

VERSES XIV-XVI

Dakṣa (Vivādaratnākara, p. 413).—'Women are like the leech; but while the poor leech draws blood only, the woman draws your riches, your property, your flesh, your virility and your strength. During adolescence, she is in fear of the man, during youth, she demands excessive pleasure, and when her husband becomes old, she does not care a straw for him.'

Rāmāyaṇa (Vivādaratnākara, p. 414).—'For women there is no one loved or hated; they betake themselves to all men; just as creepers growing in a thick forest hang themselves on all trees.'

VERSE XVII

Mahābhārata (13. 40.12-13).—'Bed, seat, ornament, food, drink, meanness, harshness of speech, and love,—these Prajāpati gave to women.'

VERSE XVIII

[See Manu .66.]

Mahābhārata (13.40.11-12).—(Same as Manu, but reading '*Kāshchit*' for '*mantraiḥ*,' and '*ashāstrāḥ*' for '*amantrāḥ*.')

Bodhāyana (1.11.7).—'Women are considered to have no business with the sacred texts.'

Do. (2.3.56).—'The Veda declares that women are considered to be destitute of strength and portion.'

Shukranīti (4.4.9-10).—'The woman and the Shūdra shall never recite *mantras*.'

VERSES XIX-XX

The same Vedic text is referred to and prescribed for reciting—in Shāṅkhāyana-Yama-Gṛhyasūtra (3.13.5), and also in Āpastamba-Shrauta-Sutra (1.9.9).

VERSES XXVI-XXVII

Mahābhārata (13.40.11).—'One who desires his own prosperity should always honour women; O Bhārata, when the woman is loved and also held in restraint, she becomes the Goddess of Prosperity herself.'

VERSE XXIX

[See above, 5.165.]

VERSE XXX

[See above, 5.164.]

Vashiṣṭha (21.14).—'Faithful wives who are ever pure and truthful reside after death in the same regions with their husbands; those that are unfaithful are born as jackals.'

VERSES XXXI-XLIV

(See also under 48-56.)

Gautama (18. 9-14).—'The child belongs to one who begets it;—except when an agreement to the contrary has been made. The child begotten on his wife at a living husband's request belongs to the husband; but if begotten by a stranger, it belongs to the latter;—or to both;—but if reared by the husband, it belongs to him.'

Āpastamba (2.13.6-7).—'A Brāhmaṇa-text says that the son belongs to the begetter. They quote also the following verse from the Veda:—"Having considered myself formerly as a father, I shall not now allow any longer my wives to be approached by other men, since they have declared that a son belongs to the begetter in the world of Yama. The giver of the seed carries off the son after death, in Yama's world. Therefore they guard their wives, fearing the seed of strangers. Carefully watch over the procreation of your children, lest stranger-seed be sown on your soil. In the next world, the son belongs to the begetter; an imprudent husband makes the begetting of children futile for himself."'

Vashiṣṭha (17.6-9).—'There is a difference of opinion. Some say the son belongs to the husband of the mother, and others say he belongs to the begetter. With respect to this they quote verses on both sides, like the following:—"If one man's bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows; in vain would the bull have spent his strength." "Carefully watch the procreation of your offspring, lest strangers sow seed on your soil; in the next world, the son belongs to the begetter; by carelessness, a husband makes his offspring futile for himself."'

Do. (17.63-64).—'They declare that a son begotten on a widow who has not been duly authorised, belongs to the

begetter; if she was duly authorised, then the child belongs to both the males connected with the authorisation.'

See Manu 10. 72.

Shaṅkha-Likhita (Vivādaratnākara, p. 414).—'The origin or soil is the most potent factor; that is why castes become intermixed.'

Do. (p. 581).—'The declaration of the Veda is that the child belongs to the owner of the soil; some sages say that the child belongs to the mother; the child is said to belong to two fathers.'

VERSE XLV

Āpastamba (2. 14. 16).—'There is no division between husband and wife;—for from the time of marriage, they are united in religious ceremonies;—likewise also as regards the rewards for acts by which spiritual merit is acquired;—and with respect to the acquisition of property.'

VERSE XLVII

Viṣṇu (5. 160).—'He who, having promised his daughter to one suitor, gives her in marriage to another, shall be punished as a thief;—unless the first suitor have a blemish.'

Yājñavalkya (1. 65).—'A maiden is given away but once; having given her away, if one takes her back, he becomes liable to punishment; but even after giving her away, one may take her back, if a better suitor should arrive.'

Gautama (Aparārka, p. 94).—'Even though he may have promised the girl to a suitor, one may not give her to him if he happen to be beset with vice.'

Nārada (12. 28).—(Same as Manu.)

Do. (12. 32).—'When a man, after having made a solemn promise of marrying his daughter to a certain suitor, does

not deliver her afterwards, he shall be punished by the King like a thief, in case the suitor be free from defects.'

Do. (Aparārka, p. 94).—'If even after betrothal, some defect is found in either the bride or the bridegroom, the betrothal may be cancelled; there is no finality in mere betrothal.'

Kātyāyana (Do.).—'If, after betrothal, the bridegroom becomes lost, the girl shall wait for three months and then select another man. If a girl has been betrothed to one and married to another, she shall be given away, even after the performance of the ceremonies, to the person to whom she had been previously promised.'

Vashiṣṭha (Do.).—'If the bridegroom happen to die after the girl has been given away with water and verbally,—but has not gone through the ceremonies with mantras,—she remains an unmarried maiden with her father.'

VERSES XLVIII-LVI

(See the texts under 31-44.)

Parāshara (4. 16).—(Same as Manu.)

Shaṅkha-Likhita (Vivādaratnākara, p. 580).—'If the seed is sown by a stranger in a soil without the knowledge of the owner of the soil, it belongs to the owner of the soil.'

Nārada (Do., p. 581).—'There can be no crops without the soil, nor is there any crop without the seed; hence the child is held to belong to both the father and the mother.'

Shaṅkha-Likhita (Do. p. 557).—'The child belongs to the person who married the girl with *mantras*,—says Aṅgiras: but Ushanas says that when the seed has been sown with the consent of both the owner of the soil and the owner of the seed, the product belongs to both.'

Hārita (Do.).—'No soil is productive without the seed, nor does the seed grow without the soil, hence the child belongs to both—say some people.'

VERSE LIX

(See below, verse 64 *et seq.*)

Gautama (18. 4-7).—'A woman whose husband is dead and who desires offspring may bear a son to her brother-in-law. She should obtain the permission of her elders and should have intercourse during her period only. On failure of her brother-in-law, she may obtain offspring from a *Sapiṇḍa*, a *Sagotra*, a *Samānapravara* or from one belonging to the same caste. Some people hold that she should do this with none but her brother-in-law.'

Do. (28. 22-23).—'The widow may seek to raise up offspring to her deceased husband. A son begotten on a widow, whose brother-in-law is alive, by another relative, is excluded from inheritance.'

Bodhāyana (2. 4. 9-10).—'After the expiry of six months from her husband's death, she may, with the authority of her elders, bear a son to her brother-in-law, in case she has no son. They quote the following :—"A barren woman or one who has already borne sons, or one who is past child-bearing, or one whose children are all dead, or one who is unwilling, must never be authorised or appointed to do this."'

Vashiṣṭha (17. 56).—'After the completion of six months from the death of her husband, she shall bathe, and offer a funeral oblation to the husband. Then her father and brother shall assemble the elders who taught or sacrificed for her husband, as also his relatives, and authorise her to raise issue to her deceased husband. One should not thus appoint a widow who is either mad or ill-behaved or diseased; nor one who is very aged;—sixteen years after maturity is the period for authorising a widow. Nor shall such an authorisation be made if the male entitled to approach her is sickly.'

Yājñavalkya (1.68-69).—'If a widow is without a son, her brother-in-law, or a *Sapiṇḍa* or a *Sagotra*,—smeared with butter, shall approach her during her period, being authorised to do so by the elders, for the purpose of obtaining a son for her. He shall approach her only till conception has taken place; doing otherwise, he would become an outcast. The son born in this manner is called *Kṣētraja*.'

Bṛhaspati (25.12-14).—'The *Niyoga* (authorisation of a widow to raise offspring to her deceased husband), after having been declared by Manu, has been forbidden by himself; on account of the deterioration in the nature of the time-cycles, this cannot be done by all in the proper form. In the *Kṛta*, *Tretā* and *Dvāpara* cycles, men were imbued with austerities and with knowledge; in the *Kali* cycle a deterioration in the capacity of men has been brought about. Therefore the sons that were obtained by various methods by the ancient sages cannot be obtained by men now, on account of their being without that capacity.'

Nārada (12.80-81).—'Should the husband of a childless woman die, she should go to her brother-in-law, through desire to obtain a son, after having received the necessary authorisation from her elders;—and he shall have intercourse with her till a son is born. When a son is born, he must leave her. It would be sinful intercourse otherwise.'

Brahmapurāṇa (Aparārka, p. 97).—'On the death of her husband, or on her having abandoned her husband, a woman may beget a son from a man of her own caste. If she is a child-widow, or has been forcibly abandoned by her husband, she shall go through the sacrament of marriage again, with any other man. But this remarriage of women, or the begetting of a son from the brother-in-law, or the freedom of women, should not be permitted during the *Kali* age; as during this age, men are inclined to be sinful.'

Āpastamba (2.27.2-4).—'A husband shall not make over his wife, who occupies the position of a *gentilis*, to others

(than to his *gentiles*), in order to cause children to be begotten for himself. For they declare that a bride is given to the family of her husband (and not to the husband alone). This is forbidden for the present age, on account of the incapacity of men's senses.'

Yama (Vivādaratnakara, p. 446).—'A man desirous of securing offspring for his dead brother, may beget a child on his widow; he shall leave her as soon as conception has taken place; he shall never approach her after she has got a child.'

Kātyāyana (Do., 449).—'After having carried out *Niyoga*, one should perform the prescribed penance for expiation.'

VERSES LX-LXVIII

(See texts under 59.)

Vashiṣṭha (17.61, *et seq.*).—'He shall approach the widow in the moment sacred to Prajāpati, behaving like a husband, without dallying with her, and without abusing or ill-treating her. She shall obtain the expenses for food, raiment, baths and unguents from the estate of her deceased husband. They declare that a son begotten on a widow not duly authorised belongs to the begetter; if she has been duly authorised, the child belongs to both the males connected with the authorisation. No such authorisation shall be made for the purpose of obtaining a living. But some people declare that an authorisation may be made through desire for wealth, after an expiatory penance has been performed.'

Yājñavalkya (1 68-69).—(See under 59.)

Gautama (18.8).—'She shall not bear more than two sons.'

Nārada (12.82-88).—'He shall approach the woman, free from passion, and without amorous desire. He must have anointed his limbs with clarified butter, or with oil which

has not lost its natural condition, and must turn away his face from hers and avoid the contact of limb with limb. For this custom is practised only when the family threatens to become extinct, for the continuance of the lineage, and not from amorous desire. He must not approach a woman who is with child, or blameworthy, or not duly authorised by her relations. Should a woman procreate a son with her brother-in-law without having been authorised thereto by her relations, that son is declared illegitimate and incapable of inheriting, by the expounders of the Veda. So when a younger brother has intercourse, without authorisation, with the wife of his elder brother,—or an elder brother with the wife of his younger brother,—they are both held to have committed incest. If he has been authorised by the elders, he shall approach the woman and advise her in the manner previously stated, as if she were his daughter-in-law. He becomes purified of the sin when the son is born and his Birth-ceremonies have been performed. He shall approach her only once,—or till conception has taken place. When she has become pregnant, she is again even as a daughter-in-law to him. Should the man or woman behave otherwise, impelled by amorous desire, they shall be severely punished by the King. Otherwise righteousness would be violated.'

Yama (Vivādaratnākara, p. 416).—'When during her period, the woman has taken her bath, her brother-in-law, desiring an offspring for his deceased brother, may approach her during the dark night, with speech held in check, with a single cloth on, and his body anointed with clarified butter, and mind stricken with grief, avoiding the contact of his face and limbs with her face and limbs.'

VERSES LXIX-LXX

Vashiṣṭha (17.72-74).—'If the betrothed of a maiden die after she has been promised to him verbally and by a libation

of water,—but before she was married to him with the sacred texts,—she belongs to her father alone. If a damsel has been abducted by force, and not wedded with the sacred texts, she may lawfully be given to another man; she is even like a maiden. If before the death of her husband, the damsel had merely been wedded with the sacred texts, and the marriage had not been consummated, she may be married again.'

Kātyāyana (Vīra-Saṁskāra, p. 739).—'If a man should die or become lost after betrothal, the girl shall wait for three menstrual periods and then marry another person.'

VERSE LXXI

Viṣṇu (5.160-161).—'He who, having promised his daughter to one suitor, marries her to another, shall be punished as a thief, unless the first suitor have a blemish.'

Yājñavalkya (1.65).—'A girl is betrothed but once; if the father takes her away after that, he should suffer the punishment of a thief; but he may take her away from the man to whom she has been betrothed, if a superior suitor happens to turn up.'

Nārada (12-30).—'Should a more respectable suitor, who appears eligible in point of religious merit, fortune and amiability, present himself,—after the nuptial fee has already been presented by a former suitor,—the verbal engagement previously made shall be annulled.'

(See texts under 47.)

VERSES LXXII-LXXIII

Viṣṇu (5.162).—'The punishment of a thief is ordained for a suitor abandoning a girl after betrothal, if she is free from blemish.'

Yājñavalkya (1.66).—'If a man gives away a girl without mentioning her defects, he should be fined with the highest

amercement; but the man that abandons a faultless girl betrothed to him should be punished; and if he falsely attributes defects to her, he should be fined one hundred.'

Nārada (Aparārka, p. 96).—'After having accepted a maiden free from defects, if the man abandons her, he should be punished; and even though he may desire another maiden he should marry the same former maiden.'

Do. (Vīra-Saṁskāra, p. 745).—'One shall not find fault with a faultless bride, or with a faultless bridegroom; but if the fault is there, there is nothing wrong in mentioning it and abandoning one another.'

Kātyāyana (Do.).—'If a man marries a girl without proclaiming his own defects, or asks for her hand, he shall not obtain her, even though she may have been betrothed to him. In the same manner if the girl is subsequently found to have defects, the giver of her shall be punished.'

VERSES LXXIV-LXXV

Viṣṇu (25.9-10).—'She shall not decorate herself with ornaments while her husband is absent from home;—nor resort to the houses of strangers.'

Yājñavalkya (1.84).—'Amusements, ornamenting the body, visiting social gatherings and festivals, visiting other's houses—these should be avoided by the woman whose husband has gone abroad.'

Shaṅkha-Likhita (Aparārka, p. 108).—'Swinging, dancing, amusements, picture-seeing, applying cosmetics, visiting gardens, going out in conveyances, sitting in exposed places, rich food and drink, sporting with balls, perfumes, garlands, ornaments, polishing of teeth, collyrium, and toilet,—all these should be avoided by women whose husbands have gone abroad.'

Bṛhaspati (25.9-10).—'While her husband is absent, a woman must avoid decorating herself, as well as dancing,

singing, public spectacles or festivals and meat or intoxicating drinks.'

Hārīta (Do., p. 440).—' During the absence of her husband, the woman shall not adorn herself, nor unbind her hair.'

VERSE LXXVI

Nārada (12.98-101).—' Eight years shall a Brāhmaṇa woman wait for the return of her absent husband; or four years, if she has no issue; after that she may betake herself to another man. A Kṣattriya woman shall wait six years; or three years if she has no issue; a Vaishya woman, for three years if she has issue; otherwise, two years. No definite period is prescribed for a Shūdra woman, whose husband has gone on a journey. Twice the above periods is ordained for cases where the absent husband is alive and tidings are received of him. The above rules have been laid down for those cases where a man has disappeared. No offence is imputed to a woman if she goes to live with another man after the fixed period has elapsed.'

Gautama (18.15-17).—' A wife must wait for six years, if her husband has disappeared. If he is heard of, she shall go to him. But if the husband has become a Renunciate, his wife must refrain from intercourse with men. The wife of a Brāhmaṇa who has gone abroad for study must wait for twelve years.'

Vashiṣṭha (17. 75-80).—' The wife of an emigrant shall wait for five years. After five years have passed, she may go out to seek her husband. If, for reasons connected with spiritual or pecuniary matters, she be unwilling to leave her home, she must behave in the same manner as if her husband were dead. In this manner a Brāhmaṇa woman with issue shall wait five years, and one having no issue, four years; a Kṣattriya woman with issue, five years, and one without issue, three

years; a Vaishya woman with issue, five years, and one without issue, two years; a Shūdra woman with issue, three years and one without issue, one year. After that, she shall live among those who are united with her husband, in interest, or by birth, or by the funeral cake, or by water-libations, or by descent from the same family,—each earlier named person being more venerable than the following one. But while any member of the family is living, she shall never go to a stranger.'

VERSES LXXVII AND LXXXIV

Nārada (12. 92-95).—'The woman who wastes the entire property of her husband under the pretence that it is her own *strīdhana,* or who procures abortion, or who makes an attempt on her husband's life,—the King shall banish her from the town. One who always shows malice to him, or makes unkind speeches, or eats before her husband,—he shall expel from his house. Let not a husband show love to a barren woman, or to one who gives birth to female children only, or whose conduct is reprehensible, or who constantly contradicts him; if he does love conjugal intercourse with her, he becomes liable to censure himself. If a man forsakes a wife who is obedient, sweet-spoken, skilful, virtuous and the mother of male issue,—the King shall make him mindful of his duty by inflicting severe punishment.'

Yājñavalkya (1. 73).—'One who drinks wine, or is diseased, or guileful, or barren, or destructive of wealth, or harsh-tongued, or brings forth only female children, or bears malice towards her man,—shall be superseded.'

Āpastamba (Aparārka, p. 100).—'So long as one's wife is endowed with virtue and offspring, one shall not take to another wife; if she be wanting in either of the two, he shall take to another.'

Bodhāyana (2. 4-516).—'Let him abandon a barren wife in the tenth year; one who bears daughters only, in the twelfth; one whose children all die, in the fifteenth; but her who is quarelsome, without delay.'

Do. (Vīvādaratnākara, p. 425).—' If she does not attend upon him, or is barren or inimical to her husband,—such a wife the wise men always abandon; as also one who talks hurriedly and harshly.'

Viṣṇu (Vivādaratnākara, p. 423).—' He who forsakes a faultless wife should be punished like a thief.'

Devala (Do.).—' There is no expiation for the man who forsakes his wife, through folly and unjustly, and thereby abandons his duty and also progeny; but he may abandon her if she is leprous or outcast or barren, or insane or with menstruation disorganised, or inimical towards himself.'

Vashiṣṭha (Do.).—' One who is averse to sexual intercourse, or to pilgrimage, or to the performance of her duties, or who has intercourse with a disciple or an elder,—these four kinds of wife should be abandoned; specially one who is prone to injure her husband.'

Hārīta (Do.).—' He shall avoid a wife who destroys her embryo, has intercourse with lower castes, or with his disciples and sons, or is addicted to vicious habits, or is in the habit of wasting money and grains.'

Do. (Vīra-Saṁskāra, p. 873).—' The childless wife should be abandoned in the ninth year; one who loses her children, in the tenth year; one who gives birth to daughters only, during the eleventh year; and one of harsh words, immediately.'

Shaṅkha-Likhita (Vīra-Saṁskāra, p. 872).—' One shall supersede a wife who is habitually unpleasant or inimical towards men, or disagreeable.'

Devala (Do.).—' If a wife gives birth to too many children, the husband shall wait for eight years; if she is barren and otherwise defective, ten years; if she gives birth to daughters

only, for twelve years,—and then, desirous of male issue, he shall take another wife in the lawful manner.'

Brahmapurāṇa (Parāsharamādhava—Āchara, p. 508).—'If the wife is one that puts obstacles in the way of the performance of religious acts, or is unchaste, or is very much diseased,—the husband shall abandon her, for the preservation of his righteousness ;—if she is harsh of speech, he shall not abandon her, but supersede her ; nor shall he give up having intercourse with her.'

Dakṣa (Aparārka, p. 113).—'If the first wife, who is the *wife-in-law*, becomes faulty, then alone he shall take another wife with better qualities.'

VERSES LXXXV AND LXXXVII

Viṣṇu (26. 1-4).—'If a man has several wives of his own caste, he shall perform his religious duties with the eldest wife. If he has several wives of diverse castes, he shall perform them, even with the youngest wife, if she is of the same caste as himself. On failure of a wife of his own caste, he shall perform them with one belonging to the caste next below his own ; so also in cases of distress ;—but no twice-born man shall ever do it with a Shūdra wife.'

Yājñavalkya (1. 88).—'So long as a wife of the same caste as himself is alive, he shall not have his religious acts done by another ; and among several wives of the same caste, the younger one shall not be employed in religious acts, except along with the eldest.'

Kātyāyana (Vivādaratnākara, p. 420).—'If a man has several wives, he should have his religious acts, such as the tending of the Sacrificial Fire, done by one who belongs to the same caste as himself; if there are several of the same caste as himself, then by the eldest among them, if she is not defective ; or by one who has given birth to a heroic son and is most obedient to him, skilful, sweet-speaking and pure.'

VERSES LXXXVIII AND LXXXIX

Gautama (18-21).—'A girl should be given in marriage before puberty.'

Vashiṣṭha (17.70).—'Out of fear of the appearance of the menses, let the father marry his daughter while she still runs about naked. For if she stays in the home after the age of puberty, sin falls on the father.'

Bodhāyana (4.1.11).—'Let him give his daughter, while she still goes about naked, to a man who has not broken the vow of chastity and who possesses good qualities, or even to one destitute of good qualities; let him not keep the maiden in his house after she has reached the age of puberty.'

Yama (Vīra-Saṁskāra, p. 751).—'Family, character, beautiful body, age, learning, wealth, presence of guardians,—these seven qualifications should be sought for before a girl is given away; nothing else need be considered.'

Lalla (Do.).—'Caste, learning, age, character, health, large family, wealth, Brahmanic character,—these eight should be the qualities of the Bridegroom.'

Gautama (Do.).—'One should give away his daughter to a man who is endowed with learning, character, relations and good conduct.'

Shātātapa (Do., p. 755).—'That bridegroom should be selected who is seeking for a wife and is endowed with good family and character, handsome, learned, intelligent and young, and free from defects.'

VERSES XC-XCII

Mahābhārata (13.44.15).—(Same as Manu, but reading '*svayam bhartāramarjayet*' for the last foot.)

Bodhāyana (4.10.14).—'Three years let a marriageable damsel wait for the order of her father. But after that time,

let her choose for herself, in the fourth year, a husband of the same caste. If no one of equal rank is to be found, she may take even one destitute of good qualities.'

Gautama (18-20).—'A marriageable maiden who is not given in marriage shall allow three monthly periods to pass, and afterwards unite herself, of her own will, to a blameless man, giving up the ornaments received from her father or his family.'

Vashiṣṭha (17.67-68).—'A maiden who has attained puberty shall wait for three years;—after three years, she may herself take a husband of equal caste.'

Viṣṇu (24.40).—'When she has allowed three monthly periods to pass without being married, let her choose a husband for herself; three monthly periods having passed, she has, in every case, full power to dispose of herself as she thinks best.'

Yājñavalkya (1.64).—'If there are no persons to give her away, the maiden shall herself take a suitable husband.'

Nārada (12.22-23).—'If no such person be in existence as should marry her, let the maiden approach the King, and let her, with his permission, betake herself to a bridegroom of her own choice, who belongs to her own caste, and is a suitable match in point of descent, morality, age and sacred learning. Let her discharge her religious duties in common with him, and bear children to him.'

Yama (Vīra-Saṁskāra, p. 773).—'If, for twelve years, the girl remains unmarried in her father's house, the guilt of embryo-killing falls upon the father, and the maiden shall choose her own husband.'

VERSE XCIII

Viṣṇu (24.41).—'A girl, whose menses begin to appear while she is living at her father's house, before she has been betrothed to a man, has to be considered as a degraded

woman; by taking her without the consent of her kinsmen, a man commits no wrong.'

VERSE XCIV

Mahābhārata (13.44.14).—'One who is thirty or twenty-one years old shall take a wife sixteen years old, but before she has attained puberty.'

Viṣṇupurāṇa (Vīra-Saṁskāra, p. 766).—'A man shall select a wife whose age is one-third of his own.'

Yama (Do.)—(Same as Manu.)

Āpastamba (Do., p. 767).—'A man thirty-years old shall take a wife ten years old, before she has attained puberty; and one twenty-one years old, a girl seven years old.'

Āshvalāyana (Do.).—'A maiden seven years old is called *Shaishavī*; a man eighteen years of age shall marry her; a maiden eight years old is called *Gaurī*, conducive to richness of sons and grandsons; and she shall be married by a man twenty-five years old; a girl nine years old is called *Rohiṇī* conducive to richness of wealth; a wise man shall wed her for the accomplishment of all his desires; a girl over ten years age, until she has her courses, is called *Gāndhārī*; and she shall be married by a man desirous of living long.'

VERSE XCV

Mahābhārata (13.44.27).—'That man obtains his wife as a gift from the gods is the teaching of the Law; he (who does not treat her well) falsifies the word of man and god.'

(See above, under 1-28.)

VERSE XCVI

(See texts under 85.)

Nārada (12-19).—'Women have been created for the sake of propagation.'

VERSE XCVII

(See under 47, 69 and 71.)

Vashiṣṭha (17-72).—'If the betrothed of a maiden die after she has been promised to him verbally and by a libation of water,—but before she was married to him with the sacred texts,—she belongs to her father.'

Kātyāyana (Vīra-Saṁskāra, 739).—'If a man should die or become lost, after betrothal, the girl shall wait for three menstrual periods and then marry another person. If the betrothed should go away after having paid the nuptial fee and the girl's dowry, the girl shall be kept unmarried for one year, after which she should be given away in the proper form to another man.'

VERSES XCVIII-C

Vashiṣṭha (1.36).—'The buying of a wife is mentioned in the following passage of the Veda:—"Therefore one hundred cows besides a chariot should be given to the bride's father."'

Āpastamba (2.13.12).—'It is declared in the Veda that at the time of marriage, a gift, with a view to meet the father's wishes, should be made by the bridegroom to the father—"Therefore he should give a hundred cows besides a chariot; this gift he should make bootless by returning it to the giver." In reference to these marriage-rites, the word "Sale" can apply only in a metaphorical sense; as such union is effected under the law.'

VERSE CIV

Gautama (28.1).—'After the father's death, the sons shall divide his estate.'

Bodhāyana (2.3.3, 8).—'A father may divide his property among his sons;—while the father lives, the division of the estate can take place only with his permission.'

Viṣṇu (18.36).—'Sons who are of the same caste as the father shall receive equal shares.'

Āpastamba (2.13.1-3).—'Sons begotten in the right manner on a wife of the same caste as oneself have a right to inherit the estate;—if they do not sin against either of the parents.'

Yājñavalkya (2.117).—'After the parents, the sons shall divide equally their property as well as their debts; the mother's property, what remains after the paying off of the debts, her daughters shall divide among themselves; and in the absence of the daughters, the offspring of their daughters.'

Kātyāyana (Aparārka, p. 12).—'Partition is ordained only among those sons who have attained their majority;—for males, majority is attained in the sixteenth year.'

Shukranīti (4.5.591).—'If the father be dead, the sons and the rest are to receive their shares according to the said proportion (*i.e.*, sons and their mothers are to be made equal sharers).'

Arthashāstra (p. 31).—'During the life-time of the parents, the sons have no right over the ancestral property; after the death of the parents, there is partition of the ancestral property, and also of the self-acquired property of the father... There shall be an equal division of the property and of the debt.'

Nārada (13.49-50).—'After their father's death, the sons shall succeed to his wealth in order; whenever a superior son is wanting, the one next to him shall succeed. On failure of a son, the daughter succeeds; because she continues the lineage just like the son.'

Do. (13.2).—'The father being dead, the sons shall divide the estate as they ought,—so shall the daughters divide

the property of the mother when she dies; on failing daughters, their issue.'

Nārada (Aparārka, 718).—'After the father, the sons shall divide the property equally.'

Bṛhaspati (25.1).—'After the death of both parents, division of the property among brothers has been ordained to take place. It may take place even in the father's life-time, if the mother be past child-bearing.'

Do. (25.10).—'When they divide the father's heritage, all the sons shall share alike.'

Devala (Vivādaratnākara, p. 456).—'On the father's death the sons shall divide among themselves the father's property; they have no right over the property so long as the father is alive and is free from faults.'

Shaṅkha-Likhita (Do.).—'During the father's life-time, the sons shall not divide the property; the sons have no right even over that which may have been acquired subsequently; because as regards property, as well as over religious rites, the sons are dependant upon the father, so long as he is alive and is faultless.'

Saṁgrahakāra (Parāsharamādhava-Vyavahāra, p. 327).—'The father's property may be divided on his death, even while the mother is living; as apart from her husband, the wife has no proprietory right; similarly the mother's property may be divided on her death, even while the father is living, as the husband has no right over his wife's *Strīdhana* while her children are there.'

VERSES CV AND CX

Gautama (28. 3-4).—'Or, the whole property may go to the first-born; and he shall support the rest as a father. But in partition there is an excess of spiritual merit.'

Bodhāyana (2. 3. 13).—'A son who possesses specially good qualities becomes a protector of the rest.'

Āpastamba (2. 14. 6).—' Some people declare that the eldest son alone inherits.'

Vashiṣṭha (17. 1).—' The father throws off his debts and obtains immortality if he sees the face of a living son.'

Viṣṇu (15. 45).—(Same as Vashiṣṭha.)

Nārada (13. 5).—' Or the senior brother shall maintain all like a father, if they wish it ; or even the youngest brother, if able ; the well-being of the family depends on the ability of the head.'

Hārīta (Vivādaratnākara, p. 459).—' When the father has voluntarily handed over the property to the sons, or when he has gone abroad, or when he has died, the eldest son shall look after the property.'

Shaṅkha-Likhita (Do., p. 460).—' When the father has been disabled, the eldest son shall carry on the business of the estate, but never without the father's consent.'

Mantra (Parāsharamādhava—Āchāra, p. 501).—' (Same as Vashiṣṭha.)

VERSE CXI

Gautama (28. 4).—' In partition, there is increase of spiritual merit.'

Bṛhaspati (25. 6).—' When several brothers reside in the same house and cook their food together, the Pitṛs, Gods and Brāhmaṇas are worshipped at a single place ; but after they have divided the property, the worship takes place separately in each house.'

Vyāsa (Aparārka, p. 719).—' It has been ordained that while the parents are alive, the sons shall live together ; when the parents have died, and the sons become divided, their spiritual merit increases.'

VERSES CXII AND CXIII

Gautama (28. 5-8).—' The additional share of the eldest son consists of the twentieth part of the estate, a male and a female (of animals with one row of front teeth), a cart yoked with animals with two rows of front teeth, and a bull ; the additional share of the middlemost consists of the one-eyed, old, hornless and tailless animals, if there are several of them ; the additional share of the youngest consists of the sheep, grain, iron-utensils in the house, a house, a cart yoked with oxen, and one of each kind of the other animals. The remaining property shall be divided equally.'

Bodhāyana (2-3. 4-5).—' Or the eldest may receive the most excellent chattel ; for the Veda says "they distinguished the eldest by an additional share of the property ;" or the eldest may receive in excess, one part out of ten ; and the other sons shall receive equal shares. The additional share of the eldest is a cow, a horse, a goat or a sheep, respectively among the four castes.'

Viṣṇu (18. 37).—' A best part shall be given to the eldest as his additional share.'

Yājñavalkya (12. 114).—' If the father makes the partition, he can distribute the property among his sons as he pleases ; or he shall give the superior share to the eldest ; or he may give equal shares to all.'

Arthashāstra (p. 33).—' If the father makes the division during his life-time, he shall not make any difference in favour of any son ; nor shall he disinherit any without reason.'

Nārada (13. 4).—' Or the father himself may distribute his property among his sons, when he is stricken in years,—either allotting a larger share to the eldest son, or in any other way that he chooses.'

Do. (13. 13).—' To the eldest son, a larger share shall be allotted and a lesser share than that to the youngest, the rest shall take equal shares ; and so shall an unmarried sister.'

Bṛhaspati (25. 7-10).—'Partition among coparceners is held to be of two kinds. One is with attention to priority of birth, the other consists of the allotment of equal shares. All sons of the twice-born, begotten on wives of the same caste as themselves, shall take equal shares, after giving a preferential share to the eldest. He who is the first by birth, by sacred knowledge, or by good qualities, shall take a couple of shares out of the partible wealth, and the rest shall take equal shares; but the former stands to these latter in the relation of father, as it were. When they divide their father's heritage, the sons shall share alike; but he who is distinguished by sacred knowledge and virtue shall obtain a larger share than the rest.'

Hārīta (Vivādaratnākara, p. 471).—'When the property is going to be divided, they shall make over to the eldest a bull from among the cows and bulls, or some superior article, and the household temple; the others shall go out of the family-house and build their own houses. If they do not build separate houses, then the best house shall go the eldest, the next best to the middlemost, and the next to the youngest.'

Āpastamba (2. 14. 7, 10-15).—'In some countries, gold, black cattle, or black produce of the earth (iron) is the share of the eldest. This preference for the eldest son is forbidden by the scriptures; for it is declared in the Veda, without making any differentiation among sons, that "Manu divided his wealth amongst his sons." The Veda also lends support to the rule in favour of the eldest son—"They distinguish the eldest by a larger share of the heritage." But the answer to this is that those versed in the science of interpreting the law declare that a mere statement of facts cannot be a rule.'

Devala (Vivādaratnākara, p. 472).—'One should allot the tenth part of the property as the additional share for the eldest who happens to be well-behaved.'

VERSE CXIV

See texts above, under 112-113.

Gautama (28. 11-13).—'Or, let them each take one kind of property, selecting, according to seniority, what they desire, ten head of cattle. But no one brother shall take ten one-hoofed animals or ten slaves.'

Vashiṣṭha (17. 42-45).—'Let the eldest take a double share;—and a tithe of kine and horses:—the goats, the sheep, the house belong to the youngest;—black iron, the utensils and the furniture to the middlemost.'

Yājñavalkya (2-114).—(See above under 312-313.)

VERSE CXV

Āpastamba (2. 13, 13).—'The eldest son shall be gladdened by some choice portion of the property.'

Bṛhaspati (25.7-10).—(See under 312-313.)

VERSES CXVI-CXVII

Gautama (28.8-10).—'All the rest of the property shall be divided equally;—or the eldest may have two shares,—and the rest one each.'

Vashiṣṭha (17.42).—'Let the eldest take a double share' (see the texts under 312-313).

VERSE CXVIII

Viṣṇu (18. 35).—'Unmarried daughters shall receive shares proportionate to the sons' shares.'

Yājñavalkya (2.124).—'The brothers who have already had their sacramental rites performed shall perform the sacraments for those brothers and sisters whose sacraments have

not been performed,—after each of them has given to the sister the fourth part of their share.'

Nārada (13.13).—'The rest shall take equal shares; and so shall an unmarried sister.'

Do. (13. 33-34).—'Those brothers and sisters for whom the sacraments have not been performed by their father, must have them performed by their elder brothers, who shall defray the expenses from the paternal property. Or, if no paternal property is left, the rites shall be performed for those by the brothers previously initiated contributing the required funds from their own portions.'

Vyāsa (Aparārka, p. 731).—'Those sons and daughters that have not had their sacraments performed by the father shall have them performed by their elder brothers, who have already had their sacraments performed, out of the paternal property.'

Kātyāyana (Vivādaratnākara, p. 494).—'For unmarried daughters, the fourth part of the property has been ordained, the other three parts being for the sons.'

Shaṅkha-Likhita (Do., p. 495).—'When the father's estate is being divided, the unmarried daughter shall receive out of the estate, provision for her ornaments, marriage and dowry.'

Arthashāstra (p. 33).—'Among the brothers, those that are not settled in life shall receive the expenses of settling, and the unmarried sisters, the expenses for their marriage,—from those brothers that are already settled in life.'

Bṛhaspati (25.21).—'Should there be younger brothers whose initiation has not been performed, they must be initiated by the other brothers; the expenses being defrayed out of the property inherited from the father.'

VERSE CXIX

Bodhāyana (2.3.9).—'The additional share of the eldest brother is a cow, a horse, a goat and a sheep, respectively, for the four castes.'

VERSES CXX-CXXI

Smṛti (Vivādaratnākara).—'In the case of there being several sons of the same mother, but from diverse fathers, their shares shall be determined by the shares that should have been their fathers.'

VERSE CXXII-CXXVI

Gautama (28.14-17).—'If a man has several wives, the additional share of the eldest son is one bull;—but if the eldest son also happen to be born of the first-married wife, his additional share shall consist of fifteen cows and one bull. The eldest son born of a later-married wife shall share the estate equally with his younger brothers born of the senior wife. Or the special shares shall be adjusted in each class of sons, according to their mothers.'

Bṛhaspati (25.15).—'When there are many sons sprung from one father, equal in caste and number, but born of different mothers, a legal division may be effected by adjusting the shares according to the mothers.'

Devala (Vivādaratnākara, p. 477).—'Among sons belonging to castes other than that of the father, seniority is determined by their moral character; between twins, by actual birth, *i.e.*, that one is senior whose face the father sees first.'

VERSES CXXVII-CXXIX ALSO CXXXII-CXXXIII

(See below, verse 139.)

Gautama (28.18).—'A father who has no male issue may *appoint* his daughter, offering oblations to Agni and to Prajāpati, and addressing to the bridegroom the words—"For me be thy male offering." Some people hold that the daughter becomes an *Appointed Daughter* by the mere intention of her father.'

Bodhāyana (2.3-15).—'The male child born of a daughter after an agreement has been made, is to be known as *the son of an appointed daughter*, and other male offspring to the daughter they call *the daughter's son.*'

Vashiṣṭha (17.15-17)—'The third is the *Appointed Daughter*;—it is declared in the Veda—"A maiden who has no brothers comes back to the male ancestors (of her own family); returning she becomes their son." With reference to this matter, there is a verse to be spoken by the father when appointing his daughter,—"I shall give thee a brotherless damsel decked with ornaments; the son whom she may bear shall be my son.'"

Viṣṇu (15.4-5).—'The third is the son of an Appointed Daughter. She is called an Appointed Daughter, who is given away by her father with the words "the son whom she bears shall be mine." She is called an Appointed Daughter, though she has not been given away according to the rule of an Appointed Daughter.'

Bṛhaspati (25.37-38).—'Both a son's son and the son of an Appointed Daughter lead a man to heaven. Both are pronounced to be equal as regards their right of inheritance and the duty of offering balls of meal. Gautama has declared that a daughter is appointed after offering oblations to Agni and Prajāpati; others have said that she is an Appointed Daughter who was merely intended to be one by a man having no male issue.'

Bṛhaspati (Vivādaratnākara, p. 561).—'Just as the daughter has rights over her father's property, even in the presence of the relatives, so is her son also the owner of the property of his mother's father.'

Brahmapurāṇa (Vivādaratnākara, p. 562).—'A sonless man *appoints* his daughter as his son,—either in his own mind, or in the presence of the king, the fire, and his relatives;—or she may have been so appointed even before her birth and

given to her husband on that express understanding;—or she may be so given away even after her father's death. Such an Appointed Daughter obtains an equal share in the property of her father.'

Shaṅkha-Likhita (Vivādaratnākara, p. 559).—'The Appointed Daughter is like the son; her son offers Piṇḍa to his father's father as also to his mother's father; there is no difference, in the world, between the daughter's son and the son's son, so far as benefit is concerned.'

Yājñavalkya (Vivādaratnākara, p. 56, 2-128).—'The son of the Appointed Daughter is like the body-born son.'

Devala (Vivādaratnākara, p. 562, 2-128).—'The son of the Appointed Daughter is equal to the son; he inherits the property of his own father, as also that of his mother's father, who has no son, as if he were his own son;—he shall offer the ball of meal to his own as well as his mother's father. Whether appointed or not appointed, whichever son the daughter gives birth to, by that son, does her father also become *endowed with son*; and he may offer the ball to him and inherit his property.

(Devala also reproduces Manu 133.)

Mahābhārata (13·45-13).—(Same as Manu 132, second-half.)

VERSE CXXX

Mahābhārata (13.45-11).—(Same as Manu.)

Bodhāyana (2.3-14).—'One must know a son begotten by the husband himself on a wedded wife of equal caste to be a legitimate son of the body. They quote the following: "From the several limbs of my body art thou produced, from my heart art thou born; thou art my very *self* called a son; mayst thou live a hundred years.'

VERSE CXXXI

(See below 192.)

Mahābhārata (13.45-12).—(Same as Manu.)

Gautama (2.8.24).—'A woman's separate property goes to her unmarried daughters, and on failure of such, to unsettled married daughters.'

Bodhāyana (2.3.43).—'The daughters shall obtain the ornaments of their mother, as many as are presented according to the custom of the caste; or anything else may be given.'

Vashiṣṭha (17.46).—'Let the daughters divide the nuptial present of their mother.'

Viṣṇu (17.21).—'If she died leaving children, her wealth goes in every case to her daughter.'

Yājñavalkya (2.145).—'If a woman has died without issue, her property goes to her husband, in the case of her having been married by the first four forms of marriage; but to her father, in the case of her having been married by the other forms of marriage; if she has died leaving children, her property goes to her daughters.'

Devala (Vivādaratnākara, p. 519).—'On the mother's death her *Strīdhana* belongs equally to her sons and daughters; if she dies childless, it goes to her husband, or to her mother, or brother or father.'

Bṛhaspati (25.87 Aparārka, p. 721).—'A woman's *Strīdhana* goes to her children; her daughter also has a share in it, if she is unmarried ; if married, she receives only some honorific trifle.'

Pāraskara (Parāsharamādhana-Vyāvahāra, p. 372).—'A woman's *Strīdhana* has been declared to belong to her unmarried daughter; if the daughter has been married, she shares it equally with her brothers.'

VERSE CXXXIV

Bṛhaspati (25.33, 35).—'Of the thirteen sons mentioned by Manu, the Body-born son and the Appointed Daughter continue the family. No one but a Body-born son is declared to be the father's heir; an Appointed Daughter is equal to him; all the others are entitled to maintenance only.'

Kātyāyana (Parāsharamādhava-Vyavahāra, p. 347).—'On the birth of a Body-born son, the other sons are entitled to only a fourth part of the share, if they belong to the same caste as the father; if they belong to lower castes, they are entitled to food and clothing only.'

VERSE CXXXV

Yājñavalkya (2.145).—'The property of a childless woman goes to her husband.'

Shaṅkha-Likhita (Aparārka, p. 754).—'If an Appointed Daughter dies childless, her husband does not inherit her property.'

Paiṭhīnasi (Do.)—'When an Appointed Daughter dies childless, her property should not go to her husband; it should be taken either by her *mother or by her mother-in-law* [for these two, the text, as quoted in Vīvādaratnākara, p. 521, mentions the unmarried sister.]'

Devala (Vivādaratnakara, p. 519).—'If a woman dies childless, her property should be taken either by her husband, or by her mother or by her brother or by her father.'

Nārada (13.9).—'If the woman has no offspring, her property goes to her husband, if they were married in the first four forms of marriage; it shall go to her parents, if she had been married in the last four forms of marriage.'

VERSE CXXXVI

Gautama (28. 9).—'Some people declare that a daughter becomes an Appointed Daughter merely by the intention of her father.'

Yama (Aparārka, p. 435).—'The son of the Appointed Daughter should always offer the Shrāddha to his mother's father.'

Kātyāyana (Do.)—'If one has no son, his Shrāddha should be performed by his daughter's son.'

Skanda (Do.)—'If one inherits the property of the father and other ancestors of his mother, he must perform their Shrāddha in due form.'

Bṛhaspati (25.37).—'Both a son's son and the son of an Appointed Daughter lead a man to heaven; both are pronounced to be equal as regards their right of inheritance and the duty of offering balls of meal.'

Smṛti (Vivādaratnākara, p. 586).—'The son's son and the son of the Appointed Daughter both lead one to supreme Bliss; and both are considered equal in the matter of offering the Ball of meal and water, and also in regard to inheritance.'

VERSE CXXXVII

Bodhayana (2.16.6).—'"Through a son one conquers the worlds, through a grandson one obtains immortality; and through the son's grandson one ascends to the highest heaven";—this has been declared in the Veda.'

Vashiṣṭha (17.5).—'Through a son one conquers the worlds; through a grandson one obtains immortality; and through the son's grandson one gains the world of the Sun.'

Do. (Vivādaratnākara, p. 585).—'For one who has a son, there are immortal regions; there is no higher region for one who has no son; childless persons are mere eaters.'

Viṣṇu (15.46).—'Through a son one conquers the worlds; through a grandson one obtains immortality; and through the son's grandson one gains the world of the Sun.'

Yājñavalkya (1.78).—'The worlds, immortality and heaven are attained respectively through the son, the grandson and the great-grandson.'

Shaṅkha-Likhita (Vivādaratnākara, p. 584).—'Agnihotra, the three Vedas, Sacrifices with hundreds of sacrificial fees,—these are not equal even to the sixteenth part of the birth of the first-bornson; for one who has secured sons and grandsons during his life-time and while he is still performing sacrifices without interruption, the heaven is always within grasp.'

VERSE CXXXVIII

Viṣṇu (15.44).—'Because he saves his father from the hell called *Put*, therefore a male child is called *Putra* by Svayambhu himself.'

Hārīta (Vivādaratnākara, p. 583).—'There is a hell named *Put*; one whose line is broken goes to hell; hence as saving his father from that hell, the male child is called *Putra*.'

Bṛhaspati (Do., p. 584).—'Since the male child saves the father from the hell called *Put*, by his mere looking at his face,—therefore a man should make an effort to procure a son.'

Vashiṣṭha (Do.).—'The father throws off his debt on the son, and thereby attains immortality; hence as soon as the son is born, the father should see his face.'

Shaṅkha-Likhita and *Paiṭhīnasi* (Do.)—'Wherever the son is born, the father rejoices at it; because through him he becomes freed from his debts to the Pitṛs.'

Smṛti (Vivādaratnākara, p. 585).—'Fathers fearing to fall into hell, desire sons, hoping that one of them may repair to Gayā and bring about their salvation.'

VERSE CXXXIX

See texts under 133 and 132.

Viṣṇu (15.47).—'No difference is made in this world between the son's son and the daughter's son: for even a daughter's son works the salvation of a sonless man just like a son's son.'

VERSE CXL

See texts under 132 and 136.

Bodhāyana (2.3.16).—'They quote the following:—"The son of an Appointed Daughter offers the first funeral cake to his mother, the second to her father and the third to his father's father."'

VERSES CXLI AND CXLII

Vashiṣṭha (15.9-10).—'If, after an adoption has been made, a body-born son be born, the adopted son shall obtain a fourth part;—provided he be not engaged in rites conducive to prosperity.'

VERSES CXLIII AND CXLIV

Gautama (28.23).—'A son begotten by another relation on a widow whose husband's brother is alive,—is excluded from inheritance.'

Nārada (13.19-20; Vivādaratnākara, p. 387).—'Sons begotten on a widow not authorised, by one or many persons, are not entitled to inherit,—they being the sons of

the men who supplied the seed; they shall offer the Ball to these men if their mother had been won over by means of a fee; otherwise, they shall offer the Ball to the man who had married the mother.'

VERSES CXLV-CXLVIII

Bṛhaspati (25·35).—'No one but the Body-born son is the inheritor of the father's property; an Appointed Daughter's also is equal to him; all the other sons are entitled only to maintenance.'

VERSES CXLIX-CLVII

Vashiṣṭha (17·47-50).—'If a Brāhmaṇa has issue by wives belonging to the Brāhmaṇa, Kṣattriya and Vaishya castes respectively,—the son of the Brāhmaṇa wife shall receive three shares; the son of the Kṣattriya wife, two shares;—the other sons shall inherit equal shares.'

Mahābhārata (13·47·11, 56).—'Something very good, a bull, a vehicle that may be the most important,—this shall be taken as a special share by the son of the Brāhmaṇa mother.' (57 is the same as Manu 157).

Viṣṇu (18·1-37).—'If there are four sons of a Brāhmaṇa from wives of the four castes, they shall divide the entire estate of the father into ten parts; of these the son of the Brāhmaṇa wife shall take four parts; the son of the Kṣattriya wife, three parts; the son of the Vaishya wife, two parts; the son of the Shūdra wife, a single part Again, if there are three sons of a Brāhmaṇa by wives of the first three castes only, they shall divide the estate into nine parts; of these each shall take, in the order of his caste, shares amounting to four, three and two parts respectively. If there are three

sons from the Brāhmaṇa, Kṣattriya and Shūdra wives, they shall divide the estate into equal parts ; and take four, three and one parts respectively. If there are three sons of the Brāhmaṇa, Vaishya and Shūdra wives, they shall divide the estate into seven parts and take four, two, and one parts respectively. If there are three sons of the Kṣattriya, Vaishya and Shūdra wives, they shall divide the estate into six parts and take three, two and one parts respectively. If a Kṣattriya has sons by a Kṣattriya, a Vaishya and a Shūdra wife, the mode of division shall be the same (i.e., the estate being divided into six parts etc.). If the Brāhmaṇa has two sons, one belonging to the Brāhmaṇa and another belonging to the Kṣattriya caste, they shall divide the estate into seven parts ; and the Brāhmaṇa shall take four parts, and the Kṣattriya, three. If there are two sons to a Brāhmaṇa, one belonging to the Brāhmaṇa and another to the Vaishya caste, the estate shall be divided into six parts, the Brahmaṇa shall take four, and the Vaishya, two parts. If there are two sons to a Brāhmaṇa, one belonging to the Brāhmaṇa and another to the Shūdra caste, the estate shall be divided into five parts ; and the Brahmaṇa shall take four parts and the Shūdra a single part. If there are two sons to a Brāhmaṇa, or to a Kṣattriya,—one belonging to the Kṣattriya and another to the Vaishya caste,—they shall divide the estate into five parts; the Kṣattriya shall take three parts and the Vaishya two parts. If there are two sons to a Brāhmaṇa, or to a Kṣattriya, one belonging to the Kṣattriya and the other to the Shūdra caste, they shall divide the estate into four parts; and the Kṣattriya shall take three parts and the Shūdra, a single part. If there are two sons to a Brāhmaṇa, or to a Vaishya or to a Shūdra,—and the one belongs to the Vaishya and the other to the Shūdra caste, they shall divide the estate into three parts,—the Vaishya taking two parts, and the Shūdra, one. If a Brāhmaṇa has an only son, he shall take the whole estate, provided he be a Brāhmaṇa, Kṣattriya or Vaishya. If the

Kṣattriya has an only son, who is either a Kṣattriya or a Vaishya, the rule shall be the same. If the Vaishya has an only son who is a Vaishya, the rule shall be the same. The only son of a Shūdra shall be the sole heir to his Shūdra father. A Shūdra who is the only son of a father of one of the twice-born castes, shall inherit one half of his property;—the other shall devolve in the same way as the property of one who dies without issue. Mothers shall receive shares proportionate to their son's shares;—and so shall unmarried daughters. Sons of the same caste as their father shall receive equal shares;—a best part shall be given to the eldest son as his additional share.'

Gautama (28·35-40).—'The son of a Brāhmaṇa by a Kṣattriya wife, being the eldest and endowed with good qualities, shares equally with a younger brother born of a Brāhmaṇa mother;—but he shall not receive the additional share due to the eldest son. If there are sons begotten by a Brāhmaṇa on wives of the Kṣattriya and Vaishya castes, the division between them shall be in the same way as between the son of a Brāhmaṇa wife and that of a Kṣattriya wife. Similarly the two sons of a Kṣattriya born, one from the Kṣattriya and the other from the Vaishya wife. The son of even a Shūdra wife,—if he is obedient like a pupil,—receives a provision for maintenance out of the estate of a Brāhmaṇa deceased without other male issue. According to some, the son of a woman of even equal caste does not inherit if he behaves unrighteously.'

Yājñavalkya (2·125)—'The sons of the Brāhmaṇa, belonging to the four castes, shall receive, respectively, four, three, two and one parts of his estate; the three sons of the Kṣattriya, belonging to the Kṣattriya, Vaishya and Shūdra castes, shall receive three, two and one parts;—the two sons of the Vaishya, belonging to the Vaishya and Shūdra castes, shall receive two and one parts.'

Bṛhaspati (Vivādaratnākara, p. 536).—'If a Brāhmaṇa has no child except a son born from a Shūdra wife, this son,

if obedient, shall receive a maintenance and the rest of his property shall go to his Sapiṇḍas.'

Bṛhaspati (Aparārka, p. 732).—That property of the Brāhmaṇa which has been derived from gifts shall not be inherited by his sons by the Kṣattriya and other wives; even though the father may have given this to these latter, the son of the Brāhmaṇa wife shall take it away on his death.'

Do. (Vivādaratnākara, p. 533).—'The son of a Brāhmaṇa born from a Kṣattriya wife,—if he happen to be the eldest and possessed of good qualities,—may obtain the same share as the Brāhmaṇa sons; similarly with the Vaishya son of a Brāhmaṇa.'

Nārada (Vivādaratnākara, p. 528).—'Among the sons of the lower castes, born of married wives, the shares go on decreasing by one.'

Shaṅkha-Likhita (Do., p. 531).—'Among sons born from wives of other castes, there is a decrease in the inheritance by one half in each case.'

Do. (p. 536).—'The son of the Shūdra wife is entitled to inherit property; whatever his father gives him, that shall be his share.'

Bodhāyana (Do., p. 532).—'Between two sons, one born of the wife of the same caste as the father, the other of a wife of the next lower caste,—if the latter happens to be possessed of good qualities, he may obtain the special share of the eldest; or he may even become the master of the entire property.'

VERSES CLVIII-CLX

Bodhāyana (2. 3. 31-32).—'They quote the following verses: "The Body-born son, the son of an Appointed Daughter, the son begotten on a wife through another man, the adopted son and the appointed son, the son born secretly,

and the son cast off are entitled to share the inheritance. The son of an unmarried damsel, the son of a pregnant bride, the son bought, the son of a re-married woman, the son self-given and the Niṣāda are only members of the family.'

Gautama (28. 32-33).—'The Body-born son, the son begotten on a wife through another man, the adopted son, the appointed son, the son born secretly, and the son cast off are inheritors of property. The son of an unmarried damsel, the son of a pregnant bride, the son of a re-married woman, the son of an Appointed Daughter, the son self-given, and the son bought belong to the family;—these latter are entitled to one-fourth of a share, in the absence of the former six sons.'

Vashiṣtha (17. 25-39).—'They declare that these six sons (Body-born, begotten on the wife through another man, the Appointed Daughter, son of a re-married woman, the son of an unmarried damsel, and the son secretly born) are heirs as well as kinsmen, preservers from great danger. Among those who are only kinsmen, not heirs are—one received with the pregnant bride, the adopted son, the son bought, the son self-given, the son cast off, and the son of a Shūdra woman. They declare that the last-mentioned six sons shall take the heritage of him who has no heir belonging to the first six classes.'

Yājñavalkya (2. 132).—'Among the twelve kinds of sons, the one succeeding inherits the property and offers the Ball only in the absence of the preceding.'

Shankha-Likhita (Vivādaratnākara, p. 74).—'The son cast off, the son born of the pregnant bride, the son adopted, the son bought, the son of the Shūdra wife, the son self-given,—those six are non-inheritors;—among the six sons that are inheritors—*viz.*, the Body-born son, the son begotten on the wife by another man, the son of the Appointed Daughter, the son of the remarried woman, the son born of an unmarried damsel, the son born secretly,—there is an

apportionment of shares ;—two parts going to the father, two to the Body-born son, and one each to the rest.'

Hārīta (Do.).—'Six of the sons are both kinsmen and inheritors—*viz.*, one begotten by oneself on a righteous wife, one begotten by one's wife through another man, the son of a remarried woman, the son of an unmarried damsel, the son of an Appointed Daughter, and the son secretly born. The son adopted, the son bought, the son cast off, the son born of a pregnant bride, the son self-given and the son found by chance are inheritors, not kinsmen.'

Devala (Do., p. 550).—'These twelve sons have been declared to serve the purpose of perpetuating one's line,—they being born of one's own body, or of others, or found by chance ;—of these, the first six are kinsmen as well as inheritors of the father. All these inherit the father's property, in the absence of a Body-born son.'

Nārada (Do., p. 551).—'The Body-born son, the son begotten on one's wife through another man, the son of an Appointed Daughter, the son of the unmarried damsel, the son born of a pregnant bride, the son secretly born, the son of the remarried woman, the son cast off, the son adopted, the son bought, the son appointed, the son self-given,—these are the twelve sons. Of these six are kinsmen as well as inheritors, and six are only kinsmen, not inheritors ;—the preceding one being senior to the succeeding one.'

VERSE CLXII

Viṣṇu (17. 23).—'Co-parceners descended from different fathers must adjust their shares according to their fathers ; let each take the wealth due to his father ; no other has a right to it.'

VERSE CLXIII

Viṣṇu (15. 28-30).—'Amongst these sons, each preceding one is preferable to the one next in order;—he takes the inheritance before the next in order;—and he shall maintain the others.'

Yājñavalkya (2. 132).—'Among them, the succeeding one is entitled to offer the Ball and inherit the property only in the absence of the preceding one.'

Bṛhaspati (Vivādaratnākara, p. 541).—'The Body-born son alone has been declared to be the owner of the father's property; equal to him is the Appointed Daughter; the other sons should be supported.'

Brahmapurāṇa (Do., p. 545).—'The Body-born son, even though low-born, is the owner of the entire property.'

VERSE CLXIV

Bodhāyana (2.3.11).—'If a body-born son is born, the other sons who belong to the same caste shall obtain a one-third share of the estate.'

Bṛhaspati (see above under 163).

Do. (Vivādaratnākara, p. 545).—'The son begotten on one's wife through other men, and the other sons are entitled to five, six and seven parts.'

Kātyāyana (Vivādaratnākara, p. 544).—'When the body-born son is born, the other sons belonging to the same caste as the father obtain a third part of the estate; those belonging to other castes are entitled only to food and clothing.'

Hārīta (Do., p. 545).—'When dividing the property, one should give to the son born of the unmarried damsel, the twenty-first part, the twentieth part to the son of the remarried woman, the nineteenth to the son of two fathers (*i.e.*, the

secretly born son), the eighteenth to the son begotten on one's wife through another man, the seventeenth to the son of the apppointed daughter, and the other sixteen parts to the body-born son.'

Brahmapūrāṇa (Do.).—'The body-born son even when low-born is entitled to the entire property; the son begotten on one's wife by another man takes the third part, the son of the appointed daughter takes the fourth, the appointed son takes the fifth, the secretly-born son takes the sixth, the son cast off takes the seventh part, the son born of the unmarried damsel takes the eighth, the son born of the pregnant bride takes the ninth, the bought son takes the tenth, the son born of the remarried woman takes the eleventh, the self-given son takes the twelfth, and the Shūdra son takes the thirteenth part of the father's estate.'

Shaṅkha-Likhita (Do., p. 547).—'The estate shall be divided into ten parts, of which two shall go to the father, two to the body-born son, three between the sons begotten on one's wife by another man and the son of the appointed daughter; and one each to the rest.'

VERSE CLXV

Gautama (28.34).—'The son of an unmarried damsel, the son of the pregnant bride, the son of the remarried woman, the son of the appointed daughter, the self-given son, and the bought son receive a fourth of the estate, if there is no body-born son, or no one of the first six kinds of son.'

Yājñavalkya (2.132).—'Among the twelve kinds of sons, the succeeding one is entitled to offer the Ball and to inherit property only in the absence of the preceding one.'

Bodhāyana (Vivādaratnākara, p. 550).—'The following sons are said to be partakers of inheritance; the body-born son, the son of the appointed daughter, the son begotten on one's wife by another man, the adopted son, the appointed son, the

secretly-born son, and the cast-off son. The following are partakers of the *gotra* only—the son born of the unborn damsel, the son born of the pregnant bride, the son bought, the son of the remarried woman, the self-given son and the son of the Shūdra mother.'

VERSE CLXVI

Bodhāyana (2.3.14).—'A son begotten by the husband himself on his wedded wife of equal caste is called the *Aurasa, Body-born*, son.'

Āpastamba (2.13. 1-2).—'Sons begotten by a man who approaches in the proper season, a woman of equal caste, who has not belonged to another man, and who has been married legally, have a right to follow the occupations of the caste and to inherit the father's estate.'

Vashiṣṭha (17.13).—'The first among sons is the son begotten by the husband himself on his legally married wife.'

Viṣṇu (15.2).—'The first is the son of the body—*viz.*, he who is begotten by the husband himself on his own lawfully wedded wife.'

Yājñavalkya (2.128).—'The body-born son is one begotten on the legally wedded wife.'

Devala (Vivādaratnākara, p. 554).—'One who is begotten by one's self on one's legally married wife, is the body-born son, the principal upholder of the father's family.'

Arthashāstra (II, p. 40).—'The son begotten by the man himself on his lawfully wedded wife is the body-born son.'

VERSE CLXVII

Bodhāyana (2.3. 17-18).—'He who is begotten by another man, on the wife of a deceased man, or of a eunuch,

or of a man incurably deceased,—after she has been authorised,—is called the *Kṣētraja*, son begotten on one's wife by another man;—such a son has two fathers and belongs to two families; he has the right to offer the funeral oblations and to inherit the property of his two fathers.'

Vashiṣṭha (17.14).—'The second is the *Kṣētraja* son, who is begotton by an authorised kinsman on the wife of a person who has failed (by death or disease).'

Viṣṇu (15.3).—'The second is the *Kṣētraja* son, who is begotten by a *sapiṇḍa* kinsman, or by a member of the highest caste, on an authorised wife or widow.'

Yājñavalkya (2.12).—'The *Kṣētraja* son is that begotten on one's wife by a *Sagotra* or other kinsman.'

Arthashāstra (p. 40).—'The *Kṣētraja* son is that begotten on one's wife by a *Sagotra* kinsman, or a kinsman not belonging to the same *gotra*—who is authorised to do so.'

Hārīta (Vivādaratnākara, p. 557).—'The son begotten by another while the woman's husband is alive is called *Kṣētraja*; and when begotten after his death is called *Dvyāmuṣyāyaṇa*.'

VERSE CLXVIII

Bodhāyana (2.3.20).—'He is called a *Datta*, adopted son, who, being given away by his father and mother, or by either of the two, is received in the place of a child.'

Vashiṣṭha (17.28-29).—'The second is the adopted son, whom his father and mother give in adoption.'

Viṣṇu (15.18-19).—'The adopted son is the eighth; and he belongs to him to whom he is given by his mother or father.'

Yājñavalkya (2.130).—'That son is called *adopted* whom the mother or the father gives away.'

Arthashāstra (p. 41).—'Similar in quality to the Body-born son is the adopted son, who is given away by the mother and the father, with water.'

Parāshara (4.22).—'That son whom his mother or father gives away is called the *Dattaka*.'

VERSE CLXIX

Bodhāyana (2.3-21).—'He is called the *Kṛtrima*, appointed, son whom a man himself makes his son, with only the adoptee's consent, and who belongs to the same caste as the appointer.'

Yājñavalkya (2-131).—'The *appointed* son is one who is made a son by the appointer independently of others.'

Arthashāstra (p. 41).—'The appointed son is one who is made a son.'

VERSE CLXX

Bodhāyana (2.3.22).—'He is called the *Gūḍhaja*, secretly born, son who is born in the house and whose origin is only afterwards recognised.'

Vashiṣṭha (17.24).—'A male child secretly born in the house is the sixth kind of son.'

Viṣṇu (15.13-14).—'The son who is secretly born in the house is the sixth; he belongs to him in whose bed he is born.'

Yājñavalkya (2.129).—'He who is born in the house in a hidden manner is called the *secretly born son*.'

Arthashāstra (p. 41).—'Similar to the *Kṣetraja* son is the Gūḍhaja son, who is born in the house of kinsmen secretly.'

VERSE CLXXI

Bodhāyana (2.3.23).—'He is called the *Apaviddha*, cast-off, son, who, being cast off by his father and mother, or by either of them, is received by one in the place of a child.'

Vashiṣṭha (17.36-37).—'The son *cast off* is the fifth;—that son is socalled who, being cast off by his father and his mother, is received by one as a son.'

Viṣṇu (15.24-26).—'The son *cast off* is the eleventh;—that son is so called who has been forsaken by his father or mother;—and he belongs to him by whom he is received.'

Yājñavalkya (2.132).—'The son who is received by one after having been abandoned (by his parents) is called the *cast-off* son.'

Arthashāstra (p. 41).—'He who has been cast off by his kinsmen is the *cast off* son; and he belongs the man who performs his sacraments for him.'

VERSE CLXXII

Bodhāyana (2.3-24).—'If anyone approaches an unmarried girl without authorisation, the son born of such union is called the *Kānīna*, born of the unmarried damsel.'

Vashiṣṭha (17.22-23).—'They declare that the son whom an unmarried girl bears, through lust, in her father's house is the son of his maternal grandfather. They quote the following—"If an unmarried daughter bear a son begotten by a man of equal caste, the maternal grandfather has a son through him; he shall offer the Ball to and take the wealth of that grandfather."'

Viṣṇu (15.10.11-12).—'The *Kānīna* is the fifth kind of son; that son is called so who is born of an unmarried daughter in the house of her father;—and he belongs to the man who afterwards marries his mother.'

Yājñavalkya (2.129).—'The *Kānīna*, born of an unmarried damsel, is the son to his maternal grandfather.'

Arthashāstra (p. 41).—'The *Kānīna* is born of the womb of an unmarried girl.'

Brahmapurāṇa (Vivādaratnākara, p. 565).—'If a son is born to a girl who has not yet been given in marriage, in her father's house, from a man of the same caste as herself, that son is called *Kānīna*; and he is a son to that man to whom the girl is subsequently given in marriage.'

Nārada (Do.).—'The *Kānīna*, the *Sahoḍha* and the *Gūḍhaja* sons belong to him who marries the mother.'

VERSE CLXXIII

Bodhāyana (2.3-25).—'If one marries, knowingly or unknowingly, a pregnant bride, the child that is born of her is called the *Sahoḍha, taken with the Bride.*'

Vashiṣṭha (17.26-27).—'Among those sons who are not inheritors, but only kinsmen, the first is he who is *Taken with the Bride*;—the son of a damsel who is married pregnant is called *Sahoḍha*, Taken with the Bride.'

Viṣṇu (15.15-17).—'The son Taken with the Bride is the seventh;—that son is so called who is the son of a woman married while pregnant;—and he belongs to the husband of the pregnant bride.'

Yājñavalkya (2.131).—'The son Taken with the Bride is one who has been received (along with his mother) while still in the womb.'

Arthashāstra (p. 41).—'The son of a girl married while pregnant is called *Sahoḍha*.'

VERSE CLXXIV

Bodhāyana (2.3.26).—'He is called the *Krita*, Bought, son who, being purchased from his father and his mother, or from either of them, is received by one in the place of a child.'

Vashiṣṭha (17.30).—'The son Bought is the third.'

Viṣṇu (15.20-21).—'The son Bought is the ninth;—and he belongs to him by whom he is bought.'

Yājñavalkya (2.131).—'The Bought son is one who has been sold by his parents.'

Arthashāstra (p. 41).—'The Bought son is one who has been purchased.'

VERSE CLXXV

Bodhāyana (2.3.27).—'He is called the *Paunarbhava* son who is born of a remarried woman;—*i.e.*, of one who having left an impotent man, has taken a second husband.'

Vashiṣṭha (17.18-20).—'The fourth is the *Paunarbhava*, one born of a *Punarbhū* woman; that woman is called *Punarbhū* who, leaving the husband of her youth, and having lived with others, re-enters his family; and she is called *re-married* who, leaving an impotent, outcast or mad husband,—after his death,—takes another lord.'

Viṣṇu (15.7-9).—'The *son of the re-married woman* is the fourth;—she who, being still a virgin, is married a second time is called the *re-married* woman.—She also is called *re-married* who, though not legally married more than once, has lived with another man before her lawful marriage.'

Yājñavalkya (2.130).—'That son is called *Paunarbhava* who is born of a woman married again, either after losing her virginity or before it.'

Kātyāyana (Vivādaratnākara, p. 564).—'If a woman, after forsaking her impotent or outcast husband, takes another lord,—the son born from her is called *Paunarbhava*; and he belongs clearly to his begetter.'

Arthashāstra (p. 41).—'The son of the woman married again, is called *Paunarbhava*.'

VERSE CLXXVI

Bodhāyana (4.1.15-16).—'If a damsel has been abducted by force, and has not been wedded with the sacred texts, she may lawfully be given to another man; she is even like a maiden.—If, after a damsel has been given away,—or even after the nuptial rites have been performed,—the bridegroom dies,—she who has thus left the father's house and has come back to it, may be again wedded, according to the rule applicable to second weddings; provided the marriage had not been consummated.'

Vashiṣṭha (17.74).—'If a damsel, before the death of her husband, had been merely wedded by the sacred texts, and the marriage had not been consummated, she may be married again.'

Viṣṇu (15.8).—'She who being still a virgin, is married a second time is called *Punarbhu*, *re-married*.'

VERSE CLXXVII

Bodhāyana (2.3.28).—'He is called a *Svayandatta*, self-given, son, who, abandoned by his father and mother, gives himself to a stranger.'

Vashiṣṭha (17.33-5).—'The fourth is the son *self-given*.'

Viṣṇu (15.22-23).—'The son *self-given* is the tenth;—and he belongs to him to whom he gives himself.'

Yājñavalkya (2.131).—'One who gives himself is the *self-given* son.'

Arthashāstra (p. 41).—'The *Upagata*, self-offered, son is one who offers himself, or is offered by his kinsmen, as a son to a stranger.'

VERSE CLXXVIII

Bodhāyana (2.3.30).—'He who is begotten, through lust, by a man of the first twice-born caste on a Shūdra woman, is the *Pārashava* son.'

Vashiṣṭha (17.38).—'They declare that the son of a woman of the Shūdra caste is the sixth (among those who are kinsmen, not heirs.)'

Viṣṇu (15.27).—'The son born of a non-descript woman, *Yatra-kvachana-utpādita*, is the twelfth.'

Arthashāstra (p. 42).—'The son of a Brāhmaṇa father (and Shūdra mother) is the *Niṣāda* or the *Pārashava*.'

VERSE CLXXIX

Yājñavalkya (2.133).—'A son born to a Shūdra father from a slave-girl may inherit his property, by the desire of his father; on the death of the father, his brothers may allot to him one-half share;—if there are no brothers, nor sons of the father's daughter born of his married wife, then he shall take the whole property.'

VERSE CLXXX

Bṛhaspati (25.33-34).—'Of the thirteen sons mentioned by Manu, the Body-born and the Appointed Daughter continue the family.—As in default of clarified butter, oil is

admitted by the righteous as a substitute, so are the eleven sons admitted as substitutes, in default of the Body-born son and of the Appointed Daughter.'

Brahmapurāṇa (Vivādaratnākara, p. 576).—'While the Body-born son or the Appointed Daughter is there, the *Kṣetraja* and other sons, belonging as they do to different *gotras*, are only continuers of the family; and they perform the *shrāddha* as slaves.'

VERSE CLXXXI

[See texts under 32 *et seq.*]

Bodhāyana (2.3.34-35).—'The son belongs to the begetter......After one's death, the son belongs to the begetter.'

Āpastamba (2-13.6-10).—'A Brāhmaṇa text says—"The son belongs to the begetter."—They quote also the following —"Having considered myself formerly a father, I shall not now allow my wives to be approached by other men; since they have declared that a son belongs to the begetter......In the next world, the son belongs to the begetter."'

VERSE CLXXXII

Vashiṣṭha (17.10).—'If amongst many brothers begotten by one father, one have a son, they all become *with son* through that son; so says the Veda.'

Viṣṇu (15.42).—'Among brothers begotten by one father, the son of one is the son of all and must present the Ball of meal to all.'

Bṛhaspati (25.90).—'When there are many uterine brothers sprung from one father,—and a son is born even to one of them only,—they all are declared to have male offspring, through that son.'

Kālikāpurāṇa (Vīra-Saṁskāra, p. 212).—'People become endowed with son, through their own sons as also through the sons of their brothers.'

Bṛhatparāshara (Vīra-Saṁskāra, p. 213).—'Of a sonless uncle, his brother's son would be the son and shall perform his Shrāddha and offer the Ball of meal.'

VERSE CLXXXIII

Vashiṣṭha (17, 11).—' If among many wives of one husband, one have a son, they all become *with son,* through that son ;—thus says the Veda.'

Viṣṇu (15. 41).—' Amongst wives of one husband also, the son of one is the son of all.'

Bṛhaspati (25. 100).—' The same rule applies to a plurality of wives ; if one of them has male issue, that son shall offer the Ball of meal to them all.'

VERSE CLXXXIV

Vashiṣṭha (17. 39, 81).—' They quote the rule that the last-mentioned six sons shall inherit the property of him who has no son mentioned among the first-mentioned six classes. Let the *Sapiṇḍas* or the subsidiary sons divide the heritage of him who has no son of the first-mentioned six kinds.'

Viṣṇu (15. 28-29).—' Among these sons, each preceding one is preferable to the one next in order ;—and he takes the inheritance before the next in order.'

Yājñavalkya (2. 132).—' Among the sons, the succeeding one is entitled to offer the Ball and inherit the property only in the absence of the preceding one.'

Shaṅkha-Likhita (Vivādaratnākara, p. 552).—(Same as Manu.)

Bṛhaspati (25. 39-41).—' The other sons, beginning with the *Kṣētraja,* shall respectively take a fifth, a sixth and a seventh

part. The adopted, the cast off, the bought, the appointed and the son by a Shūdra wife ;—these, when pure by caste, and irreproachable in their conduct, are considered as sons of middle rank. The *Kṣētraja* is despised by the virtuous ; and so are the son born of the re-married woman, the son of an unmarried damsel, the son received with the pregnant bride and the son secretly born.'

Hārita (25. 39-41).—'Sons of the Shūdra wife, sons self-given and sons bought are all as bad as the Shūdra-born.'

VERSE CLXXXV

Viṣṇu (17. 4-8).—'The wealth of a man who dies without male issue goes to his wife ; failing her, to his daughter ; failing her to his father ; failing him, to his mother ; failing her, to his brother ; failing him, to his brother's sons ; failing them, to his kinsmen; failing them, to *Sakulyas* ; failing them, to fellow-students ; failing them to the King, except in the case of the property being a Brāhmaṇa's.'

Yājñavalkya (2. 135-136).—'Wife, daughters, parents, brothers, brother's sons, *Sagotras*, kinsmen, pupils, fellow-students ; among these the succeeding inherits the property of a man dying without male issue, only in the absence of the preceding one. Such is the law for all castes.'

Bṛhaspati (Aparārka, pp. 740, 742, 745).—'The wife being one half of the man's body, the man whose wife is alive is himself still alive ; and while one half of his body is alive, how can any one else take his property ? Hence in the case of a man dying without male issue, even though his father, brothers and *Sapiṇḍas* may be living, it is his wife who inherits his property. If the man dies without leaving a male issue or a wife, or brother or father or mother, his property shall be divided by his *Sapiṇḍas* in proportionate shares. If the man leaves no son, his *Shrāddha* shall be performed by his wife; and in the absence of the wife, by his uterine brother ;—failing

him, other brothers, or brothers' sons, or *Sapiṇḍas*, or *Sakulyas*, or pupils, or Vedic scholars are entitled to his wealth.'

Shaṅkha (Aparārka, p. 741).—'If a man dies without male issue, his property goes to his brother; failing him, to his mother and father; or to his senior (or junior) wife.'

Devala (Do.).—'The property of the son-less man shall go to his uterine brothers, or to his daughters of the same caste as himself, or to his father if he be living, or to brothers of the same caste as himself, or to his mother, or to his wife;—in this same order.'

Nārada (Do.)—' If among brothers, some one should die, or go away as a Renunciate, the other brothers shall divide his property among themselves, except the *Strīdhana*; they shall support his wives as long as they continue to be faithful to their husband.'

Gautama (Do., 742).—'The wife should obtain the property of one who dies childless.'

Vṛddha-manu (Do.).—' A widow, without a son, keeping pure the husband's bed, and firm in the observance of her duties, shall offer the Ball of meal to him and take his entire property.'

Kātyāyana (Do., p. 745).—' If a man dies after partition, without leaving a male issue, his father should take his property, or his brother, or mother, or his father's mother, in due order.'

Pāiṭhīnasi (Vivadaratnākara, p. 592).—' The property of a son-less man goes to his brother; failing him to his mother and father, or his eldest wife, or *Sagotras*, or pupils, or fellow-students.'

Āpastamba (Do., p. 596).—' In the absence of sons, the nearest *Sapiṇḍa*; failing him, the preceptor; failing him, the pupil.'

VERSES CLXXXVI-CLXXXIX

[See Text under 185.]

Mānava-Shrāddhakalpa (III).—(Same as Manu.)

Āpastamba (2. 14. 2-5).—'On failure of sons, the nearest *Sapiṇḍa* takes the property; failing him, the preceptor; failing him the pupil, who may use it for the teacher's benefit or enjoy it himself; or the daughter may take the property; on the failure of all relations, let the King take the property.'

Gautama (28. 21).—'*Sapiṇḍas*, *Sagotras*, those connected by descent from the same *Ṛṣi*, and the wife shall share the estate of a person dying without male issue (or an Appointed Daughter).'

Do. (28. 41, 42).—'Shrotriyas shall divide the estate of a childless Brāhmaṇa;—the King shall take the property of the other castes.'

Bodhāyana (1. 11. 9-15).—'The great-grand-father, the grand-father, the father, one's own-self, the uterine brothers, the son by a wife of equal caste, the grand-son and the great-grand-son,—these they call *Sapiṇḍas*; and amongst these, the son and the son's son (together with the father) are sharers of an undivided oblation; sharers of divided oblations, they call *Sakulyas*. If no other relations are living, the property of the deceased man descends to his *Sapiṇḍas*; on the failure of *Sapiṇḍas*, the *Sakulyas* inherit; on the failure of these, the preceptor who takes the place of the spiritual father, a pupil or an officiating priest shall take the property; on failure of these, the King, who shall give that property to persons versed in the three Vedas; but the King shall never take the property of the Brāhmaṇa.'

Vashiṣṭha (17. 81-84).—'The *Sapiṇḍas* or the subsidiary sons shall divide the property of him who has no son of the first six kinds; on failure of them, the preceptor and the pupil shall take the property; on failure of these two, the King inherits; but the King shall never take the property of a Brāhmaṇa.'

Viṣṇu (17. 10-14).—'Failing brother's sons, the property goes to the relations called *Bandhu*; failing these, to those called *Sakulya*; failing these, to a fellow-student; failing

him, to the King, except when it is Brāhmaṇa's property;—the property of the Brāhmaṇas goes to Brāhmaṇas.'

Yājñavalkya (2. 135-136).—'The wife, daughters, parents, brothers, brother's sons, *Sagotra, Bandhu*—relations, pupils, fellow-students,—from among these in the absence of the preceding, the succeeding inherits the property of the man who dies without male issue. This is the law for all castes.'

Nārada (Aparārka, p. 745).—'In the absence of daughters, the property goes to *Sakulyas* and *Bāndhavas,* and then to people of the same caste; and failing all these, to the King. In the absence of all relations, the holy Brāhmaṇas learned in the Vedas inherit the property; the property of the Brāhmaṇa shall not be taken by the King; of men of other castes, the property shall be taken by the King.'

Paiṭhīnasi (Aparārka, p. 746).—'The property of the learned Brāhmaṇa goes to the Assembly, not to the King.'

VERSES CXC-CXCI

[See texts under 59, 145 and 146.]

VERSES CXCII-CXCIII

[See 131 and the texts there under. Also 198.]

Yājñavalkya (2. 117).—'Of the mother's property, what remains after paying off her debts, shall be taken by the daughters, and in their absence, by their offspring.'

Kātyāyana (Aparārka, p. 721).—'In the absence of daughters, the mother's property should go to the sons. What had been given to the woman by her kinsmen shall, in the absence of kinsmen, go to her husband. The *strīdhana* shall be divided among her daughters with their husbands and her kinsmen.'

Gautama (Do.).—'The *strīdhana* of a woman goes to those of her daughters who are not married or settled in life.'

Bṛihaspati (Aparārka, p. 721).—'The *strīdhana* of a woman goes to her children; her daughter also has a share in it, if she is unmarried; if she is married, she obtains some honorific trifle.'

Vashiṣṭha (Do.).—'The girls shall divide the mother's dowry.'

Arthashāstra (p. 13).—'The second dowry, the female child will inherit.'

VERSES CXCIV-CXCV

Viṣṇu (17. 18).—'What has been given to a woman by her father, mother, sons, or brothers, what she has received before the sacrificial fire at the marriage ceremony, what she receives on supersession, what has been given to her by her relatives, her nuptial fee, and a gift subsequent, are called *strīdhana*.'

Yājñavalkya (2. 143).—'What is given to a woman by her father, mother, son or brother,—what is given before the nuptial fire, and what comes to her in connection with her supersession has been called *strīdhana*.'

Kātyāyana (Aparārka, p. 751).—'What is given to a woman near the nuptial fire by gentlemen is called *Adhyagni strīdhana*. What the woman obtains at the time of her being taken away from her father's house is called the *Adhyāvāhanika strīdhana*. What is given to her, through affection, by her father in-law or mother-in-law, at the time of her bowing to them, is called *Lāvaṇyārjita*. What is obtained by a married woman or her husband at her father's house, either from her parents or her brother, is called *Saudāyika*. Over the *Saudāyika*, the ownership of the woman is absolute and she is free to sell it or given it away, even when it consists of immovable property. What the woman obtains, after marriage, from her husband's family, or from her husband's parents, is called *Anvādheya* by Bhṛgu. While she is alive,

neither her husband nor her sons nor her brother-in-law nor her husband's kinsmen, have any rights over her *strīdhana*; if they take it from her they should be punished.'

Vṛddha-Vyāsa (Aparārka, p. 752).—'Whatever the girl obtains, at marriage or after marriage, from her father's or brother's house, is called *Saudāyika.* At the marriage of the girl whatever is given with reference to the bridegroom forms the property of the girl, not to be divided by her kinsmen.'

Nārada (Do., p. 752).—'What is given to her, through love, by her husband, that she shall enjoy as she chooses, even after his death, with the exception of immovable property.'

Do. (Vivādaratnākara, p. 524).—'*Adhyagni*, *Adhyāvāhanika*, *Bhartṛdāya* (inherited from her husband), what is given by her brother and what is given by her mother and what is given by her father,—these are the six kinds of *strīdhana*.'

Shukranīti (4. 5. 597).—'The *Saudāyika* property is known to be that which comes to a married woman through gifts and dowries, from her parents' or husband's families, or through presents from parents and relatives.'

Pāraskara (Parāsharamādhava, Vyavahāra, p. 372).—'The *strīdhana* belongs to the unmarried daughter; the son cannot have it; if the daughter has been married, the son shall share it equally with her.'

(See the texts under 192-193.)

Kātyāyana (Vivādaratnākara, p. 573).—'Neither the husband, nor the son, nor the father, nor the brothers have the right to take away or to spend a woman's *strīdhana*; if any one of them takes away the *strīdhana* forcibly, he should be made to make it good along with interest, and should also pay a fine; if any one makes use of it with her permission, and in a manner agreeable to her, he should repay it, if he has the wealth to do it. Whatever the woman may have lovingly given to any of the above relations during his sickness or when he was in trouble or harassed by creditors,—that also he may voluntarily repay.'

VERSES CXCVI-CXCVII

Viṣṇu (17, 19. 20).—'If a woman, married according to one of the first four forms of marriage beginning with *Brāhma*, dies without issue, her *strīdhana* goes to her husband;—if she has been married by one of the four reprehensible forms of marriage, her father shall take her property.'

Yājñavalkya (2. 144-145).—'If a woman dies without issue, her kinsmen shall obtain what she had got from her kinsmen, or as her nuptial fee or as the *Anvādheyaka* present; if a woman married according to the four forms of marriage beginning with the Brāhma, dies without issue, her property goes to her husband; if she had issue, it goes to her daughters;—if she had been married by the other forms of marriage, her property goes to her father.'

Nārada (Vivādaratnākara, p. 518).—'In the absence of the daughter, the *Strīdhana* of the mother should go to the sons; what was given to her by her kinsmen should go to her husband, in the absence of kinsmen. The sisters along with their husbands shall divide with the kinsmen, the *strīdhana*. Such is the lawful law of partition.'

VERSE CXCVIII

Mahābhārata (13.47.25).

VERSE CXCIX

Mahābhārata (13.47.24).

Kātyāyana (Vivādaratnākara, p. 511).—'After her husband's death, what the wife inherits from him she may use as she likes; but during his life-time, she shall save that property or spend it on the family.'

VERSE CC

Viṣṇu (17.22).—'Ornaments worn by women during their husband's life-time, the heirs shall not divide among themselves ; if they divide them, they become outcasts.'

Āpastamba (Vivādaratnākara, p. 509).—'The ornaments belong to the wife.'

Shaṅkha-Likhita (Do., p. 495).—'When the property has been divided by the heirs, the ornaments and the nuptial presents of the mother shall be taken by her daughter.'

Bodhāyana (Do.).—'The mother's ornaments, as also other formal presents made to the mother, the daughter shall take.'

VERSES CCI-CCII

Gautama (18.43).—'An idiot and a eunuch should be supported.'

Do. (Vivādaratnākara, p. 486).—'According to some, even the son born of the wife of equal caste should not receive inheritance if she is addicted to unrighteousness.'

Bodhāyana (2.3.37-40)—'Granting food, clothes and shelter, they shall support those who are incapable of transacting business; *viz.*, the blind, the idiot, those immersed in vice, the incurable invalid, and the like;—as also those who are neglectful of their duties and occupations;—but not the outcast or his offspring.'

Āpastamba (2.14.1).—'He should, during his life-time, divide his property equally amongst his sons,—excepting the eunuch, the insane and the outcast.'

Do. (Vivādaratnākara, p. 486)—'All who are endowed with righteousness are inheritors of property; if one uses wealth unrighteously, him the father shall disinherit, even if he be the eldest son.'

Vashiṣṭha (17. 52-54).—'But those who have entered a

different order receive no share;—nor those who are eunuchs, insane or outcasts;—the eunuch and the insane have a claim to maintenance.'

Viṣṇu (15.32-33).—'Outcasts, eunuchs, persons incurably diseased, and those deficient in organs of sense or action, do not receive a share;—but they should be maintained by those who take the inheritance.'

Yājñavalkya (2. 140).—'The eunuch, the outcast, the son of the outcast, the cripple, the insane, the idiot, the blind and one suffering from an incurable disease have no share in the property; but they should be maintained.'

Nārada (Aparārka, p. 719).—'One who harbours ill-will towards his father, the outcast, the eunuch and one who has committed one of the minor offences, should not receive any share, even when they are body-born sons;—what to say of those that are only *Kṣetraja* sons?'

Do. (Vivādaratnākara, p. 489).—Those suffering from chronic or incurable diseases, the idiot, the insane, the blind and the cripple should be supported by the family; but their sons are entitled to shares in the property.'

Kātyāyana (Do., p. 750).—'One born of a wife married irregularly, one begotten by a *Sagotra* husband, and one who has gone away as a renunciate, do not inherit property.'

Shaṅkha-Likhita (Vivādaratnākara, p. 486).—'One who has been excommunicated ceases to have any claims to inheritance or the funeral offering of food and water.'

Bṛhaspati (Do., p. 487).—'Even though a son may have been born from a wife of equal caste, yet he cannot inherit property if he is devoid of good qualities.'

Devala (Do., p. 489).—'On the father's death, the eunuch, the leper, the insane, the idiot, the blind, the outcast, the outcast's child and the religious hypocrite, do not share in the inheritance; but food and clothing are given to all these, except the outcast. The sons of these however, if they are free from defects, should receive their share in the property.'

VERSE CCIII

[See Texts under 201-202.]

Gautama (28.44).—'The male offspring of the idiot receives his father's share.'

Viṣṇu (15. 34-38).—'Of the idiot and the rest the legitimate sons receive a share;—but not the children of an outcast,—provided they are born after the commission of the act that rendered the parents outcasts.'

Yāiñ valkaya (2. 141).—'Of the eunuch and the rest, the *Body-born* and the *Kṣetraja* sons, if they are free from defects, are entitled to shares; and their daughters should be maintained till they are made over to their husbands.'

Vashiṣṭha (Aparāka, p. 751).—'One born of the outcast is an outcast, except the female child.'

Nārada (Vivādaratnākara, p. 419).—'The sons of these are entitled to shares.'

Kātyāyana (Do., p. 491).—'The son of a wife married irregularly is entitled to inheritance when he belongs to the same caste as his father; so also is the son born of a regularly married wife, even though she may have been of a different caste; but the son of a woman married in the reverse order is not entitled to a share; to him his kinsmen should give food and clothing.'

VERSES CCIV-CCVIII

Gautama (28.30 31).—'What a learned co-parcener has acquired by his own efforts, he may, at his pleasure, withhold from his unlearned co-parceners. Unlearned co-parceners shall divide their acquisitions equally.'

Yājñavalkya (2.116, 118-119). 'If one is able to support himself and does not desire a share in the father's property, he shall be separated after having been given some little

trifle; the law is that the division, equal or unequal, should be exactly as the father makes it.—If among co-parceners some one has, by himself acquired some property, without detriment to the paternal property,—and if he has obtained friendly or nuptial gifts,—all such property shall not go to the co-parceners. If the ancestral property had been taken away by strangers, and subsequently one of the co-parceners recovers it, he shall not give it to the other co-parceners; similarly whatever one may have gained by learning.'

Mahābhārata (13.105.11.)

Viṣṇu (18.42).—(Same as Manu 208.)

Ṛṣyashṛṅga (Aparārka, p. 724).—If one of the co-parceners recovers the landed property previously lost, the other co-parceners shall receive their share of it, after having given the fourth part of it to the recoverer.'

Kātyāyana (Do.).—' If some one, living upon food given by a stranger, has acquired learning, and by means of learning thus acquired, he acquires some property, that property is what is called the *gain of learning*; and such property is not divided; what one obtains from a pupil, or from officiating at sacrifices, or by answering doubtful questions, or by putting questions, or by expounding his own knowledge or by teaching—this also is called the *gain of learning*; such property is not to be divided, etc., etc., etc. The learned shall not give to the unlearned any part of what he has gained by learning, but they shall give a share to those who are superior, or even equal to them in learning.'

Kātyāyana (Vivādaratnākara, p. 507).—' Those who acquired learning in the family itself, either from their father or from their brothers,—if such persons acquire property by their learning or by bravery, that shall be divided—says Bṛhaspati.'

Vyāsa (Aparārka, p. 725).—' What is acquired by learning or by bravery, or as a present in marriage,—all this shall not be sought after by co-parceners at the time of partition.'

Vyāsa (Vivādaratnākara, p. 510).—'What was given to one by the grandfather or the father as a loving gift, as also what was given by the mother, should not be taken away from him.'

Do. (Do., p. 502).—'The property that one has acquired by his own effort, without drawing upon the paternal property,—as also what he has gained by his learning,—all this he shall not give to his co-parceners.'

Nārada (Do.).—'The learned shall not give to the unlearned any part of his gain of learning, unless he wishes to do so; provided that he had acquired those gains without employing any part of the paternal property for that purpose. The brother who supports the family of the brother while the latter is acquiring learning, should, even though he be unlearned, obtain some share of the property acquired by that learned brother. (Then it reproduces Manu 204.)'

Do. (Vivādaratnākara, p. 501).—'The property acquired by bravery, or inherited from one's wife, or that acquired by learning,—these are declared to be not liable to division; so also what may have been given by the father as a loving gift, or what the mother may have given through love, out of her own property.'

Do. (Do., p. 508).—'In a joint family whatever conveyances or weapons one member acquires through bravery and such qualities, in that the brothers also shall have shares; *i.e.*, the acquirer shall have two shares and the rest, one share each.'

Shaṅkha-Likhita (Do., p. 503).—'There shall be no division of the dwelling-house, of water-vessels, of ornaments, of such women and clothes as have been used, and of water-drains,—so says Prajāpati.'

Gautama (Do., p. 508).—'Among brothers living in the joint family, what the learned acquires by learning—the unlearned also shall divide equally.'

Vashiṣṭha (Do.).—'Those who may have specially worked to acquire the property shall receive two shares.'

Bṛhaspati (25.77-78).—'If among re-united co-parceners, anyone should acquire property through learning, valour, or other independent effort of his own, a double share must be given to him; the rest shall take equal shares. Whatever has been given to one by the paternal grandfather, or the father, or the mother, all that shall not be taken from him; he shall keep likewise the property acquired by valour, and also the wealth of his wife.'

VERSE CCIX

Viṣṇu (18.43).—'If a man recovers a property which could not before be recovered by his father, he shall not, unless by his own free will, divide it with his sons; as it is an acquisition made by himself.'

Yājñavalkya (2.119).—'If one recovers an ancestral property that had been taken away by others, he shall not give it to his co-parceners; nor what he has acquired by his learning.'

Ṛṣyashṛṅga (Aparārka, p. 724).—'If one of the co-parceners recovers landed property that had been lost, the other co-parceners also shall have shares in it, after making over to him a fourth part as his special share.'

Bṛhaspati (Parāsharamādhava-Vyavahāra, p. 339).—'If a property that belonged to the grandfather but became lost, is recovered by the father by his own effort, or what is acquired by him by his valour or learning,—over that property the father's right is absolute.'

Kātyāyana (Do.).—'What had become lost,—if that is recovered by the father through his own effort,—all that the father cannot be forced to share with his sons.'

VERSE CCX

Viṣṇu (18.41).—'If brothers, who after a previous division of the estate, live again together as parceners, should make a

second partition, the shares must be equal in that case; and the eldest has no right to an additional share.'

Yājñavalkya (2.120).—'When a property has been acquired by several brothers in common, it shall be shared equally by all.'

Bṛhaspati (25.73).—'When brothers formerly divided are again living together through affection, and arrange a second partition, the right of primogeniture does not accrue in that case.'

VERSES CCXI-CCXII

Viṣṇu (17.17).—'A re-united co-parcener shall take the share of his re-united co-parcener who has died without issue; and a uterine brother that of his uterine brother; and they shall give the shares of their deceased co-parceners and uterine brothers to the sons of the latter.'

Yājñavalkya (2.138).—'Between two re-united co-parceners, if one should die, the other shall take his share; but in the event of a posthumous son being born to the former, the living co-parcener shall make over the dead father's share to that son. Similarly in the case of two re-united uterine brothers.'

Bṛhaspati (25. 74-76).—'When any one brother should die, or anyhow renounce worldly interests, his share is not lost; it is allotted to his uterine brother. If there be a sister, she is entitled to a share of his property. This is the law regarding the property of one destitute of issue, and who has left no wife or father. When two co-parceners have again become united, they shall mutually inherit their property.'

Shaṅkha (Vivādaratnākara, p. 603).—'Among brothers, if anyone, without issue, should renounce the world, or die,—the remaining brothers shall divide among themselves all his property, except the *strīdhana*.'

Kātyāyana (Do., p. 605).—'The shares of re-united co-parceners shall be taken by re-united co-parceners; those of

brothers living separately by those living separately ;—in both cases, if there is no wife or other heir.'

VERSE CCXIII

Mahābhārata (13. 105. 7).—(Same as Manu.)

VERSE CCXIV

[See texts under 201-202.]

Mahābhārata (13. 105. 10).—(Same as Manu.)

Gautama (28. 40).—' According to some, the son of a wife of equal caste even does not inherit, if he be living unrighteously.'

Bodhāyana (2-3. 38-39).—' Those immersed in vice, those who neglect their duties and occupations are only entitled to maintenance.'

Āpastamba (2. 14. 15).—' Him who spends money unrighteously, the father shall disinherit, even though he be the eldest son.'

Shaṅkha-Likhita (Vivādaratnākara, p. 486).—' Those excommunicated become deprived of inheritance and funeral offerings and libations.'

VERSE CCXV

Mahābhārata (13. 105. 12).—(Same as Manu.)

Yājñavalkya (2. 120).—' When a property has been acquired by several brothers in common, it shall be shared equally by all. Among sons of the several brothers, the shares shall be apportioned in accordance with what would have been the share of their respective fathers.'

Bṛhaspati (25. 14, Aparārka, p. 727).—' What has been acquired by several brothers living together,—in that property all are equal sharers ; if each of them has an equal and unequal

number of sons, these latter shall take the shares of their respective fathers.'

VERSE CCXVI

Gautama (28. 29).—' A son born after partition takes exclusively the property of his father.'

Viṣṇu (17. 3).—' Sons who have separated from their father should give a share to the brother who is born after the partition.'

Yājñavalkya (2. 122).—' If a son is born of a wife of equal caste, after the property has been partitioned (among the sons), he is entitled to the share of his father ; or he may obtain his share from any such property as may be discovered after the said partition, after it has been cleared of all accounts of income and expenditure.'

Bṛhsapati (25. 17, 20).—' When step-brothers born of different mothers, or uterine brothers, have come to a division with their father, brothers born after that shall take their father's share. In such cases the son born before partition has no right to the father's share; nor can a brother's property be claimed by one born after partition ; whatever shall have been acquired by the father, after he has come to a partition with his sons, all that belongs to the son born after partition; those born before it have no right to it. In regard to the property, as also debts, gifts, pledges and purchases, the father and the divided sons have no concern with one another; except in regard to impurity (due to births and deaths) and the funeral oblations.'

VERSE CCXVII

Viṣṇu (17. 7).—' One's property goes to one's mother, on the failure of his wife, daughter and father.'

Yājñavalkya (2. 135-136).—' When a man has gone to heaven without leaving a son, his property shall go to the

succeeding owner among the following, in the absence of the preceding ones—wife, daughters, mother, father, brothers, brother's sons, *Sagotras*, *Bandhus*, pupils and fellow-students.'

Bṛhaspati (Aparārka, p. 741).—'If a man dies without leaving a child or wife or brother or father or mother, his *Sapiṇḍas* shall take his property according to their respective shares.'

Do. (Vivādaratnākara, p. 591).—'If a man dies without leaving a son or a wife, his property goes to his mother, or, with her consent, to his brother.'

Do. (Do., p. 598).—'If a Kṣattriya, a Vaishya or a Shūdra dies chieldless, and without wife or brothers, the King shall take his property.'

Shaṅkha (Do.).—'If a man dies without a son, his property goes to his brother; in the absence of a brother, to his mother and father; and in the absence of these, to his senior (or junior) wife.'

Devala (Do.).—'His uterine brothers shall divide the property of the man dying without a son; or his daughters of the same caste, or his father, if he be living, or step-brothers of the same caste as himself or his mother or his wife,—in this same order.'

Paiṭhīnasi (Vivādaratnākara, p. 592).—'If a man dies without a son, his property goes to his brother; in the absence of the brother, his mother and father take it; or his senior wife; or his *Sagotras*, pupils and fellow-students.'

VERSE CCXVIII

Yājñavalkya (2. 126).—'If after partition it is discovered that some properties have been in the exclusive possession of one or other of the co-parceners,—they shall divide all such properties again in equal shares.'

Kātyāyana (Aparārka, p. 732).—'If any property had remained concealed at the time of partition, and is subsequently

discovered, it shall be divided by the man in possession among his brothers.—If the partition is found to have been wrongly made,—or if such properties are subsequently discovered as have been in the possession of one or other of the co-parceners,—or if some property that had been lost is recovered,—they shall make another division.'

Bṛhaspati (25. 96).—' When the loan or mortgaging of a joint property is concealed with a fraudulent purpose, the King shall recover it from the cheat by artifice, but not use violence to extort it from him.'

VERSE CCXIX

Viṣṇu (18. 44).—' Apparel, vehicles, and ornaments, prepared food, water, females, property set apart for pious purposes or for sacrifices, a common pasture-ground and document (or books) are impartible.'

Gautama (28. 46-47).—' Water, property set apart for pious uses or for sacrifices, and prepared food shall not be divided ;—nor women already connected.'

Shankha-Likhita (Vivādaratnākara, p. 503).—' There shall be no division of the dwelling house, or of water-vessels, ornaments, employed women, clothes, or water-drains,—so says Prajāpati.'

Vyāsa (Do., pp. 504-505).—' Persons for whom one officiates at sacrifices, agricultural holdings, conveyance, prepared food, water, and woman are impartible '

Kātyāyana (Do., pp. 504-505).—' Property that has been set apart by means of a document for religious purposes, water, wives, hereditary mortgage (*nibandha* ?), clothes and ornaments that have been worn, articles whose division is impossible, pasture-ground, paths,—these should not be divided.'

Bṛhaspati (25. 79-85).—' Those by whom clothes and the like articles have been declared to be impartible have not

taken into consideration the fact that the wealth of the rich is based upon clothes and ornaments;—such wealth, when withheld from partition, will yield no profit; but it cannot be allotted to a single co-parcener. Therefore it has to be divided with some skill, or else it would be useless.—Clothes and ornaments are to be divided after selling them (and distributing the proceeds); a written bond is divided after recovering the amount involved; prepared food is divided by means of exchange with unprepared food.—The water of a well or a pool shall be drawn and used according to need. A single female slave shall be successively made to work at the houses of the several co-sharers, according to their respective shares.—If there are many such slaves, they shall be divided equally. The same rule applies to male slaves also. Property obtained for a pious purpose shall be divided in equal shares.—Fields and embankments shall be divided according to the several shares. A common road or pasture-ground shall be always used by the co-sharers in due proportion to their several shares.—The clothes, ornaments, bed and the like, as well as conveyances and such things—appertaining to the father—shall be given to the person who pertakes of his funeral repast, after honouring him with fragrant drugs and flowers.'

VERSES CCXXI-CCXXII

Arthashāstra (p. 111).—'The superintendent of gambling shall centralise gambling in one place;—this for the purpose of finding out criminals;—one gambling in other places shall be find 12 *Paṇas*.'

Yājñavalkya (20. 203).—'Gambling shall be centralised in one place, for the purpose of finding out thieves.'

Bṛhaspati (26. 1-2).—'Gambling has been prohibited by Manu, because it destroys truth, honesty and wealth. It has been permitted by others, when conducted so as to allow the King a share.—It shall take place under the superintendence

of keepers of gaming houses, as this serves the purpose of discovering thieves.'

Nārada (17. 18).—'The gamblers shall pay to the King the share due to him and play in public ; thus no wrong will be committed.'

Do. (17. 2).—'The master of the gaming house shall arrange the game and pay the stakes ; the profit of this conductor shall be 10 per cent.'

Kātyāyana (Vivādaratnākara, p. 612).—'The keeper of the gambling house shall arrange the gambling and pay the dues ; and the interest he shall receive from the gamblers would be ten per cent.'

VERSE CCXXIII

Bṛhaspati (26. 3).—'When birds, rams, deer or other animals are caused to fight against one another after a wager has been laid, it is called *Betting*.'

Nārada (17. 1).—'Dishonest *gambling* with dice, small pieces of leather, little staves of ivory, and *Betting* on birds form the subject of a head of dispute.'

VERSE CCXXIV

Yājñavalkya (2. 304).—'Those playing with loaded dice, or in a deceitful manner, should be branded and then banished.'

Viṣṇu (Aparārka, p. 804).—'Those playing with loaded dice should have their hands cut off.'

VERSES CCXXV-CCXXVI

Bṛhsapati (Vivādaratnākara, p. 315).—'Those who cheat men through incantations or medicinal herbs, and those who perform malevolent rites, should be banished by the King.'

VERSES CCXXVII-CCXXVIII

Kātyāyana (Vivādaratnākara, p. 611).—'Ones hall never take to gambling, which incites anger and greed.'

VERSE CCXXIX

Yājñavalkya (2.43).—'If a man of the lower castes is very much reduced in circumstances, he should be made to do work, towards repayment of the debt; but the Brāhmaṇa should never be made to work; he should be made to pay up gradually, as he goes on getting money.'

Bṛhaspati (Aparārka, p. 616).—'If the debtor has absolutely no wealth, he should be brought home and made to work; but the Brāhmaṇa should be made to repay the debt gradually.'

VERSE CCXXX

Kātyāyana (Vivādaratnākara, p. 655).—'Untouchables, rogues and slaves, those who have committed sins and those born of inverse marriages should suffer beating, and not monetary punishment.'

VERSE CCXXXI

Viṣṇu (5.180).—'The confiscation of the entire property is the punishment ordained for the judge who takes bribes.'

VERSE CCXXXII

Viṣṇu (5.9, 11).—'The King shall put to death those who forge royal edicts;—and those who forge private documents;—and also poisoners, incendiaries, robbers, killers of women, children or men;—those stealing more than ten

Kumbhas of grain,—or more than a hundred *māṣas* of things sold by weight;—also those who aspire to sovereignty, though being of low birth; breakers of dikes, and such as give shelter to robbers; and a woman who is unfaithful to her lord.'

Viṣṇu (Vivādaratnākara, p. 370).—'One who tries to contaminate the limbs of the kingdom—Minister, etc., and the people—should be put to death.'

Yājñavalkya (2.240).—'One who forges weighing scales, royal edicts, weights and measures, or coins,—and one who deals with these,—should be fined the highest amercement.'

Do. (2.294).—'One who subtracts from or adds to a royal edict, and one who lets go an adulturer or a thief,—should be fined the highest amercement.'

Shankha-Likhita (Aparārka, p. 862).—'One who makes use of a forged document, or disobeys a royal edict, and deals with short weights and measures should suffer corporal punishment or cutting off of a limb.'

Katyāyana (Do.).—'One who tries to establish his case either by forged evidence or by means of a forged seal, should be fined with the highest amercement.'

VERSES CCXXXIII-CCXXXIV

Yājñavalkya (2.305).—'The man who, though defeated in the suit, does not accept defeat, and comes forward again to contest the suit, should be again non-suited and fined double the amount of the suit.'

Do. (2.304).—'Those cases that have been wrongly decided, the King shall try again and punish each of the judges and the party in whose favour the case had been decided by them, with a fine double the amount of the suit.'

Nārada (Aparārka, p. 866).—'When a legal transaction has been completed and a punishment has been inflicted,—if a party feels that it has been illegally done, he should have

the case re-tried, undertaking to pay double the fine previously inflicted upon him.'

Bṛhaspati (6.5).—' When a party does not feel satisfied with the decision arrived at by assemblies of kindreds or other agencies, the King should revise that decision and institute a fresh trial, if it should prove to have been unjust.'

Shukranīti (4.5.553).—' When a Minister or the judge decides a case contrary to the law, the King shall revise it and fine the judge one thousand.'

VERSES CCXXXV-CCXLII

Bodhāyana (1.18.18).—' In case a Brāhmaṇa has slain a Brāhmaṇa, has violated his guru's bed, has stolen gold, or has drunk wine,—the King shall cause him to be branded with heated iron with the mark of a headless trunk, a female part, a jackal or the sign of the tavern on the forehead and banish him from his realm.'

Viṣṇu (5.1-8).—' Great criminals should all be put to death ;—in the case of a Brāhmaṇa, no corporal punishment should be inflicted.—A Brāhmaṇa should be banished from his own country, his body having been branded.—For murdering another Brāhmaṇa, let a headless corpse be impressed on his forehead ;—for drinking wine, the flag of a liquor-seller ;—for stealing gold, a dog's foot ;—for incest, the mark of the female part.—If he has committed any other heinous crime, he shall be banished unhurt, with all his property.'

Bṛhaspati (Vivādaratnākara, p. 634).—' Even though he may have committed a heinous offence, the Brāhmaṇa should not be killed ; he should be branded and banished with his head shaven.'

Yama (Do., 635).—' In the case of the Brāhmaṇa committing any of the four capital offences, his head shall be shaved and he shall be banished ; and with a view to proclaiming his

crime, he shall be paraded riding on a donkey; or he may be branded on the forehead.'

Nārada (Do.).—' In the case of the Brāhmaṇa committing any of the four capital offences,—violating the Guru's bed, drinking wine, stealing gold, and killing a Brāhmaṇa,—for violating the Guru's bed, he should be branded with the mark of the female part,—for drinking wine, with the flag of the wine-seller,—for stealing gold, with the mark of the dog's foot,—for killing a Brāhmaṇa, the mark of a headless trunk shall be branded on his forehead; and no one should hold any converse with him;—such is the teaching of Manu.'

VERSES CCXLIII-CCXLVI

Yama (Vivādaratnākara, p. 638).—' Having confiscated the property of the outcast, the King shall have it handed over to the Assembly.'

VERSE CCXLVIII

[See texts under 8.279-84.]

VERSE CCXLIX

Yājñavalkya (Vivādaratnākara, p. 649).—' The King who punishes those who deserve to be punished and protects those who are well-behaved, performs sacrifices where hundreds of thousands are given as the sacrificial fee. Punishment unjustly inflicted destroys both spiritual merit and fame; and when justly inflicted, it brings to the King heaven, fame and victory.'

Kātyāyana (Do., p. 650).—' King's ministers incur terrible sin if they omit to chastise the sinners and punish those who are well-behaved.'

Vashiṣṭha (Do.).—' If punishment is wrongly inflicted, the

King should fast for one day, the priest for three days; or, if punishment is not inflicted on those who deserve it, the King shall fast for three days and the priest should perform the *Kṛchchhra* penance.'

VERSE CCLII

[See under 7, 69-70.]

VERSES CCLIII-CCLV

[See under 8. 307, 386-387.]

Hārita (Vivādaratnākara, p. 294).—'If wicked robbers prosper in the kingdom, that sin, becoming magnified, destroys the very roots of the King.'

VERSES CCLVI-CCLX

Bṛhaspati (22, 2-5).—'Thieves are of two kinds:—open and secret. These are subdivided thousand-fold, according to their skill, ability and *modus operandi*. Fraudulent traders, quacks, gamblers, corrupt judges, those who accept bribes, cheats, persons posing as interpreters of omens or performers of propitiatory rites, mean artists, forgers, hired servants refusing to do their work, roguish umpires, perjured witnesses, and jugglers,—these are called *open theives*. House-breakers, highwaymen, robbers of bipeds and quadrupeds, stealers of clothes and such things, and stealers of grain,—these are *secret thieves*.'

Nārada (Theft, 1-5).—'Two kinds of robbers who steal the goods of others, have to be distinguished:—the one kind *open* and the other kind *secret*. *Open* rogues are those who forge measures and weights or receive bribes, robbers, gamblers, public prostitutes, those who roam about in disguise, those who make a living by teaching auspicious ceremonies,—these and such like persons are considered *open* rogues.

Rogues acting *in secret* are those who roam in the woods, or lie concealed, as well as those who make a profession of stealing. They attack and rob people who do not beware of them. Those who infest a country, a village, or a house, or disturb a sacrificial act, cut purses, and other persons of this sort also are considered to be *secret rogues.*'

VERSES CCLXI-CCLXIII

Kāmandaka (6.10-13).—'A monarch having adequately determined the guilt of the wicked persons who have incurred public displeasure, should do away with them without the least delay, by underhand measures. The King should invite the offender to meet him in a secret chamber; when the man has entered the chamber, he should be followed by certain menials with arms hidden about their person, who had been previously instructed. Thereupon the royal door-keepers would enter and under the pretence of suspecting them, should search their persons; and finding the hidden arms openly accuse the offender with having hired these men for assassinating the King. In this manner, imputing crimes to the offenders, the King shall, for the satisfaction of his subjects, weed out the thorns from his realm.'

Arthashāstra (p. 135).—'Spies disguised as ascetics, renunciates, mendicants, bards and so forth should be employed by the King to find out the wickedness or otherwise of the people and the King's officers. If there is any one whom he suspects of dishonest ways of life, the King shall have him shadowed by a man of the same caste; when this latter has won the man's confidence,—who for example is a judge—he should address him these words—"Such and such a relation of mine has been accused of an offence, do please save him from the danger, and here accept this money for the purpose." If the judge falls into the trap and accepts the bribe, he should be banished by the King as one addicted to dishonesty.'

Bṛhaspati (22. 6).—'Thieves or robbers, having been found out by the King's servants, either by associating with them, or through marks of their criminality, or by their possessing the stolen goods, they shall be compelled to restore the plunder and shall be visited with punishments ordained by the law.'

Nārada (Vivādaratnākara, p. 293).—'Having found out the thieves and robbers through clever spies conversant with the methods adopted by criminals, the King shall follow them up and have them arrested by secretly instructed spies.'

Do. (Theft : 61).—'As governor, the King shall extirpate the evil-doers, after having traced them by the application of cunning stratagems and arrested them.'

VERSES CCLXIV-CCLXIX

Nārada (Vivādaratnākara, pp. 335 and 337).—'The King shall search for thieves on roads passing on boundaries, and in places inhabited by dishonest men as bad as thieves ; he shall make a search in villages through Chaṇḍālas and executioners and other persons who may be in the habit of moving about at night......He shall have the thieves shadowed by variously disguised spies clever in the art of catching thieves, and other trustworthy persons. These spies shall employ by gifts those who have been thieves in the past, and with the advice of these men, they shall arrange to meet the thieves. If some of these do not come to meet them, they shall be at once arrested along with their sons and relations.'

VERSE CCLXX

Kātyāyana (Aparārka, p. 849).—'Whether the man has, or has not, been found in possession of the stolen goods, if his crime has been established by evidence, he shall have his limbs cut off and then banished.'

Nārada (Theft: 8-11).—'Those on whom the stolen goods have been seized, the King should examine, when they have been arrested on suspicion; their fear having been excited, they shall depose truthfully regarding the facts of the case. When questions are put to them their face changes colour, or the voice falters,... ...when they are found to have been previously convicted of larceny, or when there is documentary evidence against them; it is by all these means that they should be convicted as thieves, and not merely by being in possession of the stolen goods.'

VERSE CCLXXI

[See Manu 2. 278.]

Yājñavalkya (2. 276).—'If a man is found to have knowingly supplied to the thief or the robber with food or lodging, or fire, or water, or advice, or implements, or expenses, he shall be punished with the highest amercement.'

Gautama (Aparārka, p. 850).—'The man who advises the thief, or knowingly receives the stolen goods, is equal to the thief.'

Kātyāyana (Vivādaratnākara, p. 340),—'Those who buy the vessels or receive the stolen goods, or those who hide the thieves, are declared to be subject to the same punishments as the thieves themselves.'

Viṣṇu (Do.).—'The King shall put to death those who supply thieves with food and lodging.'

Nārada (14. 19).—'Those who give food or shelter to thieves seeking refuge with them, or who suffer them to escape, though able to arrest them, partake of the crime themselves.'

Do. (Theft: 13-14).—'Those who give food to thieves, as well as those who supply them with fire or water, or who give shelter, or show the way to them, or make their defence,

or who buy their goods, or receive their goods, or those who hide them are held to be as punishable as the thieves themselves.'

VERSE CCLXXII

Nārada (Theft: 15-18).—'Those who are the governors in the principality, and the neighbours called in to save life and property are reckoned as equal to thieves when they stand neutral during the attack (by robbers). He on whose ground a robbery has been committed must trace the thieves to the best of his power, or else he must make good what has been stolen, unless the foot-prints can be traced from that ground to another man's ground ; when the foot-prints cannot be traced any further, the neighbours, road-inspectors and governors of that region shall be made responsible for the loss. When a house has been plundered, the King shall cause the detectives, the guards and the inhabitants of that region to make good the loss, if the thief is not caught.'

VERSE CCLXXIV

[See texts under 272.]

Viṣṇu (5. 74)—'The double punishment is likewise ordained for those who do not give assistance to one calling for help, though they happen to be on the spot, or who run away after having approached it.'

Nārada (Aparārka, p. 850).—'When people are crying for help when some one is being forcibly carried away,—if one, on hearing the cry, does not go forward to help, he shall partake of the crime.'

VERSE CCLXXV

Kātyāyana (Vivādaratnākara, p. 368).—'Those who are addicted to amusements reserved for the King, those who take

upon themselves the functions of the King, and those who talk ill of the King, all these shall suffer corporal punishment.—Those who assume the appearance of the King, those who amuse themselves during the hours of work, those who extort exorbitant taxes, and those who steal the King's wealth, —should suffer diverse forms of corporal punishment.'

Viṣṇu (Do., p. 369).—'Those who, not belonging to the royal family, seek to obtain the kingdom should be put to death.'

Vyāsa (Parāsharamādhava-Vyavahāra, p. 395).—'Those Judges who, on receiving bribes, decide a case unjustly, those who injure the King's property, those who live on bribes,—these the King shall banish, after having confiscated all their property.'

VERSE CCLXXVI

Yājñavalkya (2.270).—'The thief should be made to restore the stolen goods and to suffer various forms of corporal punishment.'

Vyāsa (Vivādaratnākara, p. 316).—'If a man cuts a hole in the wall and steals wealth, he should be made to restore to the owner the stolen goods and should then be impaled.'

VERSE CCLXXVII

Viṣṇu (5.136).—'Cut-purses shall lose one hand.'

Yāñjavalkya (2.274).—'The pick-pocket and the cut-purse should be deprived of their picking fingers (thumb and index), for the first offence; on the second they should be deprived of one hand and one foot.'

Vyāsa (Vivādaratnākara, p. 321).—'The pick-pocket and the cut-purse should be deprived of their picking fingers.'

Nārada (Do., p. 322).—'For the first offence, cut-purses shall have the thumb and the index finger cut off; for the

second, the remaining fingers shall be cut off; and for the third, he shall be put to death.'

VERSE CCLXXVIII

[See texts under 271.]

VERSES CCLXXIX-CCLXXXI

Shaṅkha-Likhita (Vivādaratnākara, p. 365).—'One who breaks the dam of pools, tanks, or vitiates a path or poisons liquid substances, shall have his limbs cut off.—For damaging an idol or a garden or a well, or bridges or drinking pools, the man should be compelled to repair the damage, to reconsecrate it, and to pay a fine of eight hundred.'

Yājñavalkya (2.278).—'A woman who is very sinful, or who procures abortion, or kills men, or who breaks a dam, should be drowned in water with a stone tied round her neck.'

Do. (2.273).—'Those who steal elephants or horses should be impaled.'

Kātyāyana (Vivādaratnākara, p. 367).—'One who breaks a wall, or dismantles it or cuts it, or who dams up the flow of water should be fined the first amercement.'

Do. (Do., p. 364).—'If one steals, breaks or burns an idol of gods, or damages a temple, he should be fined the first amercement.'

Vāysa (Aparārka, p. 845). —'The stealer of a horse should be put to death by having his hands, feet and loin cut off; one who steals cattle shall have half of his foot cut off with a sharp instrument.'

Viṣṇu (Vivādaratnākara, p. 320).—'One who steals a cow, or a horse, or an elephant shall have his one hand and one foot cut off; and one who steals a goat shall have one hand cut off.'

Nārada (Vivādaratnākara, p. 321).—'For stealing large animals, the punishment is the highest amercement.

Viṣṇu (Do., p. 365).—'Those cutting a dam should be put to death.'

Yama (Aparārka, p. 822).—'If one takes away the water of a tank or destroys the inlet of water, he should be made to pay the first amercement.—One who breaks the dam of a tank should be put to death in water, etc., (as in Manu 279).'

VERSES CCLXXXII-CCLXXXIII

Viṣṇu (5.106-107).—'If one defiles the highway, or a garden, or the water, he shall be fined a hundred *Paṇas*; and he must remove the filth.'

Kātyāyana (Vivādaratnākara, p. 222).—'If one defiles with an unclean substance, a tank or a garden or a watering place, he should be made to remove the filth and pay the first amercement.'

VERSE CCLXXXIV

Viṣṇu (5.175-177).—'A physician who adopts a wrong method of cure in the case of a patient of high rank should pay the highest amercement;—the middle amercement in the case of an ordinary patient;—and the lowest amercement in the case of an animal.'

VERSE CCLXXXV

[See Texts under 280.]

Viṣṇu (5.174).—'He who sells forbidden food, or food which must not be sold, and he who breaks the image of a deity, shall pay the highest amercement.'

VERSES CCLXXXVI-CCLXXXVII

Viṣṇu (5.124).—'The highest amercement shall be paid by one who sells adulterated commodities.'

Yājñavalkya (2.245-246).—'If one adulterates with inferior substances, such commodities as medicines, oils, salts, perfumes, grains and molasses, shall be fined 16 *Paṇas*.—In the case of such commodities as skins, earthen-ware, gems, yarns, iron, wood, tree-bark and cloth, if one sells by misrepresenting the quality, he should be made to pay a fine eight times the value of the commodity sold.'

Bṛhaspati (Aparārka, p. 826).—'If one, by polishing up a cheap article to look like a valuable article, cheats women and children, he should be fined in accordance with the nature of the article concerned. Those who make and sell artificial gold, pearls or corals should be made to refund the price to the buyer and pay to the King double the amount as a fine.'

Do. (Vivādaratnākara, p. 297).—'If one sells commodities adulterated with articles whose defects are concealed, or burnished up so as to look new, should be made to pay double the price to the buyer, and also an equal amount as fine.'

VERSE CCLXXXIX

Kātyāyana (Vivādaratnākara, p. 367).—'One who pierces, or cuts, or demolishes a wall should be made to pay the first amercement.'

VERSE CCXCII

Yājñavalkya (2. 296).—'One who deals with gold fraudulently, or sells bad flesh, should be deprived of three limbs (nose, ears and hands), and be made to pay the highest amercement.'

Katyāyana (Vivādaratnākara, p. 309).—(Same as Yājña-valkya, above.)

VERSE CCXCIII

Shaṅkha-Likhita (Vivādaratnākara, p. 324).—'For stealing agricultural implements at the time of cultivation, 108 *Paṇas*.'

VERSES CCXCIV-CCXCVII

Yājñavalkya (1. 352).—'The Master, the Minister, the People, the Fort, the Treasury, Forces, and Allies,—these are the constituent factors of the kingdom, which is, on that account, called *seven-limbed*.'

Kāmandaka (1. 16).—'King, Minister, Kingdom, Fort, Treasury, Army and Allies are known to form the seven constituents of the state; good sense and unebbing energy are its primary stay.'

Do. (4. 1-2).—'King, Minister, Kingdom, Fort, Treasury, Army and Allies are the seven constituents of the State. They contribute to one another's weal, etc.'

Do. (8. 4-5).—'Minister, Fort, Kingdom, Treasury and Army these five have been said, by persons well-versed in Polity, to be the principal constituents of a Central Sovereign. These five and the allied sovereigns, and in the seventh place, the central monarch himself;—these together have been said by Bṛhaspati to compose what is known as *government with seven constituents*.'

Do. (14. 1).—'The constituents, beginning with the Minister and ending with the Ally are said to be the constituents of government. Of all the weaknesses, the gravest is the weakness of the Ruler himself.'

VERSES CCXCVIII-CCC

Kāmandaka (12. 26 etc.).—'Sly spies, disguised as ascetics, traders or artisans, should go out in all directions, apprising themselves of the opinion of the world. Spies well-informed in everything should every day come to and go away from the King; as they are the eyes of the King and enable him to see distant things.'

VERSES CCCI-CCCXII

[See texts under 7. 1-42.]

VERSES CCCXIII-CCCXXII

Mahābhārata (13. 152. 16, 21-23).—'Brāhmaṇas depend upon the Kṣattriya, not the Kṣattriya on the Brāhmaṇa. There is none who can deprive me—says Arjuna—of any kingdom; I am therefore superior to the Brāhmaṇa.'

Do. (12. 56. 24).—(Same as Manu 321.)

Do. (12. 78. 21).—(Same as Manu 320.)

Shatapatha-Brāhmaṇa (4. 1. 4. 4-6.)

Gautama (11. 14).—'It is declared in the Veda—"Kṣattriyas, who are assisted by Brāhmaṇas, prosper and do not fall into distress."'

Vashiṣṭha (19. 4).—'It is declared in the Veda—"A realm where a Brāhmaṇa is appointed domestic priest prospers."'

Nārada (18. 12).—'On account of their dignity and sanctity, it is not permitted to either advise or rebuke a King or a Brāhmaṇa, unless they swerve from the path of duty.'

Do. (18. 34-39).—'Let a king be constantly intent upon showing honour to the Brāhmaṇas; a field furnished with Brāhmaṇas is the root of the prosperity of the world.

A Brāhmaṇa may command respect and a distinguished seat at the King's Court; the King shall show his face in the morning before the Brāhmaṇas first of all, and shall salute them all.—When nine or seven persons meet, they shall first make room for the Brāhmaṇa to pass by. Brāhmaṇas shall also have free access to the houses of other people, for the purpose of begging alms; also the right to collect fuel, flowers, water and the like, without its being regarded as *theft*,—and to converse with men's wives, without restraint;—and also the right to cross rivers without paying any fare, and to be conveyed to the other bank before other people. When engaged in trading and using a ferry-boat, they shall pay no toll.—A Brāhmaṇa engaged in travelling, who is tired and has nothing to eat, commits no wrong by taking two canes of sugar or two esculent roots.'

Arthashāstra (1. 47).—'The Kṣattriya Power is gloriously victorious when it is augmented by the Brāhmaṇas, embellished by the counsel of ministers, and supported by the deductions of the scriptures.'

Viṣṇu-dharmottara (Vīra-Rājanīti, p. 150).—'The King shall never take a Brāhmaṇa's property; he shall always protect it....Even though the Brāhmaṇa be devoid of learning or of vicious conduct, he shall never bear ill-will towards him.'

VERSES CCCXXIII-CCCXXV

Mahābhārata (6. 17. 11).

VERSES CCCXXVI-CCCXXXIII

Mahābhārata (12. 60. 23-27).—(23 is the same as Manu 327; 26 is the same as Manu 328).—'The living of the Vaishya shall be the following:—He shall drink the milk of one among every six cows, and from among a hundred, he shall take a pair for himself; as also the seventh part of

any profits that may accrue, the sixteenth part of the horn and hoofs.'

[See texts under 8. 410, 418.]

Parāshara (Āchāra, 63).—'Profitable Business, dealing in gems, tending of cows, agriculture and trade are declared to be the means of livelihood for the Vaishya.'

Yājñavalkya (Parāsharamādhava-Āchāra, p. 416).—'Money-lending, agriculture, trade, and cattle-tending have been ordained for the Vaishya.'

Varāhapurāṇa (Do.).—'Vedic Study, sacrificing, charity money-lending, cattle-tending, tending of cows, trade and agriculture,—these the Vaishyas do according to law.'

Mahābharata—Anushāsana (Do.).—'The Vaishya may trade in sesamum, skins, liquids, cattle and horses.'

Mārkaṇḍeyapurāṇa (Do., p. 417).—'Charity, Vedic Study and Sacrifice constitute the three-fold duty of the Vaishya; trade, cattle-tending and agriculture are his means of livelihood.'

VERSES CCCXXXIII-CCCXXXVI

Viṣṇupurāṇa (Parāsharamādhava-Āchāra, p. 419).—'It is only through attending upon the twice-born that the Shūdra becomes entitled to perform the *Pākayajñas*; and thereby becoming blessed, he wins the worlds.—The Shūdra also shall make gifts, and perform the Pākayajña-sacrifices, as also the rites in honour of Pitṛs.'

Mahābhārata—Anushāsana (Do.).—'Finding the Shūdra oppressed with bad traits due to the quality of Tamas, Pitāmaha ordained attendance upon the twice-born as his duty. Through his devotion to the twice-born, the Shūdra drops off all those traits due to the quality of Tamas; and by attending upon the twice-born, the Shūdra attains the highest good.—Harmless, devoted to good deeds, worshipful towards gods and the twice-born, the Shūdra becomes endowed with all the rewards of Dharma.'

Mahābhārata—Shānti (Parāsharamādhava-Āchāra, p. 420).—'The syllables *svāhā* and *namaḥ* are the mantras prescribed for the Shūdra; by means of these shall the Shūdra offer the Pākayajña-Sacrifices; he shall never amass wealth; having acquired wealth by service, he shall win the affection of his elders; and if he is righteously inclined, he may make gifts when permitted to do so by the King.'

Yājñavalkya (Do., p. 419).—'Attached to his wife, pure, supporting his dependants, devoted to the performance of Shrāddhas, he should never omit to perform the Five Sacrifices by means of ths mantra *namaḥ*.'

Do. (Do., p. 422).—'If he cannot make a living by service of the twice-born, the Shūdra may become a trader, or obtain a living by means of the arts, always acting for the welfare of the twice-born.'

Parāshara (Āchāra, 65).—'The Shūdra may make a living by the sale of salt, honey, oil, curds, *takra*, clarified butter and milk.—But the Shūdra becomes immediately degraded by selling wine and flesh, by eating what should not be eaten, and by approaching women who should not be approached. The Shūdra falls immediately by drinking the milk of the *Kapilā* cow, by approaching a Brāhmaṇa woman and by pronouncing the words of the Veda.'

End of Adhyāya IX.

ADHYĀYA X

VERSES I-III

[See texts under 71 *et seq.* below.]

Shaṅkha (Vīra-Saṁskāra, p. 512).—'The Brāhmaṇa controls all the sciences ; it is he who expounds them to others.'

Pālakāpyasaṁhitā (Vīra-Saṁskāra, p. 513).—'The Brāhmaṇa may teach the other three castes ; the Kṣattriya, two castes, and the Vaishya, only one caste.'

VERSE IV

Āpastamba (1.1.4-5).—'There are four castes—Brāhmaṇa, Kṣattriya, Vaishya and Shūdra ;—amongst these, each preceding caste is superior to the one following.'

Bodhāyana (1.16.1).—'There are four castes—Brāhmaṇa, Kṣattriya, Vaishya and Shūdra.'

Vashiṣṭha (2.1-2).—'There are four castes—Brāhmaṇa, Kṣattriya, Vaishya and Shūdra ;—the three castes, Brāhmaṇa, Kṣattriya and Vaishya are *twice-born.*'

Yājñavalkya (1.10).—'The castes are the Brāhmaṇa, the Kṣattriya, the Vaishya and the Shūdra ;—the first three are *twice-born.*'

VERSE V

Āpastamba (2.13.1).—'Sons begotten by a man who approaches in the proper season a woman of equal caste, who has not belonged to another man, and who has been married legally, have a right to follow the occupations of their castes.'

Viṣṇu (16.1).—'On women equal in caste to their husbands, sons are begotten who are equal in caste to their fathers.'

Yājñavalkya (1.90).—'From women of the same caste as their husbands are born sons of the same caste.'

Bodhāyana (1.17.2).—'Sons of equal caste spring from women of equal caste.'

Do. (1.16.6).—'Sons begotten on wives of equal caste or of the next lower caste are of the same caste as the father'

VERSES VI-XLI

Arthashāstra (pp. 42-45).—'Sons born to the Brāhmaṇa, Kṣattriya and Vaishya fathers from wives of the next lower caste are of the same caste as their fathers;—the son born to the Brāhmaṇa from a Vaishya wife is the *Ambaṣṭha*; on Shūdra wife, the *Niṣāda* or the *Pārashava*; to the Kṣattriya from a Vaishya wife, the *Ugra*; that born to a Vaishya from a Shūdra wife is the *Shūdra*. Sons born to these (Brāhmaṇa, Kṣattriya and Vaishya) from wives of the same caste as themselves, but married before *Upanayana*, are *Vrātyas*. These are sons born in the regular mixtures. From the Shūdra father, on wives of the Brāhmaṇa, Kṣattriya and Vaishya castes are born the *Chaṇḍāla*, the *Kṣattṛ* and the *Āyogava* respectively; from the Vaishya father, on wives of the Brhāmaṇa and Kṣattriya castes, the *Vaidēhaka* and the *Māgadha* respectively;—from the Kṣattriya father, on a wife of the Brāhmaṇa caste, the *Sūta*. These are the sons born of the irregular mixtures. From *Ugra* father and *Niṣāda* mother is born the *Kukkuṭaka*; from *Niṣāda* father and *Ugra* mother, the *Pulkasa*; from *Ambaṣṭha* father and *Vaidēhika* mother is born the *Vaiṇa*; from *Vaidēhika* father and *Ambaṣṭha* mother is born the *Kushīlava*; from *Kṣattṛ* mother and *Ugra* father, is born *Shvapāka*; by profession, the *Vaiṇa* is the chariot-maker. All these, with the exception of the *Chaṇḍāla*, have the same duties as the Shūdra.'

Bodhāyana (1.16.7-12, 16; 1.17.7, 8, 11-14).—'Sons born of wives of the second or third lower castes are *Ambaṣṭhas*, *Ugras*

and *Niṣādas*. Of females wedded in the inverse order are born *Āyogavas, Māgadhas, Vaiṇas, Kṣattṛs, Pulkasas, Kukkuṭas, Vaidēhakas* and *Chaṇḍālas*. An *Ambaṣṭha* begets on a woman of the first caste, a *Shvapāka*; an *Ugra* on a woman of the second caste, a *Vaiṇa*; a *Niṣāda* on a woman of the third caste, a *Pulkasa*; in the contrary case, a *Kukkuṭaka* is produced. I may quote the following—"Those sons whom an uninitiated man begets, the wise call *Vrātyas*, who are excluded from the *Sāvitrī*." A Brāhmaṇa begets on a woman of the Kṣattriya caste, a Brāhmaṇa; on a woman of the Vaishya caste, an *Ambaṣṭha*; on a woman of the Shūdra caste, a *Niṣāda*,—according to some, a *Pārashava*. A Kṣattriya begets on a female of the Vaishya caste, a Kṣattriya; on a female of the Shūdra caste, an *Ugra*. A Vaishya begets on a female of the Shūdra caste, a *Rathakāra*. A Shūdra begets on a female of the Vaishya caste, a *Māgadha*; on a female of the Kṣattriya caste, a *Kṣattṛ*; but on a female of the Brāhmaṇa caste, a *Chaṇḍāla*. A Vaishya begets on a female of the Kṣattriya caste, an *Āyogava*; on a female of the Brāhmaṇa caste, a *Sūta*. If among these an *Ambaṣṭha* male and an *Ugra* female unite, their son shall be born in the regular order; if a *Kṣattṛ* male and a *Vaidēhaka* female unite the son born shall be in the inverse order. An *Ugra* begets on a female of the *Kṣattṛ* caste, a *Shvapāka*; a *Vaidehaka* on a female of the *Ambaṣṭha* caste, a *Vaiṇa*; a *Niṣāda* on a female of the *Shūdra* caste, a *Pulkasa*; a *Shūdra* on a woman of the *Niṣāda* caste, a *Kukkuṭaka*.—The wise declare that those sprung from an intermixture of castes are *Vrātyas*.'

Āpastamba (2. 13. 4-5).—'If a man approaches a woman who had been married to another man, or was not legally married to himself, they both commit sin;—through their sin, their son also becomes sinful.'

Gautama (4. 16, 21).—'Children born in the regular order of wives of the next second or third lower castes are of the same caste as the father, and these are *Ambaṣṭhas, Ugras,*

Niṣādas and *Daushyantas* or *Pārashavas*.—Children born in the inverse order of wives of higher castes, are *Sūtas*, *Māgadhas*, *Āyogavas*, *Kṣattrs*, *Vaidehakas* and *Chaṇḍālas*. Some declare that a woman of the Brāhmaṇa caste bears respectively to the husband of the four castes, sons who are Brāhmaṇas, *Sūtas*, *Māgadhas* and *Chaṇḍālas* ; and that a woman of the Kṣattriya caste bears to the same, *Mūrdhābhiṣiktas*, *Kṣattriyas*, *Dhīvaras*, *Pulkasas* ;—a woman of the Vaishya caste to the same, *Bhṛjyakanṭhas*, *Māhiṣyas*, *Vaishyas*, and *Vaidehas* ;—and a woman of the Shūdra caste, to the same, *Pārashavas*, *Yavanas*, *Karaṇas* and Shūdras.'

Vashiṣṭha (18. 19).—' They declare that the offspring of a Shūdra father and Brāhmaṇa mother is *Chaṇḍāla*,—that of Shūdra father and Kṣattriya mother, the *Vaiṇa*,—that of Shūdra father and Vaisya mother, the *Antyāvasāyin* ;—they declare that the son of a Vaisya father and Brāhmaṇa mother is the *Rāmaka* ; that of Vaisya father and Kṣattriya mother, the *Pulkasa* ; that of Kṣattriya father and Brāhmaṇa mother is the *Sūta*. They quote the following—"One may know by their deeds those who have been begotten secretly, and to whom the stigma of springing from unions in the inverse order of the castes attaches ; because they are destitute of virtue and good conduct."—Children begotten by Brāhmaṇas, Kṣattriyas and Vaisyas on females of the next lower, second lower and third lower castes become respectively, the *Ambaṣṭha*, the *Ugra* and the *Niṣāda*.—The son of a Brāhmaṇa father and Shūdra mother is the *Pārashava*.'

Yājñavalkya (1. 91-95).—' From Brāhmaṇa father and Kṣattriya mother is born the *Mūrdhābhiṣikta* ; from Brāhmaṇa father and Vaishya mother, the *Ambaṣṭha* ; and from Brāhmaṇa father and Shūdra mother, the *Niṣāda* or *Pārashava*.—From Kṣattriya father and Vaishya or Shūdra mother is born the *Māhiṣya* or the *Ugra* respectively. From Vaishya father and Shūdra mother, the *Karaṇa*. Such is the law regarding children of married wives.—From Kṣattriya father

and Brāhmaṇa mother is born the *Sūta* ; from Vaishya father and Brāhmaṇa mother, the *Vaidehaka* ; from Shūdra father and Brāhmaṇa mother is born the *Chaṇḍāla*, who is outside the pale of all righteousness.—From Vaishya father and Kṣattriya mother is born the *Māgadha* ; from Shūdra father and Kṣattriya mother, the *Kṣattṛ* ; from Shūdra father and Vaishya mother, the *Āyogava*.—From *Māhiṣya* father and *Karaṇa* mother is born the *Rathakāra*. The sons born in the inverse order of castes are declared to be *bad* and those in the regular order, *good*.'

Viṣṇu (16. 4-7, 17).—'The son of a Shūdra from a Vaishya woman is called *Āyogava* ;—the *Pulkasa* and *Māgadha* are sons of a Vaishya and Shūdra respectively from a Kṣattriya woman.—The *Chaṇḍāla*, *Vaidehaka* and *Sūta* are the sons of a Shūdra, Vaishya and Kṣattriya respectively, from a Brāhmaṇa woman.—Besides these there are innumerable other castes produced by further intermixture among those that have been just mentioned.... All members of mixed castes, whether their descent has been kept secret or is generally known, may be found out by their deeds.'

Mahābhārata (13. 48. 14-28, 49).—(On lines similar to Manu.)

Nārada (12.103-113).—'There are *Anantara*, *Ekāntara* and *Dvyantara* sons, both in the direct and inverse order of the castes. Of this description are the *Ugra*, *Pārashava*, and *Niṣāda*, who are begotten in the direct order ; as well as *Ambaṣṭha*, *Māgadha* and *Kṣattṛ*, who spring from a Kṣattriya woman. One of these latter is begotten in the direct order ; of the two others, it must be known that they are begotten in an inverse order. The *Kṣattṛ* and the rest are begotten in an inverse order ; the three mentioned first, in the direct order. The son of a Brāhmaṇa father and Brāhmaṇa mother is equal in caste to the father. The son of a Brāhmaṇa from a Kṣattriya woman is an *Anantara* ;—an *Ambaṣṭha* and an *Ugra* are begotten in the same way by

Kṣattriya men and on Vaishya women respectively. An *Ambaṣṭha* is an *Ekāntara*, the son of a Brāhmaṇa father from a Vaishya woman. The son called *Niṣāda* springs from the union of a Kṣattriya with a Shūdra woman. A Shūdra woman obtains from a Brāhmaṇa a son called *Pārashava*, who is superior to the *Niṣāda*. The *Sūta*, the *Māgadha*, the *Āyogava*, the *Kṣattṛ* and the *Vaidehaka* are begotten in the inverse order of castes. The *Sūta* is an *Anantara* begotten by a Kṣattriya on a Brāhmaṇa woman. Similarly the *Māgadha* and *Āyogava* are respectively the sons of Vaishya and Shūdra fathers from a Brāhmaṇa mother. A Brāhmaṇa woman obtains from a Vaishya father an *Ekāntara* son, called the *Vaidehaka*. A Kṣattriya woman obtains from a Shūdra, an *Ekāntara* son, called the *Kṣattṛ*. A *Dvyantara* son in the inverse order, the most abject of men, being the fruit of sinful intercourse, by name *Chaṇḍāla*, is born of a Shūdra when a Brāhmaṇa woman forgets herself with him.'

Shukranīti (4.4,71-72).—' Sons born of Vaishya women and Kṣattriya or Brāhmaṇa fathers should be treated as *Shūdra* ; also those born of Shūdra mothers.'

VERSE XLII

Shukranīti (4.4,80-81).—'Vishvāmitra, Mātaṅga, Vashiṣṭha, Nārada and others became elevated by special penances, not by birth.'

Yājñavalkya (1.96).—' Caste becomes elevated during the fifth or the seventh generation ; similarly after five or seven generations one acquires that caste of which he has followed the occupations.'

Gautama (4.22-24).—' In the seventh generation, men obtain a change of caste, being either raised to a higher one or degraded to a lower one. The venerable teacher declares that this happens in the fifth generation, and the same rule

applies to those born from parents of different castes that are intermediate between two of the castes originally created by Brahmā.'

Āpastamba (2,11.10-11).—' In successive births, men of the lower castes are born in the next higher one, if they have fulfilled their duties. In successive births, men of the higher castes are born in the next lower one, if they have neglected their duties.'

VERSES XLIII-XLIV

Mahābhārata (13.33.21-22; 13.35.17-18).—'Shākas, Yavanas, Kāmbojas and other Kṣattriya castes became degraded by not seeing the Brāhmaṇas. Drāviḍas, Kaliṅgas, Pulindas, Ushīnaras, Kolisarpas and Māhiṣakas and other Kṣattriya castes became degraded by not seeing the Brāhmaṇas. Kirātas, Yavanas and other Kṣattriya castes became degraded because they would not bear with the Brāhmaṇas.'

Shukranīti (4.4.74).—' The *Yavanas* have all the four castes mixed together; they recognise authority other than the Vedas and live in the North and West. Their Shāstras have been framed for their welfare by their own teachers.'

VERSES XLVI-L

Mahābhārata (13.48.32).—(Same as Manu 50.)

Viṣṇu (16.8-13).—' *Āyogavas* should live by artistic performances;—*Pukkasas*, by hunting;—*Māgadhas*, by proclaiming the good qualities;—*Chaṇḍālas*, by executing criminals sentenced to death;—*Vāidehakas*, by keeping women and profiting by what they earn;—*Sūtas*, by training horses.'

Shaṅkha (Aparārka, p. 119).—' The livelihood of the *Rathakāra* consists of training horses, driving chariots, masonry and the teaching of the science of Architecture.'

VERSES LI-LVI

Mahābhārata (13.48.82).—'They shall betake themselves to road-crossings, crematoriums, hills and trees; and shall wear iron-ornaments.'

Viṣṇu (16.11, 14).—'Chaṇḍālas should live by executing criminals sentenced to death. Chaṇḍālas should live out of the town and their clothes should consist of the mantles of the deceased.'

VERSES LVII-LXI

Vashiṣṭha (18.7).—'They quote the following—"One may know by their deeds those who have been begotten secretly, and to whom the stigma of springing from unions in the inverse order of the caste attaches, because they are destitute of virtue and good conduct."'

Viṣṇu (16.17).—'All members of the mixed castes may be found out by their deeds, whether their descent has been kept secret or is generally known.'

Mahābhārata (13.48. 41-44).—'The purity of one's birth can be found out from his deeds (then the same as Manu 58 and 59).'

VERSE LXII

Mahābhārata (13.48.34-35).—'Rendering help to cows and Brāhmaṇas, and practising sympathy, mercy, truthfulness, forgiveness and protecting others even by one's own body,—these are the means of success for outcasts.'

Viṣṇu (16.18).—'Giving up life, regardless of any reward, in order to save a Brāhmaṇa, or a cow, or for the sake of a woman or a child,—may confer heavenly bliss even upon members of the base castes.'

VERSE LXIII

Yājñavalkya (1.122).—'Abstention from injury, Truthfulness, Abstention from theft, Purity, Control of the senses, Liberality, Self-control, Mercy, Tolerance,—these are the means of righteousness for all men.'

Vyāsa (Aparārka, p. 164).—'Freedom from cruelty, Abstention from injury, Kindness, Liberality, Performance of Shrāddha, Honouring guests, Truthfulness, Freedom from anger, Contentment with one's own wife, Purity, Freedom from envy, Self-knowledge and Patience are the common virtues......Truth, Self-control, Austerity, Purity, Contentment, Shyness, Tolerance, Straightforwardness, Wisdom, Calmness, Mercy, Concentrated mind—these constitute the eternal Dharma.—That is *Truth* which is beneficial to living beings; *Self-Control* consists in controlling the mind; *Austerity* consists in remaining firm in one's own duty; *Purity* consists in the evading of inter-mixtures; *Contentment* consists in giving up objects of sense; *Shyness* consists in desisting from evil deeds; *Tolerance* consists in the capacity to bear the pairs of opposites; *Straightforwardness* consists in balance of mind; *Wisdom* consists in discerning the true nature of things; *Calmness* consists in peacefulness of mind; *Mercy* consists in the inclination to do good to living beings;—this is eternal Dharma.'

Bṛhaspati (Do.).—' Mercy, Tolerance, Freedom from envy, Purity, Abstention from over-exertion, Propitiousness, Freedom from miserliness, Freedom from desires,—these are common to all men.—When one protects another person in times of trouble,—whether he be a stranger or a relation, an enemy or a friend,—this is what is meant by *Mercy*. *Tolerance* is that by virtue of which one does not become angry on suffering pain. When one does not feel unhappy at the good qualities of another, and eulogises

even those whose qualities are not of the best;—this is called *Freedom from envy*. *Purity* consists in avoiding forbidden food and in associating with blameless persons. When one avoids those acts which, though good, bring suffering to the body, that is *Abstention from over-exertion*. *Propitiousness* consists in doing what is good and desisting from what is not commended. *Freedom from Miserliness* is that by virtue of which one gives away, without pain, even the little that he possesses. *Freedom from Desires* is that by which one remains contented with whatever he obtains, without thinking of what others have got.'

Gautama (8.22-23).—' Now follow the eight qualities of the soul—Compassion on all creatures, Forbearance, Freedom from anger, Purity, Quietism, Propitiousness, Freedom from avarice and Freedom from covetousness.'

Āpastamba (1.23-6).—' Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy and hurtfulness,—Truthfulness, Moderation in eating, Silencing slander, Freedom from envy, Self-denying, Liberality, Avoiding of gifts, Uprightness, Affability, Extinction of the passions, Subjugation of the senses, Peace with all beings, Concentration of mind, Regulation of conduct according to the Āryas, Peacefulness and Contentment;—these good qualities have been settled by the agreement of the wise for all the four orders. He who, according to the precepts of the sacred Law, practises these, enters the Universal Self.'

Viṣṇu (2.16-17).—'Forbearance, Veracity, Restraint, Purity, Liberality, Self-control, Avoiding the killing of animals, Obedience to elders, Pilgrimage, Sympathy with the afflicted,—Straightforwardness, Freedom from covetousness, Reverence towards God and Brāhmaṇas, and Freedom from anger are duties common to all.'

VERSES LXIV-LXV

[See texts under 42.]

Gautama (4.22).—'In the seventh generation, men obtain a change of caste, either being raised to a higher, or degraded to a lower one.—The venerable teacher declares that this happens in the fifth generation.'

Yājñavalkya (1.96).—(See under 24 above.)

VERSES LXVI-LXXIII

[See texts under 9.33 *et seq.*]

VERSES LXXIV-LXXVI

Vashiṣṭha (2.13-14).—'The lawful occupations of the Brāhmaṇa are six: studying the Veda, teaching, sacrificing for himself, sacrificing for others, giving gifts and accepting gifts.'

Gautama (10.1-3).—'The lawful occupations common to all twice-born men are—studying the Veda, offering sacrifices for themselves and giving gifts.—Teaching, offering sacrifices for others and accepting gifts are the additional occupations for the Brāhmaṇa.—But the former three are obligatory.'

Bodhāyana (1.18.2).—'Brahman forsooth, placed Its majesty in the Brāhmaṇas, together with the duties and privileges of studying, teaching, sacrificing for themselves, sacrificing for others, giving gifts and accepting gifts,—for the protection of the Vedas.'

Āpastamba (2.10.4-5).—'The lawful occupations of the Brāhmaṇa are—studying, teaching, sacrificing for himself, sacrificing for others, giving gifts, receiving gifts, inheriting

and gleaning corn in the fields; and he may live by taking other things that belong to nobody.'

Viṣṇu (2.5, 9, 11).—'For a Brāhmaṇa, to teach the Veda,—to sacrifice and to study the Veda,—for a Brāhmaṇa, to sacrifice for others and to receive gifts.'

Yājñavalkya (1.118).—'Sacrificing, studying and giving gifts are common to the Brāhmaṇa, the Kṣattriya and the Vaishya; for the Brāhmaṇa there are in addition to these, accepting gifts, sacrificing for others and teaching.'

Shukranīti (4.3.31-32).—'Sacrificing, studying, giving gifts,—these are the functions of the twice-born;—the additional special functions of the Brāhmaṇa are—receiving gifts, teaching and sacrificing for others.'

Kāmandaka (2.18-19).—'The celebration of sacrifices, the study of the Vedas, and the giving away of wealth to others, according to the rules of the Shāstras,—these are considered to be the common customary observances of the three castes, Brāhmaṇa, Kṣattriya and Vaishya.—The holy acts of teaching, of conducting sacrifices for others, and of accepting gifts from the pious—these have been enumerated by the sages to be the means of livelihood for those belonging to the highest caste.'

Arthashāstra (p. 29).—'The special duty of the Brāhmaṇa is to study, to teach, to sacrifice for himself, to sacrifice for others, to give gifts and to receive gifts.'

VERSES LXXVII-LXXX

[See texts under 9.326 *et seq.*]

Gautama (10.1, 7, 15, 49).—'The occupations common to all the twice-born are—studying, offering sacrifices, and giving gifts,—to protect all beings is the additional function of the king (Kṣattriya), and to learn the management of chariots and the use of the bow;—the additional occupations of the

Vaishya are agriculture, trade, cattle-tending, and money-lending.'

Bodhāyana (1.18.3, 4).—'In the Kṣattriya, the Brāhmaṇa placed strength, together with the duties and privileges of studying, sacrificing, giving gifts, using weapons and protecting the life and property of all beings,—for the growth of good government.—In the Vaishyas, the Brāhmaṇa placed the power to work, with the duties of studying, sacrificing, giving gifts, cultivating the soil, trading, and cattle-tending,—for the growth of productive labour.'

Āpastamba (2.10.6, 7).—'The lawful occupations of the Kṣattriya are the same as those of the Brāhmaṇa; with the exception of teaching, sacrificing for others and receiving gifts; and with the addition of governing and fighting. The lawful occupations of the Vaishya are the same as those of the Kṣattriya, with the exception of governing and fighting, and with the addition of agriculture, cattle-tending and trade.'

Vashiṣṭha (2.15-19).—'The lawful occupations of the Kṣattriya are three—studying, sacrificing for himself and bestowing gifts;—and his peculiar duty is to protect the people with his weapons; he may earn his livelihood by that means.—The lawful occupations of the Vaishya are the same besides agriculture, trading, cattle-tending and money-lending.'

Viṣṇu (2. 6, 7, 9, 12, 13).—'For the Kṣattriya, constant practice in arms;—for the Vaishya, the tending of cattle;—for all the twice-born, to sacrifice and to study;—the mode of livelihood for the Kṣattriya is to protect the world (and receive due reward);—and for the Vaishya, tillage, keeping cows, trade, money-lending and growing of seeds.'

Yājñavalkya (1.118, 119).—'Sacrificing, studying and giving gifts are common to the Kṣattriya and the Vaishya (and the Brāhmaṇa);—the principal function of the Kṣattriya is the protecting of the people; money-lending, agriculture,

and trade and cattle-tending are the principal functions of the Vaishya.'

Shukranīti (4.3.33-34).—'The additional special functions of the Kṣattriya are the protection of the good, suppression of the wicked and realising of revenues. The additional functions of the Vaishya are agriculture, pasture and trade.'

Kāmandaka (1.20).—'The King (Kṣattriya) should live by his weapons and by protecting the people. The means of subsistence for the Vaishya are cattle-rearing, agriculture and trade.'

Arthashāstra (p. 29).—'The duties of the Kṣattriya are studying, sacrificing, making gifts, living by arms, and protecting of living beings; of the Vaishya—studying, sacrificing, giving gifts, agriculture, cattle-tending and trade.'

VERSES LXXXI-LXXXIV.

Gautama (7.4-7).—'In times of distress, it is permissible to offer sacrifices for men of all castes, to teach them and to accept gifts from them; each preceding mode of living being preferable to the succeeding. On failure of the occupations lawful for the Brāhmaṇa, he may live by the occupations of the Kṣattriya; and on failure of these latter, he may live by the occupations of the Vaishya.'

Bodhāyana (1.4.16-21).—'A Brāhmaṇa, who is unable to subsist by teaching, sacrificing for others or the acceptance of gifts, shall maintain himself by following the duties of the Kṣattriya, because that is the next following caste. Gautama declares that the Brāhmaṇa shall not act thus; for the functions of the Kṣattriya are too cruel for the Brāhmaṇa. They quote also the following verse:—"Out of regard for the sacred law, a Brāhmaṇa or a Vaishya may take up arms for the protection of cows or Brāhmaṇas, or when a confusion of castes

threatens to take place." Or, the Brāhmaṇa may adopt the Vaishya's means of livelihood; because that is the one following next. If he lives by agriculture, he shall plough before breakfast, and with two bulls whose noses have not been pierced, never striking them with the goad, but frequently coaxing them.'

Vashiṣṭha (2.22-24, 32-33).—'Those who are unable to live by their own lawful occupation may adopt that of the next inferior caste; but never that of a higher caste. A Brāhmaṇa and a Kṣattriya who have resorted to the Vaishya's mode of livelihood and maintain themselves by trade shall not sell the following things—stone, &c., &c., &c. For the purpose of cultivation, he shall plough before breakfast with two bulls whose noses have not been pierced; if he ploughs in the hot season, he shall water his beasts even in the morning.'

Viṣṇu (2.15).—'In times of distress, each caste may follow the occupation of that next to it in rank.'

Yājñavalkya (3.34).—'In times of distress, the Brāhmaṇa may maintain himself by the occupation of the Kṣattriya, or by that of the Vaishya; but having tided over the distress, he shall purify himself by expiations and confine himself to his own path.'

Mahābhārata (3.208.23—12.263.44-45).—(Same as Manu 84.)

Nārada (1.56-60).—'In times of distress, a Brāhmaṇa is allowed to gain his subsistence in the mode prescribed for the caste next to him in rank; or he may gain his subsistence like a Vaishya. But he must never resort to the mode of livelihood prescribed for the lowest caste. At no time should a Brāhmaṇa follow the occupations of a man of vile caste, or a vile man the occupations of a Brāhmaṇa; in either case, expulsion from caste would be the immediate consequence.... When a Brāhmaṇa has lived through the times of distress, with the wealth acquired by following the occupations of the Kṣattriya, he must perform a penance and relinquish those

occupations. When a Brāhmaṇa takes delight in those occupations and persists in them, he is declared to be a *Kāṇḍa-pṛṣtha* and must be expelled from society, because he has swerved from the path of duty.'

VERSES LXXXV-LXXXXIII

Gautama (7.8-15).—'Goods not to be sold by the Brāhmaṇa are—perfumes, flavouring substances, prepared food, sesamum, hempen and linen cloth, skins, garments dyed red or washed, milk and preparations of it, roots, fruits, flowers, medicines, honey, flesh, grass, water, poisons, animals for slaughter; nor under any circumstances, human beings, heifers, female calves, cows big with young. Some declare that traffic in land, rice, barley, goats, sheep, horses, bulls, milch cows and draught oxen is also forbidden.'

Āpastamba (1.20.10-13).—'Trade is not lawful for a Brāhmaṇa;—in times of distress he may trade in lawful merchandise, avoiding the following, that are forbidden—men, condiments and liquids, colours, perfumes, food, skins, heifers, glueing substances, water, young corn-stalks, substances from which spirituous liquor is extracted, red and black pepper, corn, flesh, arms, and the hope of reward for meritorious deeds. Among the various kinds of grains, he shall specially not sell sesamum or rice.

Yājñavalkya (3. 6-38).—'Fruits, stones, linen, Soma, human beings, cakes, plants, sesamum, rice, liquids, curds, milk, clarified butter, water, arms, wine, wax, honey, lac, grass, clay, skins, flowers, blankets, hairs, *Takra*, poisons, land, silken cloth, indigo, salt, one-hoofed animals, lead, vegetable, pepper, medicines, oil-cake, animals, perfumes,—these the Brāhmaṇa should never sell, even when living by the occupations of the Vaishya. But sesamum may be sold for religious purposes, in exchange of paddy.'

Bodhāyana (2.2.27-29).—'He who sells sesamum, forsooth, sells his ancestors; he who sells rice, forsooth, sells his life; he who gives away his daughter, making a bargain, forsooth, sells portions of his spiritual merit. Grass and wood in their natural state may be sold. They quote the following—"Animals that have only one row of teeth, as well as minerals excepting salt, and undyed thread,—these, O Brāhmaṇa, are the goods thou art permitted to sell."'

Vashiṣṭha (2.24-31).—'A Brāhmaṇa and a Kṣattriya, who have resorted to a Vaishya's mode of living and maintain themselves by trade, shall not sell stones, salt, hempen cloth, silk, linen and skins; nor any kind of dyed clothing; nor prepared food, flowers, fruit, roots, perfumes, substances (used for) flavouring (food); nor water, the juice extracted from plants; nor Soma, weapons, poison, nor flesh, nor milk, nor preparations of it, iron, tin, lac, and lead. Now they quote also (the following verse): By (selling) flesh, lac, and salt a Brāhmaṇa at once becomes an outcast; by selling milk he becomes (equal to) a Shūdra after three days. Among tame animals those with uncloven hoofs, and those that have an abundance of hair (must not be sold), nor any wild animals, (nor) birds, nor beasts that have tusks (or fangs). Among the various kinds of grain they mention sesamum (as forbidden). Now they quote also (the following verse)—If he applies sesamum to any other purpose but food, anointing and charitable gifts, he will be born again as a worm and, together with his ancestors, be plunged into his own ordure.—Or, at pleasure, they may sell (sesamum), if they themselves have produced it by tillage.'

Viṣṇu (54.18-21).—'He who sells fresh ginger, edible plants, perfumes, flowers, fruits, roots, skins, canes, things made of split bamboo, chaff, potsherds, hair, ashes, bone, cow-milk or curds, oil-cakes, sesamum or oil, must perform the *Prājāpatya*. He who sells the fruit of the *shleshmātaka* tree, lac, bees-wax, shells, mother-o-pearl, tin, lead, iron, copper,

or sacrificial vessels made of rhinoceros' horn, must perform the *Chāndrāyaṇa.* He who sells dyed cloth, tin, precious stones, perfumes, sugar, honey, liquids or condiments, or wool must fast for three days. He who sells meat, salt, lac or milk must perform the *Chāndrāyaṇa.* And all these persons should undergo initiation a second time.'

VERSE XCIV

Gautama (7.16-23).—'But it is permissible to barter one kind of substances used for flavouring for others, and animals. Salt and prepared food must not be bartered, nor sesamum. But for present use, an equal quantity of uncooked food may be exchanged for cooked food.—But if no other course is possible, a Brāhmaṇa may support himself in any way except by following the occupations of a Shūdra. Some people permit even this in case his life is in danger.'

Āpastamba (1.20.14-16—1.21.1-4).—'The exchange of one of these (above-mentioned goods) for the other is likewise unlawful. But food may be exchanged for food, and slaves for slaves, and condiments for condiments, and perfumes for perfumes and learning for learning. Let him traffic with lawful merchandise which he has not bought, with *Muñja* grass, *Balvaja*-grass, roots and fruits; and with grass and wood which have not been worked up. He shall not be too eager for such livelihood. If he obtains another livelihood, he shall leave off trading.'

Vashiṣṭha (2.37-39).—'Substances used for flavouring may be bartered for other substances of the same kind, be it for one more valuable or for one worth less. But salt must never be exchanged for other substances used for flavouring. It is permitted to barter sesamum, rice, cooked food, learning, and slaves.'

VERSES XCV-XCVI

Nārada (1.5-8).—'For neither of those are such occupations permitted as are either far above or far below their own rank.'

Gautama (7.26).—'In times of distress, a Kṣattriya may follow the occupations of the Vaishya.'

Viṣṇu (2.15).—'In times of distress, each caste may follow the occupation of that next below it in rank.'

Vashiṣṭha (2.23).—'One shall never adopt the occupation of a higher caste.'

VERSE XCVII

Bhagavadgitā—'One's own Dharma, even though defective, is superior to another's Dharma well-performed; it is better to die in one's own Dharma; another's Dharma is full of danger.'

VERSE XCVIII

Vashiṣṭha (2. 22-23).—'Those who are unable to live by their own occupation may adopt that of the next inferior caste; but never that of a higher caste.'

Viṣṇu (2. 15).—'In times of distress, each caste may follow the occupation of that next below it in rank.'

VERSES XCIX-C

Gautama (10. 57, 60).—'From the higher castes, he shall seek to obtain his livelihood; and he may live by the mechanical arts.'

Viṣṇu (2. 14).—'For the Shūdra, all branches of art.'

Yājñavalkya (1. 120).—'For the Shūdra, attending upon the twice-born has been ordained; being unable to maintain

himself by that, he shall become a trader; or he shall live by the various arts, always doing what is good for the twice-born.'

[See under 121-122 below.]

VERSES CI-CVIII

Gautama (7. 4).—'In times of distress, it is permissible to offer sacrifices for men of all castes, to teach them and to accept gifts from them.'

Āpastamba (1. 18. 5-7, 14-15),—'In times of distress, if he is unable to keep himself, he may eat food obtained from anybody, after having touched it with gold, or with fire....... In times of distress, even the food of a Shūdra, who lives under one's protection for the sake of spiritual merit, may be eaten. He may eat it, touching it once with gold or with fire.'

Vashiṣṭha (27. 9).—'Through sacrificing for wicked people, through teaching them, through intermarrying with them, or through accepting their gifts, learned Brāhmaṇas do not contract guilt; for a learned Brāhmaṇa resembles fire and the sun.'

Yājñavalkya (3. 41).—'Agriculture, arts, service, learning, money-lending, cart, hill, attendance, land covered with wood and water, king, alms-begging,—these are the means of livelihood in times of distress.'

VERSES CIX-CXI

Vashiṣṭha (20. 45-47).—'Property received from outcasts, after forming alliances with them, either by teaching the Veda or by marriage, must be relinquished. Let him not associate with such men. It is declared in the Veda that he who has associated with an outcast becomes pure by reciting the Saṁhitā of his Veda, proceeding in the northerly direction, and fasting. They quote also a verse to the effect

that a sinner is liberated from guilt by tormenting his body, by austerities, and by reciting the Veda ; he becomes free also by bestowing gifts.'

Viṣṇu (54. 28).—'Those Brāhmaṇas who have acquired property by base acts become free from sin by relinquishing it and by reciting Veda-texts and practising austerities.'

Āpastamba (1. 28, 11-12).—'Enjoyments taken unrighteously one shall give up ; he shall say—"I and sin do not dwell together." Clothing himself with a garment reaching from the navel down to the knee, bathing daily, morn, noon and evening, eating food which contains neither milk nor pungent condiments, nor salt, he shall not enter a house for twelve years. After that, he may be taken as purified.'

[See 11. 194.]

VERSES CXIII-CXIV

[See 4. 84 *et seq.*]

Vashiṣṭha (12. 2-3).—'The Accomplished Student shall not beg from any body except from the King and a pupil. But he may ask from any body, if pressed by hunger, for some small gift, such as cultivated or unculivated field, a cow, a goat or a sheep or, at the last extremity, for gold, grain or food.'

Yājñavalkya (3. 42),—'When he has remained hungry for three days, he may take grains from a non-Brāhmaṇa, and if accused of it, he should rightly state the truth.'

VERSE CXV

Gautama (10. 39-42).—'A man becomes an *owner* by inheritance, purchase, partition, seizure or finding ; acceptance of gift is an additional mode of acquisition for the Brāhmaṇa ; conquest for the Kṣattriya ; and gain by labour for the Vaishya and the Shūdra.'

Arthashāstra (II. p. 97).—'In places where conditions are unsettled, undisturbed possession is the basis for ownership.'

VERSE CXVI

Yājñavalkya (3. 41).—'Agriculture, mechanical arts, work for wages, learning, money-lending on interest, cart, hill, service, forest-land, King and begging alms—these are the means of livelihood in times of distress.'

Hārīta (Aparārka, p. 937).—'In times of distress, agriculture may be undertaken.'

VERSE CXVII

Vashiṣṭha (2. 40-44).—'A Brāhmaṇa and Kṣattriya shall lend money like usurers. They quote the following—"He who, acquiring property cheap, gives it for a high price, is called a *usurer* and blamed among those who recite the Veda. Brahmā weighed in the scales the crime of killing a learned Brāhmaṇa against the crime of usury and the slayer of the Brāhmaṇa went upwards."—They may lend gold, at pleasure, to a person who entirely neglects his sacred duties and is exceedingly wicked,—taking double its value on repayment,—and grain, trebling the original price.'

VERSE CXVIII

[See texts under 7.130 *et seq.*]

VERSE CXIX

[See texts under 7.88.]

Gautama (12. 16, 41).—'To stand firm in battle and not turn back (is the duty of the Kṣattriya).—Conquest is a means of livelihood for the Kṣattriya.'

VERSE CXX

[See under 7.130, and 8. 398 *et seq.*]

Vashiṣṭha (12.37).—'They quote a verse proclaimed by Manu referring to duties and taxes—"No duty is paid on a sum less than a *Kārṣāpaṇa*; there is no tax on livelihood gained by art; nor on an infant, nor on a messenger, nor on what has been received as alms, nor on the remnants of property left after robbery, nor on a *Shrotriya*, nor on an ascetic, nor on a sacrifice."'

VERSES CXXI-CXXII

[See under 99 above.]

Gautama (10.56).—'Serving the higher castes (is the duty of the Shūdra).'

Yājñavalkya (1.120).—'Attending on the twice-born is the occupation for the Shūdra; not gaining a living by that means, he shall become a trader, or live by means of the various arts, always working for the welfare of the twice-born.'

VERSE CXXIII

Mahābhārata (Aparārka, p. 162).—'The Brāhmaṇa shall be served by the Shūdra from a distance, like the fire.'

Gautama (10.61).—'The *Ārya*, under whose protection the Shūdra places himself, should support him, even if he becomes unable to work.'

VERSE CXXV

Gautama (10.58-59).—'The Shūdra shall use their cast off shoes, umbrellas, garments, and sitting mats; and shall eat the remnants of their food.'

VERSES CXXVI-CXXVII

Gautama (10.64-65).—'If permission has been given to him, the Shūdra may use the syllable *namaḥ* as his *mantra*. Some people declare that he may himself offer the *Pākayajñas*.'

Yājñavalkya (1.121).—'Devoted to his wife, pure, supporting his dependants, devoted to the performance of *shrāddha*, he should not omit to perform the fire sacrifices with the syllable *namaḥ* as his *mantra*.'

VERSE CXXIX

Gautama (10.63).—'The Shūdra's hoard shall serve only the purpose of supporting men of the higher castes in times of distress.'

End af Adhyāya X.

ADHYĀYA XI

VERSES I-III

Mahābhārata (12.165.1-3).—'One whose property has been stolen, one who is going to perform a sacrifice, one who has read up to the end of all the Vedas, one who is seeking wealth for his teacher, or for the performance of rites to Pitṛs, or for the carrying on of Vedic study,—such Brāhmaṇas have been regarded as righteous beggars. To such poor men one should give gifts and also impart learning. In other cases the sacrificial fee should be paid; and to others, cooked food may be given outside the altar.'

Gautama (5.21-23).—'Presents of money should be given, outside the Vedi, to persons begging for their teachers, or in order to defray the expenses of their wedding, or to procure medicine for the sick, to those who are going to offer a sacrifice, to those engaged in study, to travellers, and to those who have performed the Vishvajit sacrifice. Prepared food should be given to other beggars.'

Bodhāyana (2.5.19-20).—'Presents of money should be given, according to one's ability, to good Brāhmaṇas, *Shrotriyas*, and to those who have gone to the end of the Vedas, when they beg outside the Vedi, for the sake of their teachers, or for defraying the expenses of their marriage, or of medicine, or when they are distressed for livelihood, or are desirous of offering a sacrifice, or engaged in study, or on a journey, or have performed the *Vishvajit* sacrifice. Cooked food should be given to other beggars.'

Āpastamba (2. 10. 1-2).—'The reasons for which begging is permissible are—the desire to collect the fee for the teacher,

the celebration of wedding, or of a *Shrauta* sacrifice, the desire to maintain one's parents and the impending interruption of ceremonies performed by a worthy man. The person asked for alms must examine the qualities of the petitioner and give according to his power.'

VERSE IV

Mahābhārata (12. 165. 4).—(Same as Manu.)

VERSE V

Āpastamba (2. 10. 3).—' But if persons ask for alms for the sake of sexual gratification, that is improper; and he shall not take heed of such begging.'

VERSES VII-VIII

Mahābhārata (12. 165. 5).—(Same as Manu 7.)

Vashiṣṭha (8. 10).—' He who possesses wealth sufficient for the expenses of a Soma-sacrifice shall not abstain from offering that sacrifice.'

Viṣṇu (59. 8-10).—' He who has sufficient supply of food for three years shall perform the Soma-sacrifice;—he shall perform the Soma-sacrifice once a year during the Spring.—If he has less than that, he shall perform the *Vaishvānarī* sacrifice.'

Yājñavalkya (1. 124).—' The twice-born man who has a supply of food which is more than what he shall need for three years, should perform the Soma-sacrifice;—and one who has food enough for one year should perform the rites preliminary to the Soma-sacrifice.'

VERSES IX-X

Shātātapa (Aparārka, p. 283).—'The twice-born person who, in feeding and making gifts, passes over the student near at hand destroys his family to the seventh generation.'

Bhaviṣyapurāṇa (Do.).—'If one passes over the Brāhmaṇa near at hand,—except when he is an outcast,—and feeds one at a distance, he falls into hell.—For this reason, the wise man should never pass over his neighbours and relations, or his daughter's son or sister's husband, or his sister's son specially, and other relations; he should not pass over these even if they be illiterate; passing over them, one falls into hell.'

Vyāsa (Do., p. 282).—'What is given to one's parents, brothers, sisters or daughters, wife or sons,—becomes an irreproachable bridge to heaven. A gift made to the father becomes a hundredfold, that to the mother a thousandfold, that to the daughter becomes endless, and what is given to the uterine brother is imperishable.'

Dakṣa (Do., p. 939).—'The following are the persons that should be supported by rich persons:—father, mother, teacher, wife, children, a poor man seeking shelter, guest and fire; also relations that are poor, an orphan seeking shelter. He shall make presents to learned men.........The supporting of one's dependants is the way to heaven, and the harassing of them is the way to hell.'

VERSES XI-XIV

Mahābhārata (12. 165. 6-9).—(Same as Manu.)

Gautama (18. 24-27).—'In order to defray the expenses of a wedding,—and when engaged in a rite enjoined by the secred texts, one may take money from a Shūdra,—or from a man rich in small cattle who neglects his religious duties,

though he does not belong to the Shūdra caste,—or from the owner of a hundred cows who has not laid the fire;—or from the owner of a thousand cows who does not drink *Soma.*'

VERSE XV

Mahābhārata (12. 165. 10).—'The King shall openly take wealth from misers; thus alone can the duty of the King be duly performed.'

VERSE XVI

Mahābhārata (12. 165. 21).—(Same as Manu.)

Gautama (18. 28-29).—'And when he has not eaten at the time of six meals, he may take, at the time of the seventh meal as much as will sustain life, not so much as would enable him to make a hoard,—even from men who do not neglect their duties.'

Yājñavalkya (3. 42).—'Having gone hungry for three days, he may take grains from a non-Brāhmaṇa; but on being accused of it, he should state the truth.'

VERSE XVII

Mahābhārata (12. 165. 12).—(Same as Manu.)

Yājñavalkya (3. 42).—(See above under XVI.)

Gautama (18. 30).—'If he is questioned about it, he shall confess it.'

VERSES XIX-XXII

Mahābhārata (12.165.12).—(Same as Manu).

Gautama (18.31-32).—'If the Brāhmaṇa possesses sacred learning and a good character, he must be supported by the King,—if the sacred law is violated and the King does not do his duty, he commits sin.'

Yājñavalkya (3.43).—'Of the starving Brāhmaṇa the King shall arrange for maintenance, after having found out all about his conduct, family, character, learning, knowledge and austerities,—and also his household.'

VERSES XXIV-XXV

Viṣṇu (59.11).—'He shall not make an offering of food obtained as alms from a Shūdra.'

Yājñavalkya (1.127).—'If a man performs a sacrifice with accessories obtained in alms from a Shūdra, he becomes a *Chaṇḍāla*.—If one does not offer away in a sacrifice what he has obtained for that purpose, one becomes a Bhāsa bird or a crow.'

VERSE XXVII

Mahābhārata (12.165.15).—(Same as Manu).

Viṣṇu (59.10).—'If he has not wealth sufficient to defray the expenses of the *Soma* and other sacrifices, he shall perform the *Vaishvānarī* sacrifice.'

Yājñavalkya (1.125-126).—'The Twice-born man should perform, every year, the Soma-sacrifice,—the Pashu-sacrifice, at every solstice,—also the *Āgrāyaṇeṣṭi* and the *Chāturmāsya* sacrifices.—If it be impossible for him to do all this, he should perform the *Vaishvānarī* sacrifice.'

VERSES XXVIII-XXX

Mahābhārata (12.165. 15-17).—(Same as Manu.)

Yājñavalkya (1.126).—'Rites should not be performed by the inferior alternative method ; as it is only when an act is performed with all its accessories complete that it brings its reward.'

VERSES XXXI—XXXV

[See 9.290 above ; and texts thereunder ; also 9.313-321.]

Mahābhārata (12.165.18-2).—(Same as Manu.)

Vashiṣṭha (26.16).—'The Kṣattriya shall get over misfortunes that may have befallen him by the strength of his arms ; the Vaishya and the Shūdra by their wealth ; and the Brāhmaṇa by muttered payer and oblations into fire.'

VERSES XXXVI—XXXVII.

Mahābhārata (12.165. 21-22).—(Same as Manu.)

Gautama (2.4).—'One must not employ a child to offer oblations into the fire or to make *Bali* offerings.'

Āpastamba (2.15.17-18).—'A female shall not offer any oblations into the fire ; nor a child that has not been initiated.'

Vashiṣṭha (2-6).—'Hārīta quotes the following verse—"No religious rite can be performed by a child before he has been girt with the sacred girdle ; since he is on a level with the Shūdra before he is born in the Veda.'

[See above.—2.72 ; 5.155 and 9.18.]

VERSE XXXVIII

Mahabhārata (12.165.23).—(Same as Manu.)

VERSE XXXIX

Mahābhārata (12.165.24).—(Same as Manu.)

VERSE XL

[See above.—4.94.]

Mahābhārata (12.165.25).—(Same as Manu.)

VERSE XLI

Gautama (22·34).—'The penance of abstaining from sexual intercourse for one year shall be performed by him who extinguishes the sacred fires, who neglects the daily recitation of the Veda or who has been guilty of a minor offence.'

Vashiṣṭha (1.18).—'One who extinguishes the sacred fires, or who forgets the Veda through neglect of the daily recitation, is a sinful man.'

Do. (21-27).—'He who extinguishes the sacred fires shall perform the *Kṛchchhra* penance of twelve days, and shall cause them to be kindled again.'

Viṣṇu (54-13).—'One who forgets the Vedic texts he has studied, or who forsakes the sacred fires, must subsist on alms for one year, bathing three times, sleeping on the ground and eating only one meal a day.'

Hārīta (Aparārka, p. 1154).—'If the sacred fires have remained extinguished for a year, one should perform the *Chāndrāyaṇa* penance and kindle them again; if for two years, he should perform the *Somāyana* and the *Chāndrāyaṇa*; if for three years, he shall repeat the *Kṛchchhra* perance for a year and then kindle the fires again.'

Shaṅkha (Do.).—'One who has neglected the fires shall perform the *Kṛchchhra* for one year and also give a cow.'

Shaṅkha-Likhita (Do.).—'He who neglects the fires, or he who reads the Veda improperly, shall beg alms for one year from Brāhmaṇa households.'

VERSES XLII-XLIII.

[See above.—11.24.]

VERSES XLIV-XLVII.

Mahābhārata (12-34.2).—(Same as Manu 44)

Gautama (19·2-7).—'A man in this world is polluted by a vile action, such as sacrificing for men unworthy to offer sacrifices, eating forbidden food, speaking what should not be spoken, neglecting what is prescribed and doing what is forbidden. People are in doubt if such a man shall, or shall not, perform a penance for such a deed. Some declare that he shall not do it, because the deed must persist. The best opinion is that he shall perform a penance. For it is declared in the Veda that one who has performed the penance of *Punastoma* may come back to partake of the Soma-libations.'

Bodhāyana (3.10·2—5).—[The same as Gautama ; but it adds 'accepting gifts from those whose gift should not be accepted ;' for 'eats forbidden food,' it has 'Eats the food of one whose food should not be eaten,' and it omits 'speaking etc.' and also 'neglecting what is prescribed.']

Vashiṣṭha (20.1-2).—'A penance shall be performed for an offence committed unintentionally. Some declare that it shall be performed also for those committed intentionally.'

Do. (22.1-5).—'Now indeed man in this world speaks an untruth, or sacrifices for men unworthy to offer a sacrifice, or accepts what should not be accepted, or eats forbidden food, or does what should not be done.' (The rest as in Gautama).

Yājñavalkya (3·219-221).—'A man becomes degraded by omitting to do what is enjoined, by doing what is condemned, and by not controlling the senses. Therefore for the purpose of purifying himself, he shall perform expiatory penances ; thus do the people and also his own inner soul become appeased. By the performance of expiatory penances does that sin disappear which had been committed unintentionally ; if the sin had been committed intentionally, the performance of the penances only makes the man fit for being associated

with; such being the declaration. Those who commit sins, and yet do not perform the penances, nor repent their misdeeds, fall into terrible hells.'

Chhāgaleya (Aparārka, p. 1039).—'The expiatory penances are for sins committed unintentionally; for those committed intentionally, there is no expiation.'

Jābāli (Parāsharamādhava-Prāyashchitta, p. 153).—'The Brāhmaṇas prescribe penances for sins committed unintentionally; some people prescribe them also for those committed intentionally, for twice-born men as well as for Shūdras.'

Devala (Do.).—'When a sin has been committed unintentionally, and only once, there is expiation prescribed for it by persons versed in the Law. If the sin is committed a second time, the penance shall be the double of the former; if it is repeated for the third time, it shall be the three-fold *Kṛchchhra*; and for the fourth repetition, there is no expiation. Nor is there any expiation for a sin committed even once, if it has been committed intentionally. But some people lay down expiation even for sins committed intentionally.'

Aṅgiras (Do.).—'If the sin has been committed unintentionally, penance is performed; but there is none for sins committed intentionally; even if there be, it will have to be double of the former.'

VERSES XLVIII—LII

[See below.—12. 53 *et seq.*]

Vashiṣṭha (20. 43-44).—'They quote the following:—"Hear how the bodies of those who, having committed various crimes, died a long time ago, and were born again, are marked:—A thief will have deformed nails, the murderer of a Brāhmaṇa will be afflicted with white leprosy; he who has drunk wine will have black teeth, and the violator of the Guru's bed will suffer from skin-diseases."'

Vashiṣṭha (20. 6).—'The man with deformed nails or black teeth should perform the *Kṛchchhra* penance of twelve days' duration.'

Viṣṇu (45.1-33).—' After having undergone the torments in the hells, and having passed through the animal bodies, the sinners are born as human beings with the following marks :—A criminal of the highest degree shall have leprosy ; a slayer of a Brāhmaṇa, consumption ; a wine-drinker, black teeth ; a stealer of gold (belonging to a Brāhmaṇa), deformed nails ; a violator of his spiritual teacher's bed a disease of the skin ; a calumniator, a stinking nose ; a malicious informer, stinking breath ; a stealer of grain, a limb too little ; one who steals by mixing (*i. e.*, by taking good grain and replacing the same amount of bad grain in its stead), a limb too much ; a stealer of food, dyspepsia ; a stealer of words, dumbness ; a stealer of clothes, white leprosy ; a stealer of horses, lameness ; one who pronounces an execration against a God or a Brāhmaṇa, dumbness ; a poisoner, a stammering tongue ; an incendiary, madness ; one disobedient to a Guru (father), the falling sickness ; the killer of a cow, blindness ; the stealer of a lamb, the same ; one who has extinguished a lamp, blindness with one eye ; a seller of tin, chowries, or lead, is born a dyer of cloth ; a seller of (horses or other) animals whose foot is not cloven, is born a hunter : one who eats the food of a person born from adulterous intercourse, is born as a man who suffers his mouth to be abused ; a thief (of other property than gold), is born a bard ; a usurer becom s epileptic ; one who eats dainties alone, shall have rheumatics ; the breaker of a convention, a bald head ; the breaker of a vow of chastity, swelled legs ; one who deprives another of his subsistence, shall be poor ; one who injures another (without provocation), shall have an incurable illness. Thus according to their particular sins, are men born, marked by evil-signs, sick, blind, hump-backed, halting, one-eyed ;

others as dwarfs, or deaf, or dumb, feeble-bodied (eunuchs, whitlows, and others). Therefore must penances be performed by all means.'

Yājñavalkya (3. 209-215).—'The Brāhmaṇa slayer becomes consumptive, the wine-drinker has black teeth, the gold stealer has deformed nails ; the violator of the Guru's bed suffers from skin diseases ; the stealer of food becomes dyspeptic ; the stealer of words, dumb ; the mixer of grains has a limb too many ; the back-biter has stinking nostrils ; the stealer of sesamum becomes the oil-drinking animal ; calumniator has stinking mouth ; one who has intercourse with another's wife and one who steals a Brāhmaṇa's property becomes a Brahmarākṣasa in a desolate forest ; those who steal gems are born in low castes ; one who steals clothes suffers from white leprosy.'

VERSE LIII

Yājñavalkya (3. 220).—' Therefore, for his purification, the sinner should perform expiatory penances ; thus do the people and his own self become appeased.'

VERSE LIV

[See above.—9. 235.]

Gautama (21.1).—' The slayer of a Brāhmaṇa, he who drinks wine, the violator of the Guru's bed, he who has connection with the female relations of his mother and of his father, or with sisters and their female offspring, he who steals gold, an atheist, he who constantly repeats reprehensible acts, he who does not cast off persons guilty of a crime causing loss of caste and he who forsakes blamelss relatives,—all these become outcasts.'

Āpastamba (1. 21. 7-8).—' Stealing gold, crimes whereby one becomes accused, homicide, neglect of the Vedas, causing

abortion, incestuous connection with relations born of the same womb as the mother or the father, and with the offspring of such persons, drinking wine, and intercourse with persons whose intercourse is forbidden; these are actions that cause loss of caste.'

Vashiṣṭha (1. 19-21).—'They state that there are five *Mahāpātakas*: stealing gold, the violation of Guru's bed, drinking *Surā*, slaying a learned Brāhmaṇa, and associating with outcasts, either spiritually or matrimonially.'

Viṣṇu (35. 1-2).—' Killing a Brāhmaṇa, drinking wine, stealing Brāhmaṇa's gold, and sexual connection with a Guru's wives are *Mahāpātakas*; also social intercourse with such criminals.'

Yājñavalkya (3. 227).—'Brāhmaṇa-slayer, wine-drinker, stealer (of gold), violators of Guru's bed ; these are the *Mahāpātakins*, as also one who associates with these for one year.'

VERSE LV-LVI

Gautama (21. 10).—' Giving false evidence, calumnies which will reach the ears of the king, an untrue accusation against the *Guru*, are equal to the *Mahāpātakas*.'

Do. (21. 1).—See under 54.

Viṣṇu (36. 1).—' Killing a Kṣattriya or a Vaishya, engaged in a sacrifice, or a woman in her courses, or a pregnant woman, or a Brāhmaṇa woman who has bathed after temporary uncleanliness, or an embryo of an unknown sex, or one come for protection, are crimes equal to the crime of Brāhmaṇa-killing.'

Do. (36. 2).—' Giving false evidence, killing a friend, these are equal to wine-drinking.'

Do. (37. 1-5).—' Setting one's self up by false statements, making statements which will reach the ears of the

King, regarding a minor offence committed by some one, unjustly upbraiding a *Guru*, reviling the Veda, forgetting the studied Vedic texts; these are crimes of the fourth degree.'

Yājñavalkya (3. 228-29).—'Insulting one's *Guru*, reviling the Veda, killing a friend, forgetting what has been learnt, these are equal to Brāhmaṇa-killing; eating forbidden food, dishonesty, lying for aggrandisement, kissing a woman in the courses, are equal to wine-drinking.'

Āpastamba (1. 21. 8).—See under 54.

VERSE LVII

Bodhāyana (2. 2. 3-4).—'Stealing the property of a Brāhmaṇa or a deposit, giving false evidence regarding land.'

Viṣṇu (36. 3).—'Appropriating to one's self land belonging to a Brāhmaṇa or a deposit, are crimes equal to theft of gold.'

Yājñavalkya (3. 230).—'Stealing of a horse, of gems, of human females, of land, and of cows, or of deposit, these are equal to gold-stealing.'

VERSES LVIII-LXVI

Gautama (21. 1).—(See under 54.)

Do. (21. 11).—'The guilt of a minor offence rests on those who are defilers of company, or killers of kine, or those who forget the Veda, those who pronounce the Vedic texts for sinners, students who break the vow of chastity, and those who allow the time of initiation to pass.'

Bodhāyana (2. 2. 5, 13).—'Trading with merchandise of any description; the following are the minor offences involving loss of caste. Intercourse with women who should not be approached, cohabitation with the female friend of a

female *Guru*, with the female friend of a male *Guru*, with an *Apapātra* woman, and a female outcast,—following the medical profession, sacrificing for the multitude, living by the stage, following the profession of the dancing master, or singing master or acting master, tending cows and buffaloes, and so forth, and also fornication.'

Āpastamba (1. 21. 7-9, 14-15, 17-18).—'The following acts cause loss of caste: stealing gold, crimes that make one accused, homicide, neglect of the Vedas, causing abortion, incestuous connection with relations born of the same womb as one's father or mother, or with the offsprings of such relations, drinking wine, intercourse with persons intercourse with whom is forbidden. That man falls who has connection with a female friend of a female *Guru*, or with a female friend of a male *Guru*, or with any married woman. Eating forbidden flesh, as of a dog, a man, a village-cock or village pigs, or carnivorous animals; eating what is left by a Shūdra, the cohabitation of Aryans with *Apapātra* women. Some say that these also lead to loss of caste.'

Viṣṇu (36. 4-7).—'Sexual connection with a paternal aunt, with the maternal grandmother, with a maternal aunt, with the mother-in-law, with the Queen—are crimes equal to connection with a *guru's* wife;—and so is sexual intercourse with the father's or mother's sister, and with one's own sister; —and sexual connection with the wife of a learned Brāhmaṇa, or a priest, or an *Upādhyāya*, or a friend;—and with a sister's female friend, or with a woman of one's own race, with a woman belonging to the Brāhmaṇa caste, with a Brāhmaṇa maiden, with a low-caste woman, with a woman in her courses, with a woman come for protection, with a female ascetic, or with a woman entrusted to one's own care.'

Do. (37. 6-10, 13-33).—'Abandoning one's holy fire, or father, mother, son or wife;—eating forbidden food, or food of those whose food should not be eaten;—appropriating

to one's self what belongs to another;—sexual intercourse with another man's wife; sacrificing for persons for whom it is forbidden to sacrifice;—killing a Kṣattriya or a Vaishya or a Shūdra, or a cow,—selling articles that should not be sold,—for an elder brother to suffer his younger brother to marry before him, for a younger brother to marry before his elder brother,—to give a girl in marriage to either of these two,—or to perform the nuptial ceremony for him,—to allow the proper time for *Upanayana* to pass off,—to teach the Veda for a reward,—to be taught the Veda by a hired teacher,—to be employed in mines,—to make large instruments,—cutting trees, shrubs, creepers, long climbing plants, or herbs,—to make a living by prostituting one's own wife,—trying to overcome others by incantations or forcible means; cooking for one's own self,—omitting to pay one's debts to God, Sages and *Pitṛs*,—studying irreligious books,—Atheism,—subsisting by a reprehensible act,—intercourse with woman who drinks wine;—these are crimes of the fourth degree.'

Yājñavalkya (3. 231, 234-42).—'Intercourse with a friend's wife, with a maiden, with one's own offsprings, with a Chaṇḍāla woman, with one's *Sagotra* woman, with one's sons' wives,—is declared to be equal to the violating of the *guru's* bed. Killing cows, apostacy, theft, non-payment of debts, omitting to establish the sacred fires, selling what should not be sold, marrying before the elder brother, learning Veda from a hired teacher, teaching the Veda for payment, adultery, permitting one's self to be superseded in marriage by the younger brother, usury, manufacturing salt, killing a woman, a Vaishya, a Shūdra or a Kṣattriya, making a living through reprehensible things, atheism, breaking the vow of celibacy, selling of sons, stealing grains or base metals or cattle, sacrificing for those not entitled to perform sacrifices, abandoning of father, mother or son, selling of tanks or gardens, defiling a maiden, sacrificing for one who

has married before his elder brother and giving of girl in marriage to such a person, dishonesty, omitting of the observances and restrictions, undertaking of an act for one's own benefit, intercourse with a wine-drinking woman, abandoning of Vedic study or of the sacred fires, neglecting one's sons, forsaking of relatives, cutting trees for fuel, making a living by one's own wife, or by medicines or by killing, making of murderous machines, being addicted to vicious habits, selling one's self, serving under a Shūdra, making friendships with low men, intercourse with low-born women, omitting the prescribed life-stages, getting fat with food given by others, studying of evil sciences, superintending mines, selling one's wife ;—each of these is a *minor sin*, an *upapātaka*.'

VERSE LXVII

Viṣṇu (38. 1-6).—'Causing pain to a Brāhmaṇa, smelling at things that should not be smelt, or at wine, dishonest dealing,—sexual intercourse with cattle, or with a man, or unnatural connection with a woman,—these are crimes leading to loss of caste.'

Bodhāyana (2. 2. 1-8, 12).—'The following offences cause loss of caste : sea-voyage, stealing a Brāhmaṇa's property or a deposit, giving false evidence regarding land, trading with merchandise of any description, serving Shūdras, begetting a son on a Shūdra woman, and thereby becoming her son. The following minor offences cause loss of caste—intercourse with females who should not be approached, etc., etc. (see under 58-66).'

VERSE LXVIII

Viṣṇu (39. 1).—'Killing of domestic or wild animals is a crime degrading to a mixed caste.'

VERSE LXIX

Viṣṇu (40. 1).—'Receiving anything from a despicable person, trading, subsisting by money-lending, telling lies, and serving a Shūdra—are crimes rendering one unworthy to receive alms.'

Bodhāyana (2. 2. 6).—'Serving Shūdras (involves loss of caste).'

VERSE LXX

Bodhāyana (2. 2. 15, 16).—'The following offences make men impure:—gambling, performing incantations, subsisting on corn-gleaning while not performing Agnihotra, subsisting on alms after studentship, living at the teacher's house longer than four months after finishing study and teaching a person like the last, making a living by astrology and so forth.'

Āpastamba (1. 21. 12-18).—'Now follows the enumeration of offences that make men impure: cohabitation of Ārya women with Shūdras, eating forbidden flesh, as of a dog, a man, etc., eating human excreta, eating a Shūdra's leavings, and the cohabitation of Āryas with *apapātra* women;—some people declare that these also cause loss of caste.'

Viṣṇu (41. 1-4).—'Killing birds, amphibious animals, and aquatic animals, and worms or insects, eating herbs resembling intoxicants,—such are the crimes causing defilement.'

VERSE LXXI

Gautama (22. 1).—'Now follows the description of the penances.

Bodhāyana (2. 1. 1).—'Now the penances.'

VERSES LXXII-LXXXVI

Gautama (22. 2-6).—'He who has intentionally slain a Brāhmaṇa shall emaciate himself and thrice throw himself into the fire;—or he may become in battle the target for armed men;—or remaining chaste, he may, during twelve years, enter the village only for the purpose of begging,—carrying the foot of a bedstead and a skull in his hand, and proclaiming his deed. If he meets an *Ārya*, he shall step out of the road. Standing by day and sitting at night, and bathing in the morning, at noon and in the evening, he may be purified after twelve years,—or by saving the life of a Brāhmaṇa; or if he is thrice vanquished in trying to recover the property of a Brāhmaṇa stolen by robbers, or by bathing with the priests at the end of the *Ashvamedha* sacrifice;—or at the end of any other sacrifice, provided that an Agniṣṭut forms part of it. The same penance should be performed even if he has attempted the life of a Brāhmaṇa, but failed to kill him; likewise if he has killed a Brāhmaṇa woman who had bathed after her monthly course.'

Bodhāyana (2. 1. 2-6).—'The murderer of a learned Brāhmaṇa shall practise the following penance during twelve years:—Carrying a skull and the foot of a bedstead, dressed in ass skin, staying in the forest; making a skull his flag, he shall cause a hut to be built in the cremation ground and reside there; going to seven houses to beg food, while proclaiming his deed, he shall support life with whatever he gets and shall fast if he obtains nothing. Or he may offer an *Ashvamedha*, a *Gosava* or an *Agniṣṭut*; or he may bathe with the priests on the completion of the *Ashvamedha*. They also quote the following:—"He who unintentionally kills a Brāhmaṇa becomes sinful according to law; the sages declare that he may be purified if he did it unintentionally. But no expiation is possible for a wilful murderer."

Āpastamba (1. 24. 11-22).—'The Brāhmaṇa-slayer shall erect a hut in the forest, restrain his speech, carry the skull like the flag and cover his body from his navel to his knees with a quarter of a hempen cloth. The path for him when he goes to the village is the space between the tracks; and if he sees another *Ārya*, he shall step out of the road He shall go to the village carrying a broken dish of metal of inferior quality. He may go to seven houses only, crying—"Who will give alms to the accursed?" That is how he should gain his livelihood. If he does not obtain anything, he must fast. Whilst performing this penance, he should tend cows. After having performed this penance for twelve years, he must perform that customary ceremony which may gain for him re-admission into society. Or, he may build a hut on the path of robbers and live there, trying to recover from them the cows of Brāhmaṇas; and he becomes free from his sin after he has been worsted by them thrice, or after he has vanquished them.'

Do. (1. 25.11).—'A non-Brāhmaṇa who has killed a Brāhmaṇa shall go to the battle-field and place himself between the two hostile armies; there they shall kill him.'

Do. (1. 28. 21 and 1.29.1).—'He who has killed a learned Brāhmaṇa shall put on ass' skin or dog's skin with the hair turned outside and take up a human skull as his drinking vessel; and he shall take the foot of a bedstead instead of a staff, and proclaiming his deed, he shall go about saying—"Who gives alms to the murderer of a *Bhrūṇa*?" Obtaining thus his livelihood, he shall dwell in an empty house, or under a tree,—having no intercourse with *Āryas*. Thus shall he live until his last breath. After death his sin is taken off.'

Viṣṇu (35. 6).—'Those who have committed a "*Mahāpātaka*" are purified by Ashvamedha and by visiting all *Tīrthas*.'

Do. (50. 1-6, 15).—'The man should make a hut of leaves in a forest and live in it; he shall bathe three times a day: he shall collect alms, going from one village to another,

and proclaiming his own deed ; he shall sleep on the grass ; this is called the *Mahāvrata*. He who has killed a Brāhmaṇa must perform this for twelve years. One who is performing this penance should carry the skull of the person slain, as his flag.'

Yājñavalkya (3. 243-250).—' One who has killed a Brāhmaṇa shall carry a skull and a flag, shall live on alms, eating very little and proclaiming his deed ; living thus for twelve years he attains purity. Or he may attain purity by saving the life of a Brāhmaṇa, or that of twelve cows ; as also by joining in the final bath of the *Ashvamedha* sacrifice. The Brāhmaṇa-slayer may also become purified if he relieves the pain of a long-suffering Brāhmaṇa, or relieves from danger a cow on the road. If robbers have taken away a Brāhmaṇa's entire property and the Brāhmaṇa slayer recovers it from them, or if he is himself killed in the attempt, or if he is even wounded in the attempt, he becomes purified. Or he may offer his body into the fire beginning with the hairs and ending with the marrow, in due order. Or he may attain purity by becoming killed in battle;—he is purified even if he is mortally wounded but does not die. Or he is purified by reciting the Vedic text thrice ; eating very little and going along the Sarasvatī river from its mouth towards its source. Or he may attain purity by giving to a proper person a large amount of wealth to his satisfaction.'

Vashiṣṭha (20.25-28).—' The slayer of a Brāhmaṇa shall kindle a fire and offer therein to Death the folowing eight oblations consisting of portions of his own body—(1) hair, (2) skin, (3) blood, (4) flesh, (5) sinews (6) fat, (7) bones, (8) marrow ; (with appropriate mantras). Or he shall fight for the sake of the King, or for the sake of Brāhmaṇas, and die in battle facing the foe. It is declared in the Veda that " a murderer who remains thrice unvanquished, or is thrice defeated in battle, becomes pure.' "

Parāshara (8.42).—(Same as Manu, 80.)

Mahābhārata (12.335.4-11).—'He shall eat only once, begging alms and performing his duties; taking a begging bowl in his hand, moving on wooden sandals, celebate and ever alert; free from jealousy, sleeping on the ground, proclaiming his deed among people; living thus for twelve years, the Brāhmaṇa-slayer becomes absolved (then follow Manu's verses 74, 76, 77).

(See Manu above, 9.317, and 1. 93-95; and below 12.112 in connection with 11.85 and 86.)

VERSES LXXXVII-LXXXVIII

Gautama (22.12-13).—'The same penance that has been prescribed for Brāhmaṇa-slaying shall be performed by one who has killed a Brāhmaṇa female when she has bathed after her course; also for destroying the embryo of a Brāhmaṇa, though its sex may be not distinguishable.'

Bodhāyana (2.1-12).—'The penance for killng a woman who has bathed after her courses is the same as that for the killing of a Brāhmaṇa.'

Āpastamba (1.24. 8-9).—'He who has destroyed an embryo of a Brāhmaṇa, or a woman during her courses, is called *Abhishasta*, accursed, and stands on the same footing regarding expiation, as the Brāhmaṇa-killer.'

Vashiṣṭha (20.23, 34-35).—'He is called *Bhrūṇahan* who kills a Brāhmaṇa or destroys an embryo the sex of which is unknown. For killing a female of the Brāhmaṇa caste who is an *Ātrēyī*......the same penance that is prescribed for the Brāhmaṇa-killer should be performed. That woman is called *Ātrēyī* who has bathed after her courses.'

Viṣṇu (50.8-10).—'He who has killed a pregnant woman, or a woman in her courses, or a woman who has bathed after her courses, or a friend, shall perform the *Mahāvrata*.' (p. 839)

Yājñavalkya (3·251).—'He who destroys an embryo or an *Ātrēyī* woman should perform the penance laid down for the Brāhmaṇa-killer.'

VERSE LXXXIX

Gautama (21.7).—'Manu declares that the first three crimes (Brāhmaṇa-killing, wine-drinking and violating of Guru's bed) cannot be expiated.'

Bodhāyana (2.1-6).—'They quote the following—"He who unintentionally slays a Brāhmaṇa becomes sinful"...The sages declare that he may be purified if he did it unintentionally; but no expiation is found for wilful murder.'

VERSES XC-XCIII

Mahābhārata (12.165.48).

Gautama (23.1).—'They shall pour hot wine into the mouth of a Brāhmaṇa who has drunk wine; he will be purified by death.'

Bodhāyana (2.1.18,19,21).—'If he has drunk *Surā* he shall scald himself to death with hot wine. For unintentionally drinking *Surā*, he shall perform the *Kṛchchhra* penances during three months and then undergo a second initiation. They quote the following—"A Brāhmaṇa, a Kṣattriya or a Vaishya who has unintentionally drunk the wine called *Vāruṇī* must be initiated a second time."'

Āpastamba (1.25.3).—'A wine-drinker has to drink exceedingly hot liquor, so that he dies.'

Vashiṣtha (20-19,22).—'If a Brāhmaṇa intentionally drinks liquor other than *Surā*, or if he unintentionally drinks *Surā*, he must perform a *Kṛchchhra* and an *Atikṛchchhra*; and after eating clarified butter, be initiated again. But a Brāhmaṇa who repeatedly partakes of *Surā* shall drink liquor of the same kind boiling hot. He becomes pure by death.'

Yājñavalkya (3.253-256).—'The man who drinks *Surā* attains purity by dying after drinking any one of the following things red-hot—*Surā*, water, clarified butter, cow's urine and

milk. Or he may perform the penance prescribed for Brāhmaṇa-killing, clothed in hair-cloth and wearing matted locks; or for one year he may use sesamum oil-cake or grains of rice at night only. If any one of the three castes unknowingly drinks the *Vāruṇī* wine, he shall undergo initiation a second time. The Brāhmaṇa woman who drinks wine does not go to her husband's regions; and in the world she is born as a bitch.'

Viṣṇu (51-1).—'A drinker of wine must abstain from all religious rites and subsist on grains unseparated from the husk for one year.'

VERSES XCIV-XCVII

Viṣṇu (22.82).—'Distilled from sugar, or from the blossoms of *Madhūka*, or from flour; these three kinds of wine have to be discerned; as the one so all; none of them should be tasted by the twice-born. Further, that distilled from the blossoms of the *Madhūka*, from molasses, from the *Ṭaṅka* fruit, from the Jujube fruit, from dates, from the bread-fruit, from honey, *Maireya* wine, and wine made of the sap of the cocoanut tree; these ten intoxicating drinks are unclean for the Brāhmaṇa; but the Kṣattriya and the Vaishya commit no wrong in touching or drinking them.'

Agastya (Aparārka, p. 1070).—'That distilled from the jack-fruit, from grapes, from *Madhūka* blossoms, from dates, from palm-fruit, from sugar-cane juice, from honey, the *Maira*, from the cocoanut,—these eleven kinds of wine are equal; the twelfth is the wine called *Surā*, which is the worst of all.'

VERSES XCIX-CII).

[See above 8.314-316.]

Āpastamba (1.25.10).—'Those who have stolen gold, drunk wine or violated the *Guru's* bed, but not those who have slain a Brāhmaṇa, shall eat every fourth meal-time a little

food, bathe at the time of the three libations, passing the day standing and the night sitting. After the lapse of three years, they throw off their guilt.'

Viṣṇu (52.1-3).—' He who has stolen gold must bring a club to the King, proclaiming his deed ; whether the King kills him with it, or dismisses him unhurt, he becoms purified. Or in the case he did it unawares, he shall perform the *Mahāvrata* for twelve years.'

Yājñavalkya (3.257-258).—' One who steals Brāhmaṇa's gold should hand over a club to the King, proclaiming his deed ; whether killed, or let off, by the King, he becomes pure. if he does not report it to the King, he shall be purified by performing the penance laid down for the drinker of wine ; —or he must give away to the Brāhmaṇa his own weight in gold.'

VERSES CIII-CVII

Gautama (23. 8-11).—' He who has defiled his *Guru's* bed shall lay himself down on a heated iron-bed ; or he shall embrace the red-hot iron-image of a woman ; or he shall tear out his organ and testicles and, holding them in his hands, walk straight towards the south-west, until he falls down dead. He will be purified after death.'

Bodhāyana (2. 1. 13-15).—' He who has defiled his *Guru's* bed shall lay himself down on a heated iron bed ;—or embrace the red-hot image of a woman ;—or cutting off his organ together with the testicles, and holding them in his joined hands, he shall walk towards the south-west until he falls down dead.'

Āpastamba (1. 25. 1-2,.—' He who has had connection with his *Guru's* wife shall cut off his organ together with the testicles, take them in his joined hands and walk towards the south until he falls down dead. Or he may die embracing a heated metal-image of a woman.'

Vashiṣṭha (22. 13-14).—'He who violates his *Guru's* bed shall cut off his organ together with the testicles, take them in his joined hands and walk towards the south; whenever he meets with an obstacle, there he shall stand until he dies;—or having shaved all his hair and smeared his body with clarified butter, he shall embrace the heated iron-image of a woman. It is declared in the Veda that he is purified after death.'

Viṣṇu (34. 1, 2;—53. 1).—'Sexual connection with one's mother or daughter or daughter-in-law is crime of the highest degree. Such criminals of the highest degree should enter the flames; there is no other way to atone for the crime. One who has had illicit sexual intercourse must perform the *Prājāpatya* penance for one year according to the rule of the *Mahāvrata*.' (P. 839)

Mahabhārata (12. 165. 50-51).—(Same as Manu.)

Yājñavalkya (3. 259-260).—'The violator of his *Guru's* bed should lie down on a heated iron-bed along with the iron-image of a woman; or cutting out his testicles and holding them he shall give up his body towards the south; or he shall perform the *Prājāpatya* penance for one year, or the *Chāndrāyaṇa* for three months, and shall repeat the Vedic text.'

VERSES CVIII-CXVI

Gautama (22. 18).—'The penance for killing a cow is the same as that for killing a Vaishya (vow of continence to be kept for three years and giving one cow and one bull).'

Āpastamba (1. 26, 1).—'If a milch cow or a full-grown ox has been killed without reason, the expiation shall be the same as that for killing a Shūdra (give ten cows with a bull).'

Vashiṣṭha (21. 18).—'If he kills a cow, he shall perform, during six months, a *Kṛchchhra* or a *Taptakṛchchhra*, clothed in the raw hide of that cow.'

Viṣṇu (50, 16-24).—'The man shall serve cows for a month, his hair and beard having been shaven;—he shall sit down to rest when they rest; and stand still when they stand still;—he shall give assistance to a cow that has met with an accident;—and shall preserve cows from dangers;—he shall not shelter himself against cold and similar dangers, without having previously protected the cows against them;—he shall wash himself with cow's urine; and subsist upon the five bovine products;—this is the *Go-vrata*, cow-penance, which must be performed by one who has killed a cow.'

Yājñavalkya (3. 264-265).—'The man who has killed a cow shall drink the five bovine products for a month, sleeping in the cowpen, serving the cows; and then by giving a cow, he becomes pure; or he shall calmly perform the penance of *Prājāpatya Atikṛchchhra*;—or having fasted for three days, he shall give away ten cows with a bull as the eleventh.'

Parāshara (8. 31-42).—'Having shaved the whole head, he shall bathe three times during the day, and live among cows during the night, and go behind them during the day; when it is hot, or raining, or very cold or when the wind is blowing strongly, he shall not protect himself until he has protected the cows to the best of his ability. If he finds a cow grazing in a field or in a threshing yarn—either his own or belonging to some one else,—he shall not tell of it to any one; nor shall he tell any one when he finds a calf sucking milk. He shall drink water when the cows drink it, lie down when they lie down, and with all his strength shall save a cow when she has either fallen down or stuck in mud. One shall prescribe as penance for cow-killing a suitable *Prājāpatya* and *Kṛchchhra*: (Forms of these penances)—For one day he shall eat once; for one day he shall eat only in the evening; for one day he shall eat only what he gets without asking for it; and for one day he shall live on air; for two days he shall eat only once; for two days he shall eat what he gets

without asking for it, for two days he shall eat only at night; for two days he shall live on air. Each of these being done for three days; and for four days. The prescribed penance having been performed, he shall feed Brāhmaṇas, present them with fees and recite the sacred texts. After feeding the Brāhmaṇas, the cow-killer becomes purified without doubt.'

VERSE CXVII

Yājñavalkya (3.263).—'From the *Upapātakas* (minor sins), one becomes absolved either in the aforesaid manner, or by the *Chāndrāyaṇa*, or by the *Parāka*, or by living upon milk for a month.'

VERSES CXVIII-CXXIII

Yājñavalkya (3.280).—'The Student becomes an *Avakīrṇin* by approaching a woman; he becomes purified by offering an ass to Nirṛti.'

Viṣṇu (37.35).—'Criminals of the fourth degree shall perform the *Chāndrāyaṇa* or *Parāka* penances, or shall sacrifice a cow.'

Do. (28.48-51).—'A voluntary emission of semen by a twice-born youth during the period of his studentship has been pronounced a transgression of the rule prescribed for students. Having loaded himself with this sin, he must go begging to seven houses, clothed only with the skin of the cow, and proclaiming his deed; eating once only a meal consisting of the alms received at those houses, and bathing three times, he becomes absolved from guilt at the end of one year. After an involuntary emission of semen during sleep, the twice-born student must bathe, worship the sun and recite, three times, the mantra "Again shall my strength return to me, etc."'

Gautama (23.17-20).—'A Student who has broken the vow of chastity shall offer an ass to Nirṛti on the cross-road. Putting on the skin of that ass, with the hair turned outside, and holding a red vessel in his hands, he shall beg at seven houses, proclaiming his deed. He will be purified after a year. For an involuntary discharge caused by fear or sickness, or during sleep, he shall make an offering of clarified butter, or place two pieces of fuel in the fire reciting the two verses beginning with "*Retasya.*"'

Do. (25.1-2).—'They say.—How many gods does a Student enter who violates the vow of chastity?—They announce—His vital spirits go to the Maruts, his strength to Indra, his sacred learning to Bṛhaspati, all the rest to Agni.'

Bodhāyana (2.1.30-35).—'A Student approaching a woman is called *Avakīrṇin*;—he shall offer an ass as the sacrificial animal; the sacrificial meat-cake shall be offered to Nirṛti, or to Rakṣas, or to Yama. Or, he may heap fuel on the fire on the night of the New Moon, perform the preparatory rites required for the *Darvihoma*, and offer two oblations of clarified butter. After he has made the offering, he shall address the fire, closely joining his hands, turning sideways, with the following texts:—"May the Maruts grant me, etc., etc."'

Āpastamba (1.26.8-9).—'A Student who has broken the vow of chastity shall offer to Nirṛti an ass, according to the manner of the *Pākayajña* rites,—a Shūdra eating the remnants of that offering.'

Vashiṣṭha (23.1-3).—'If a Student has approached a woman, he shall slay in the forest, at a place where four roads meet, an ass for the *Rakṣas*, after kindling a common fire. Or, he may offer an oblation of rice to Nirṛti. He shall throw the oblations with the mantra—"To Lust *Svāhā*, etc."'

Pāraskara-Gṛhyasūtra (3.12.1-3, 6-8).

VERSE CXXIV

Viṣṇu (38.7).—'He who has knowingly committed an act causing loss of caste shall perform the *Sāntapana* penance; he who has done so unawares shall perform the *Prājāpatya* penance.'

VERSE CXXV

Viṣṇu (39.2).—'He who has committed a crime degrading one to a mixed caste shall eat barley-gruel for a month, or perform the penance of *Kṛchchhrātikṛchchhra*.'

Do. (40.2).—'He who has committed a crime rendering one unworthy to receive alms, is purified by the penance *Taptakṛchchhra*, or by the penance *Shitakṛchchhra*, or by the penance *Mahāsāntapana*, if the act has been committed repeatedly.'

Do. (41.5).—'The penance ordained for crimes causing defilement is the *Taptakṛchchhra*; or they shall be expiated by the *Kṛchchhrātikṛchchhra* penance.'

VERSES CXXVI-CXXX

Gautama (22.14-16).—'For intentionally killing a Kṣattriya, the normal vow of continence must be kept for six years, and one should give away one thousand cows with a bull. For killing a Vaishya, the same penance, for three years; and one should give away one hundred cows with a bull. For killing a Shūdra, the same penance, for one year; and one should give away ten cows with a bull.'

Bodhāyana (1.19.1-2).—'For slaying a Kṣattriya, the offender shall give to the King one thousand cows and also a bull in expiation of his sin; for slaying a Vaishya, one hundred cows; for slaying a Shūdra, a fee; and a bull should be added in all cases.'

Bodhāyana (2.1-8-10).—'For killing a Kṣattriya he shall keep the normal vow of continence for nine years;—for killing a Vaishya, for three years;—for killing a Shūdra, for one year.'

Vashiṣṭha (20.31-33).—'Having slain a Kṣattriya, he shall perform a penance during eight years; for killing a Vaishya, during six years: for killing a Shūdra, during three years.'

Viṣṇu (50.12-15).—'He who has unintentionally killed a Kṣattriya, shall perform the *Mahāvrata* for nine years;—he who has unintentionally killed a Vaishya, for six years;—he who has unintentionally killed a Shūdra, for three years.'

Yājñavalkya (3.267-268).—'For killing a Kṣattriya one should give away a thousand cows with a bull; or he may perform, for three years, the penance prescribed for Brāhmaṇa-killing; one who kills a Vaishya shall perfom the same penance for one year, or give away one hundred cows; one who has killed a Shūdra shall perform the same penance for six months, or give away ten cows.'

Āpastamba (1.24.1-4).—'One who has killed a Kṣattriya shall give away a thousand cows for the expiation of his sin; he shall give a hundred for killing a Vaishya; and ten for killing a Shūdra; and in every case a bull should be added for the sake of expiation.'

VERSE CXXXI-CXXXII

Gautama (22-19).—'For injuring a frog, an ichneumon, a crow, a chameleon, a musk-rat, a mouse or a dog (the penance is the same as that for the murder of a Vaishya).'

Bodhāyana (1.19.6).—'For killing a flamingo, a Bhāsa bird, a peacock, a Brāhmaṇī duck, a Prachetaka, a crow, an owl, a frog, a musk-rat, a dog, a Babhru, a common ichneumon, and so forth, the offender shall pay the same fine as for the killing of a Shūdra.'

Āpastamba (1.25.13).—'If a crow, a chameleon, a peacock, a Brāhmanī duck, a swan, the vulture called *Bhāsa*, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the offender should perform the same penance as that for killing a Shūdra.'

Vashiṣṭha (21.24).—'Having slain a dog, a cat, an ichneumon, a snake, a frog, or a rat,—one shall perform the *Kṛchchhra* penance of twelve days' duration, and also give something to a Brāhmaṇa.'

Viṣṇu (50.30-32).—'If he has intentionally killed a dog, he should fast for three days. If he has unintentionally killed a mouse, or a cat, or an ichneumon, or a frog, or a Ḍuṇḍubha snake, or a large serpent—he must fast for one day, and on the next day give a dish of milk, sesamum and rice mixed together to a Brāhmaṇa and give him an iron hoe as his fee: If he has unintentionally killed an iguana, or an owl, or a crow, or a fish, he must fast for three days.'

Yājñavalkya (3.271).—'For killing a cat, an alligator, an ichneumon, a frog or birds, one should drink milk for three days, or perform a quarter of the *Kṛchchhra* penance.'

VERSE CXXXIII

Gautama (22.23, 25).—'For killing a eunuch, he shall give a load of straw and a *māṣa* of lead. For killing a snake, a bar of iron.'

Viṣṇu (50.34-35).—'If he has killed a snake, he must give an iron spade. If he has killed emasculated cattle or birds, he must give a load of straw.'

Yājñavalkya (3.274).—'For killing serpents, one should give an iron bar; for killing a eunuch, lead and tin; for killing a boar, a jar of clarified butter; for killing a camel, gold weighing one *Ratti*: and for killing a horse, a cloth.'

VERSE CXXXIV

Gautama (20.24).—'For killing a boar, a jar of clarified butter.'

Viṣṇu (50.36-39).—'If he has killed a boar, he should give a jar of clarified butter. If he has killed a partridge, he must give a *Droṇa* of sesamum. If he has killed a parrot, a calf two years old. If he has killed a curlew, a calf three years old.'

Yājñavalkya (3.272, 273, 275).—'For killing an elephant, he shall give five *nīla* bulls: for killing a parrot, a calf two years old; for killing an ass, a goat or a ram, he should give a bullock; and for killing the purlew, a calf three years old. For killing a swan, a kite, a monkey, a carnivorous animal, or birds flying in the air or walking on the ground, or a peacock, he shall give a cow; but only a heifer, for killing a non-carnivorous animal. For killing a partridge, he shall give a *Droṇa* of sesamum.'

VERSE CXXXV

Bodhāyana (1.19.6).—(See under 131.)

Viṣṇu (50.33).—'If he has killed a *Haṁsa*, or a crane, or a heron, or a cormorant, or an ape, or a falcon, or the vulture called *Bhāsa*, or a Brāhmaṇī duck, he must give a cow to a Brāhmaṇa.'

Yājñavalkya (3.273).—(See under 135.)

VERSE CXXXVI

Yājñavalkya (3.272).—(See under 135.)

Bodhāyana (1.19.4).—'If he has slain a milch cow, or a draught ox, he shall perform a *Chāndrāyaṇa* after paying the prescribed fine.'

Viṣṇu (50.25-28).—'If he has killed an elephant, he shall give five *nīla* bulls; if he has killed a horse, he must give a cloth; if he has killed an ass, he must give a calf one year old; the same if he has killed a ram or a goat.'

VERSE CXXXVII

Viṣṇu (50.29, 40-41).—'If he has killed a camel, he must give a golden *Kṛṣṇala.* If he has killed a wild carnivorous animal, he must give a milch cow; if a non-carnivorous wild animal, he must give a heifer.'

Yājñavalkya (3·274-275).—(See under 134.)

VERSE CXXXVIII

Gautama (22.26).—'For killing an unchaste woman, who is Brāhmaṇi only in name, one should give a leather bag.'

Yājñavalkya (3. 269).—'For killing an ill-behaved Brāhmani, or Kṣattriyā, or Vaishyā, or Shūdra woman, one shall give, for purifying himself, a leather bag, a bow, a goat, or a ram respectively. But for killing a woman not badly behaved he should perform the same penance as that for killing a Shūdra.'

VERSE CXXXIX

Vashiṣṭha (21. 26).—'The *Kṛchchhra* penance of twelve days' duration and a gift to the Brāhmaṇa are required for expiating the sin of killing each such animal as has bones.'

Yājñavalkya (3. 275).—'If one is unable to make the gifts necessary for the expiating of the sin of killing the elephant and such animals, he shall perform the *Kṛchchhra* penance for each animal that one kills.'

VERSE CXL-CXLI

Viṣṇu (50. 46-47).—‘If he has killed a thousand small animals having bones,—or an ox-load of boneless animals,—he must perform the same penance as for killing a Shūdra. But if he has killed animals having bones, he must also give some trifle to a Brāhmaṇa ; if he has killed boneless animals, he becomes purified by one breath-suspension.’

Gautama (22. 20-2).—‘For killing one thousand small animals with bones, also for killing an ox-load of boneless animals, the same penance as for killing a cow ; or he may also give something for the killing of each animal with bones.’

Āpastamba (1. 26.2).—‘For killing an ox-load of boneless animals, the same penance as for killing a Shūdra.

Vashiṣṭha (21-25).—‘Having slain a quantity of boneless animals, equal to the weight of a cow, one should perform the *Kṛchchhra* penance of twelve days’ duration, and also give something.’

Yājñavalkya (3. 269, 275).—‘For killing a thousand animals with bones, or a cart-load of boneless animals, one should perform the same penance as for killing a Shūdra. For killing an animal with bones, he shall give something ; and for killing a boneless animal, he shall perform breath-suspension.’

VERSE CXLII

Viṣṇu (50. 48).—‘For cutting trees yielding fruit, shrubs, creeping or climbing plants, or plants yielding blossoms, he should recite the Vedic *mantra* a hundred times.’

Yājñavalkya (3. 276).—‘For cutting trees, shrubs and creepers, one should recite a hundred *Ṛk* verses.’

VERSE CXLIII

Viṣṇu (50. 49).—'For killing insects bred in rice or other food, or in sweets and such things, or in liquids, or elsewhere, or in flowers or fruits,—the penance consists in eating clarified butter.'

VERSE CXLIV

Viṣṇu (50. 50).—'If a man has wantonly cut such plants as grow by cultivation, or such as rise spontaneously in the woods,—he must wait on a cow and subsist on milk for one day.'

Yājñavalkya (3. 276).—(See under 142.)

VERSE CXLVI

(See texts under 91 *et seq.*)

Gautama (23. 2).—'If the Brāhmaṇa has drunk wine unintentionally, he shall subsist for three days on hot milk, clarified butter and water; and inhale hot air. This penance is called *Tapta-Kṛchchhra.* After that he shall undergo a second initiation.'

Bodhāyana (2. 1. 19).—'For unintentionally drinking wine one shall perform the *Kṛchchhra* penance for three months and be initiated again.'

Vashiṣṭha (20. 19).—'If a Brāhmaṇa intentionally drinks liquor other than that distilled from rice, or if he unintentionally drinks liquor extracted from rice, he must perform a *Kṛchchhra* and an *Atikṛchchhra*, and after eating clarified butter, be initiated again.'

Viṣṇu (51. 1-4).—'A drinker of liquor must abstain from all religious rites and subsist on grains separated from the husk, for a year. If a man has knowingly tasted any of

the excretions of the body, or of intoxicating drinks, he should perform the *Chāndrāyaṇa* penance. In all these cases, the twice-born man shall be initiated a second time, after the penance is over,'

Yājñavalkya (3. 255).—' On drinking the Vāruṇī wine or semen, or urine or ordure, unwittingly, the three twice-born castes shall undergo initiation a second time.'

VERSE CXLVII

Bodhāyana (2. 1. 22).—' He who drinks water which has stood in a vessel used for keeping *Surā*, shall live six days on milk in which leaves of the *Shaṅkhapuṣpī* plant has been boiled.'

Vashiṣṭha (20-21).—' If a Brāhmaṇa drinks water which has stood in a vessel used for keeping wine, he becomes pure by drinking, during three days, water mixed with a decoction of lotus, Udumbara, Bilva, and Palāsa leaves.'

Viṣṇu (51. 23-24).—' After having drunk water from a vessel in which liquor had been kept, he must drink for seven days milk boiled with the *Shaṅkhapuṣpī* plant. After having drunk water from a vessel in which any intoxicating beverage had been kept, he must drink the said milk for five days.'

VERSE CXLVIII

Bṛhaspati (Aparārka, p. 1164).—' If a twice-born person intentionally touches wine, onions or garlic, he shall live for three days on Kusha-water and also repeat the *Gāyatrī*.'

VERSE CXLIX

Mahābhārata (12. 165. 76).—(Same as Manu.)

Gautama (23-6).—' If he inhales the fume exhaled by a man who has drunk wine, he shall thrice suspend his breath and eat clarified butter.'

Viṣṇu (51. 25).—'A Soma-sacrificer who has smelt the breath of a man who had been drinking wine, must plunge into water, recite the *Aghamarṣaṇa-mantra* three times and eat clarified butter afterwards.'

VERSE CL

Gautama (23. 3).—'The *Taptakṛchchhra* penance should be performed for swallowing urine, excrements or semen.'

Vashiṣṭha (20. 20).—'The *Kṛchchhra* and the *Atikṛchchhra* are prescribed for swallowing excrements, urine and semen.'

Viṣṇu (51. 2).—'If a man has tasted any of the bodily excretions, or of intoxicating drinks, he must perform the *Chāndrāyaṇa* penance.'

Yājñavalkya (3. 255).—'On unwittingly drinking semen, excreta or urine, the three twice-born castes have to undergo initiation a second time.'

Parāshara (11. 4).—'One who has eaten excreta or urine should, for his purification, perform the *Prājāpatya* penance, and then bathe with and drink the five bovine products.'

Do. (12. 1).—'The Brāhmaṇa who has eaten defiled food, or semen or beef or the food of a Chāṇḍāla, he should perform the *Kṛchchhra-Chāndrāyaṇa*.'

VERSE CLI

Vashiṣṭha (20. 18).—'They quote a verse proclaimed by Manu :—"The tonsure, the sacred girdle, the staff and the begging of alms may be omitted at a second Initiation." '

Parāshara (12, 3).—(Same as Manu.)

Bodhāyana (2. 1-20).—'On the second Initiation, the cutting of the hair and nails, the vows and the restrictive rules may be omitted.'

Viṣṇu (51. 5).—'On the second Initiation, the tonsure, the girdle, the staff and the alms-begging shall be omitted.'

VERSE CLII

See above under 4. 222.

Vashiṣṭha (14. 33).—'For eating garlic, onions, mushrooms, turnips, shleṣmātaka, exudations from trees, the red sap flowing from incisions in trees, food pecked at by crows or carried by dogs, or the leavings of a Shūdra, an *Atikṛchchhra* penance must be performed.'

Viṣṇu (51. 50, 54, 56).—'If a Brāhmaṇa eats the leavings of a Shūdra, he should subsist on milk for seven days. If a Kṣattriya eats the leavings of a Shūdra, he should subsist on milk for five days. If a Vaishya eats the leavings of a Shūdra, he should subsist on milk for three days.'

VERSE CLIII

Shaṅkha (Mitākṣarā, 3. 290).—'One who has eaten liquids turned sour in their unmixed form, or food kept overnight, or the leaves of the *Ṛchīka* plant, shall fast for three days.'

VERSE CLIV

Samvarta (Parāsaramādhava-Prāyashchitta, p. 296).—'On eating the urine or excreta of the dog, the cat, the ass, the camel, the monkey, the jackal or the crow,—one should perform the *Chāndrāyaṇa* penance.'

VERSE CLV

Viṣṇu (51. 27, 34).—'The *Chāndrāyaṇa* penance should be performed for eating unknown flesh, meat kept in a slaughterhouse and dried meat. For eating the *Chhatrāka* or the *Kavaka*, one must perform the *Sāntapana* penance.'

VERSE CLVI

Gautama (23. 4-5).—'For eating any part of a carnivorous beast, of a camel, or of an ass, or of tame cocks, or of tame pigs,—one should perform the penance of *Taptakṛchchhra*.'

Vashiṣṭha (23-30).—'If he has swallowed the flesh of a dog, a cock, a village pig, a grey heron, or an owl,—he must fast for seven days and thus empty his entrails; after that he must eat clarified butter and undergo Initiation a second time.'

Viṣṇu (51. 3-4).—'One must perform the *Chāndrāyaṇa* penance if he has eaten garlic or onions, or other things having the same flavour, or the meat of village pigs, of tame cocks, of apes or of cows;—and in all these cases, the man must undergo Initiation a second time, after the penance is over.'

VERSE CLVII

Vashiṣṭha (23. 12).—'The *Kṛchchhra* penance must be performed if the Student eats food even at a Shrāddha, or by a person who is impure on account of a recent birth or death.'

Viṣṇu (51. 43-44).—'A Student who partakes of a Shrāddha repast must fast for three days; and he must remain in water for a whole day afterwards.'

VERSE CLVIII

Vashiṣṭha, (23. 11).—'If a Student eats meat which has been given to him as leavings, he shall perform the *Kṛchchhra* penance of twelve days' duration, and afterwards complete his vow.'

Viṣṇu (51. 45).—'If a Student eats honey or meat at any time, he must perform the *Prājāpatya* penance.'

Yājñavalkya (3.282).—'If the Student eats honey or meat, he should perform the *Kṛchchhra* penance, and then complete the rest of the vows.'

VERSE CLIX

Vashiṣṭha (23.11).—(See above, 158.)

Viṣṇu (51.46-47).—'If any one eats the leavings of the food of a cat, of a crow, of an ichneumon, or of a rat, he must drink water in which *Brahma-śūvarchalā* has been boiled. For eating what has been left by a dog, he must fast for one day and then drink the five bovine products.'

VERSE CLX

Gautama (23.26).—'If he has eaten forbidden food,—he must throw it up and eat clarified butter.'

VERSE CLXII

Āpastamba (1.25.10).—'Those who have committed theft of gold, or drunk wine, or had connection with a *guru's* wife,—but not those who have slain a Brāhmaṇa,—shall eat, every fourth meal-time, a little food, bathe at the time of the three libations, passing the day standing and the night sitting. After the lapse of three years, they throw off their guilt.'

Viṣṇu (52.5).—'He who steals grains or valuable objects must perform the *Kṛchchhra* for a year.'

VERSE CLXIII

Viṣṇu (52.6).—'For stealing male or female slaves, a well or pool, or a field,—the *Chāndrāyaṇa* penance should be performed.'

VERSE CLXIV

Viṣṇu (42.7).—'For stealing articles of small value, the *Sāntapana* penance should be performed.'

VERSE CLXV

Viṣṇu (52.8).—'For stealing sweet-meats, food, drinks, a bed, a seat, flowers, roots or fruits, the drinking of the five bovine products has been ordained.'

VERSE CLXVI

Viṣṇu (52.9).—'For stealing grass, firewood, trees, rice in the husk, sugar, clothes, skins, or flesh,—the thief must fast for three days.'

VERSE CLXVII

Viṣṇu (52.10).—'For stealing precious stones, pearls or coral, copper, silver, iron or white copper,—one must eat grain separated from the husk for twelve days.'

VERSE CLXVIII

Viṣṇu (52.11, 13).—'For stealing cotton, silk, wool or other stuffs, he should subsist on milk for three days. For stealing birds or perfumes or medicinal herbs, or cords, or basket-work,—he must fast for one day.'

VERSE CLXX-CLXXI

(See text under 49, above.)

Gautama (23.12, 13, 32).—'The guilt of one who has intercourse with the wife of a friend, a sister, a female belonging to the same family, the wife of a pupil, a daughter-in-law,—or with a cow—is as great as that of him who violates the Guru's bed. Some people declare the guilt of such a person to be equal to that of a Student who breaks the vow of

continence. For intercourse with a female of one of the lowest castes, one shall perform a *Kṛchchhra* penance during one year.'

Bodhāyana (2.2.13-14).—'Intercourse with females who must not be approached, cohabitation with the female friend of a female *Guru*, with the female friend of a male *Guru*, with an *Apapātra* woman, or with a female outcast,.........the expiation is to live like an outcast for two years.'

Vashiṣṭha (20.15-16).—'The expiation for intercourse with the wife of a teacher, of a son, or of a pupil is that, having shaved all his hair and smeared his body with clarified butter, the man shall embrace the heated iron-image of a woman. If he has had intercourse with a female considered venerable in the family, with a female friend, with the female friend of a *Guru*, with an *Apapātra* female, or with an outcast,—he shall perform the *Kṛchchhra* penance for three months.'

Viṣṇu (34.1-2).—'Sexual connection with one's mother, or daughter, or daughter-in-law are crimes of the highest degree. Such criminals of the highest degree should proceed to the flames; there is no other way of atoning for their crime.'

Do. (53.1),—'One who has had illicit sexual intercourse must perform the *Prājāpatya* penance for one year,—according to the rule of the *Mahāvrata*, clad in a garment of bark and living in a forest.'

Yājñavalkya (3.231-232).—'Intercourse with a friend's wife, a maiden, a uterine sister, with women of the lowest castes, with women of the same *gotra*, with a daughter-in-law,—is declared to be as heinous as that of violating the Guru's bed. A man who has intercourse with his father's sister, or mother's sister, or maternal aunt, or daughter-in-law, or step-mother, or sister, or his preceptor's daughter, or his preceptor's wife, or his own daughter,—is *a violator of the Guru's bed*; he should have his organ cut off and killed; so also the woman who fell in love with him.'

VERSE CLXXII

Bodhāyana (2.1.37-38).—'If he unintentionally marries a female belonging to the same *Gotra* as himself he shall support her, treating her as his mother. If such a woman has borne a child, he shall perform the *Kṛchchhra* penance during three months and pour two oblations into the fire.'

VERSE CLXXIII-CLXXIV

Gautama (22.36).—'For committing a bestial crime, excepting in the case of a cow, he shall offer an oblation of clarified butter, reciting the *Kūṣmāṇḍa* texts.'

Gautama (23.34).—'For connection with a woman during her courses, one should perform the *Kṛchchhra* penance for three days.'

Āpastamba (1.26.7).—'He who has been guilty of conduct unworthy of an Aryan, of calumniating others,......of connection with a Shūdra woman, of an unnatural crime,—shall bathe and sprinkle himself with water, reciting the seven verses addressed to *Apas* in proportion to the frequency with which the crime has been committed.'

Viṣṇu (53. 4, 7).—'For intercourse with a man, for unnatural crime with a woman, for wasting one's manhood in the air, or in water, or during the day, or in a go-cart,—one must bathe in his clothes. For intercourse with cattle, or a public prostitute, one must perform the *Prājāpatya* penance.'

Yājñavalkya (3.288).—'One who has intercourse with a woman in her courses, should, at the end of a three days' fast, eat clarified butter and thereby purify himself.'

Do. (3.291).—'If one has intercourse with a woman during the day, one should bathe and perform Breath-suspension.'

VERSE CLXXV

Viṣṇu (53.5, 6).—'By intentional interconrse with a *Chaṇḍāla* woman, he becomes her equal in caste ; for intercourse unawares with such, he must perform the *Chāndrāyaṇa* twice.'

Do. (53.9).—' That guilt which a Brāhmaṇa incurs by intercourse with a *Chaṇḍāla* woman for one night he can remove only by subsisting on alms and constantly repeating the Gāyatrī for three years.'

Bodhāyana (2.4.14).—' They quote the following:—" A Brāhmaṇa who unintentionally approaches a female of the *Chaṇḍāla* caste, eats food given by a *Chaṇḍāla*, or receives presents from him, becomes an outcast. But if he does it intentionally, he becomes equal to a *Chaṇḍāla*." '

Do. (2.4.13).—' The rule regarding intercourse with a woman of the *Chaṇḍāla* caste is that the man should perform the penance of *Atikṛchchhra* and *Chāndrāyaṇa*.'

Vashiṣṭha (23.41).—' The penance for intercourse with a woman of the *Chaṇḍāla* caste is that he shall subsist during a month on water only and constantly repeat the *Shuddhavatī* verses ;—or he may go to bathe with the priests at the conclusion of the *Ashvamedha* sacrifice.'

VERSES CLXXVI-CLXXVII

Mahābhārata (12.165.63).—' If one's wife has misbehaved, she shall be kept confined, and made to perform the same penance that has been prescribed for the man committing adultery.'

Viṣṇu (53.8).—' A woman who has committed adultery once must perform that penance which has been prescribed for the adulterer.'

Paribhāṣā (Aparārka, p. 1124).—'For women and invalids, the expiatory penances are only half of what has been prescribed for men.'

Bṛhaspati (Do., p. 1124).—'The woman who commits adultery should perform that same penance which men perform for the guilt of having intercourse with women of the same caste......If the act has been committed without the woman's consent, her husband shall keep her guarded in the house, clad in dirty clothes, sleeping on the ground, and subsisting on food given to her just enough to keep her alive; and he should have the expiatory penances of *Kṛchchhra* and *Parāka* performed by her.'

Ushanas (Do., p. 1125).—'If a man's wife has misbehaved, he should keep her clad in inferior clothes, with all her authority taken away from her; and she should be made to perform either the *Chāndrāyaṇa* or the *Prājāpatya*.'

Samvarta (Do.).—'If a woman has been ravished by force, with her heart burning with shame, she becomes purified by performing the *Prājāpatya*; there is no other purification for her.'

Ṛṣyashṛṅga (Do.).—'If a womam has been ravished by force by a man of her own caste, her expiation shall consist of fasting for three days.'

Gautama (Do.)—'A misbehaved woman shall be kept guarded and receive mere subsistence.'

VERSE CLXXVIII

Viṣṇu (53.9).—(See under 175.)

Āpastamba (1.27.11).—'A Brāhmaṇa removes the sin which he committed by serving one day and night a man of the black race, if he bathes for three years, eating at every fourth meal-time.'

Bodhāyana (2. 2. 11).—'A Brāhmaṇa removes the sin which he committed by serving the black race one day and one night, if he bathes during three years at every fourth meal-time.'

Parāshara (7. 9).—'If a twice-born man commits the sin of attending upon a *Vṛṣalī* for one night, he becomes pure by living on alms and repeating the sacred texts during three years.'

VERSE CLXXX

Mahābhārata (12. 165. 37).—(Same as Manu.)

Bodhāyana (2. 2. 35).—'He who associates with an outcast, by using the same carriage or seat with him, becomes an outcast in one year; not so by sacrificing for him, or teaching him, or forming a matrimonial alliance with him.'

Vashiṣṭha (1. 22).—'They quote the following:—"He who during a year associates with an outcast becomes an outcast; not by sacrificing for him, or teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat." '

Gautama (21, 3).—'He who associates for a year with outcasts (becomes an outcast).'

Viṣṇu (35. 3-5).—'He who associates with an outcast becomes an outcast himself after one year; and so does he who rides in the same carriage with him, or who eats in his company, or who sits on the same bench, or who lies on the same couch with him. Matrimonial intercourse, sacrificial intercourse or vocal intercourse with an outcast entails immediate loss of caste.'

Yājñavalkya (3. 261).—'He who associates with these (outcasts) for one year, himself becomes equal to them.'

Devala (Aparārka, p. 1,086).—'If a man knowingly lives with an outcast for one year, he becomes mingled with him, and at the end of the year, becomes an outcast himself,

Sacrificing for the outcast, forming matrimonial connections with him, teaching him, eating with him,—doing these one becomes an outcast immediately.'

Bṛhaspati (Do.).—'Occupying the same seat or couch with an outcast, sitting in the same line with him, mixing up one's cooked food with his, using the same vessels, sacrificing for him, teaching him, going on the same conveyance with him, eating with him; these are the nine forms of *association*; this should not be done with low men.'

Parāshara (Do., p. 1088).—'The Brāhmaṇa unintentionally forming connections with outcasts becomes equal to him, either in five days, or ten days, or twelve days, or half-a-year, or one year.'

VERSE CLXXXI

Viṣṇu (54. 1).—'If a man associates with one guilty of a crime, he must perform the same penance as that person.'

Vyāsa (Aparārka, p. 1088).—'If a sinful man associates with another man, the latter shall perform the same penance as the former, but only three quarters of it.'

Bṛhaspati (Do., p. 1087).—'If a man associates with a sinner for six months, through sacrificing, teaching and the like, or though occupying the same seat or couch with him, he should perform half of that penance which has been prescribed for that sinner.'

VERSES CLXXXII-CLXXXV

[See above, 9. 201.]

Gautama (20. 4-9).—'A slave or a hired servant shall fetch an impure vessel from a dust-heap, fill it with water taken from the pot of a female slave and, his face turned towards the south, upset it with his foot, pronouncing the

sinner's name and saying: "I deprive so-and-so of water." All the kinsmen shall touch the slave, passing their sacred thread over the right shoulder and under the left arm, and untying the lock on their heads. The spiritual teachers and the marriage-relatives shall look on. Having bathed, they shall enter the village. He who afterwards unintentionally speaks to the outcast shall stand, during one night, repeating the *Gāyatrī*. If he converses with him intentionally, he must perform the same penance for three nights.'

Bodhāyana (2. 1. 36).—'Now the relatives shall empty (the water-pot of a grievous offender) at a solemn meeting (and he shall confess), "I, N. N., am (the perpetrator of) such and such (a deed)." After (the outcast) has performed (his penance), the Brāhmaṇas shall ask him who has touched water, milk, clarified butter, honey, and salt, "Hast thou performed (the penance)?" The other (person) shall answer, 'Om' (yes)!' They shall admit him who has performed (a penance) to all sacrificial rites, making no difference (between him and others).'

Vashiṣṭha (15. 12-16).—'A slave, or the son of a low-caste woman, or a relative not belonging to the same caste who is destitute of good qualities, shall fetch a broken jar from a heap of useless rubbish, place *Kusha* grass with its top lopped off on *Lohita* grass on the ground, and empty the jar with his left foot; and the relatives, allowing their hair to hang down, shall touch the man who empties the jar. Turning their left hands towards the spot, they may go home at pleasure. After that they should not admit the outcast to sacred rites. Those who admit him to sacred rites become equal to him.'

Yājñavalkya (3.294).—'The female slave and the relatives shall pour the jarful of water outside the village for the outcast; and they shall exclude him from all functions.'

Viṣṇu (22.57).—'On the death-day of an outcast, a female slave of his must upset a jar with water with her feet.'

VERSES CLXXXVI-CLXXXVII

Gautama (20.10-14).—'But if an outcast has been purified by penances, his kinsmen shall fill a golden vessel with water from a very holy lake or river, and make him bathe in that water. Then they shall give him that vessel, and he, after taking it, shall recite the following text—"Cleansed is the sky, etc." Let him offer clarified butter reciting the sacred texts .. Let him then present gold or a cow to a Brāhmaṇa, and also to his teacher.'

Bodhāyana (2.1.36).—(See above, under 182.)

Yājñavalkya (3.295).—'When he returns after having performed the requisite penances, they shall pour a fresh jar-ful of water ; after that they shall not despise him, and they shall associate with him in all matters.'

Vashiṣṭha (15.17-20).—' Outcasts who have performed the prescribed penance may be re-admitted. Those who strike their teacher, mother or father may be re-admitted in the following manner : Having filled a golden or an earthen vessel with water from a sacred lake or river, they pour it over him reciting three sacred texts.'

VERSE CLXXXVIII

Yājñavalkya (3.296).—'This same rule has been declared to be applicable to women who have become outcasts. They should however be given a dwelling in the vicinity of the household, and should also receive clothes, food and protection.'

Vashiṣṭha (Aparārka, p. 1,208).—'Four kinds of women must be entirely abandoned : One who has intercourse with her husband's pupil, one who has intercourse with her Guru, one who has killed her husband, and one who has intercourse with a despicable person.'

VERSE CLXXXIX

Viṣṇu (54.31).—'With sinners who have not expiated their crime, let a man not transact business of any kind. But the man who knows the Law must not blame those who have expiated it.'

Yājñavalkya (3.295).—(See under 156-187.)

VERSE CXC

Viṣṇu (54.32).—'Let him not however, associate with those who have killed children, or with ungrateful persons, or with those who have killed a woman, or one who came to him for protection,—even though such sinners may have secured absolution according to the Law.'

Yājñavalkya (3.299).—'Those who have killed a person seeking protection, or a child or a woman, or those who are ungrateful,—with these one should not associate, even though they may have performed the requisite penances.'

VERSE CXCI

Viṣṇu (54-26).—'Those twice-born men by whom the *Gāyatrī* has not been repeated, nor the other ceremonies performed, as the law directs, must be made to perform three *Prājāpatya* penances and then initiated according to custom.'

Āpastamba (1.1.28-29).—'If the proper time for initiation has passed, he shall observe, for the space of two months, the duties of a Student, as observed by those who are studying the three Vedas; after that he may be initiated; and after that he may be instructed.'

Vashiṣṭha (11.76-78).—'A man who has missed the *Sāvitrī* may undergo the *Uddālaka* penance. Let him subsist, during

two months, on barley-gruel, during one month on milk, during half a month on curds, during eight days on clarified butter, during six days on alms given without asking, and during three days on water ; and let him fast for one day and night. Or, he may go to bathe with the priests at the end of an *Ashvamedha* sacrifice. Or, he may perform the *Vrātya-stoma.*'

VERSE CXCII

Viṣṇu (54.27).—' Those twice-born men who are anxious to make an atonement for having committed an unlawful act, or for having neglected the study of the Veda, must be made to perform the same penance (three *Prājāpatyas*).'

VERSE CXCIII

[See above, 10.111.]

Viṣṇu (54.28).—' Those Brāhmaṇas who have acquired property by base acts become free from the consequent sin by relinquishing that property and by reciting sacred texts and practising austerities.'

VERSE CXCIV

Viṣṇu (54.24).—' By repeating attentively the *Gāyatrī* three thousand times, by dwelling in the pasture of cows, by subsisting on milk for a month, one becomes free from the sin of receiving unlawful presents.'

Yājñāvalkya (3.288).—' One becomes free from the sin of receiving improper presents if one dwells in the cow-pen for one month, subsisting on milk and devoted to the repeating of the *Gāyatrī.*'

VERSES CXCV-CXCVI

Bodhāyana (2.1.36).—(See under 187.)

Yājñavalkya (3.299).—'When the jar has been overturned, the man, seated among his kinsmen, shall offer grass to the cows ; and when he has been honoured by the cows, the association of others follows.'

VERSES CXCVII-CXCVIII

Viṣṇu (54.25).—'He who has knowingly offered a sacrifice for an unworthy person, he who has performed the funeral rites for a stranger, he who has practised magic rites, and he who has performed sacrifices of the *Ahīna* class,—all these may rid themselves of their sin by performing three *Kṛchchhra* penances.'

Āpastamba (1. 26. 7).—'He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rules of conduct, of eating or drinking forbidden things, of connection with a woman of the Shūdra caste, of an unnatural crime, of performing magic rites, shall bathe and sprinkle himself with water, reciting the seven verses addressed to *Apas*, or those addressed to Varuṇa, ... in proportion to the frequency with which the crime has been committed.'

Yājñavalkya (3. 289).—'One who performs sacrifices for an Apostate, one who performs magic rites for encompassing the death of some person, one who misuses the Veda, or one who abandons a person who has sought his protection, should perform three *Kṛchchhra* penances and subsist upon barley for one year.'

VERSE CXCIX

Gautama (23. 7).—'If one has been bitten by a carnivorous beast, or a camel or an ass or a tame cock or a tame pig, he shall thrice suspend his breath and eat clarified butter.'

Vashiṣṭha (23. 31).—'A Brāhmaṇa who has been bitten by a dog becomes pure if he goes to a river flowing into the ocean, bathes there, suppresses his breath one hundred times and eats clarified butter.'

Viṣṇu (54. 12).—'He who has been bitten by a dog, a jackal, a tame pig, an ass, an ape, a crow, or a public prostitute, shall approach a river and standing there shall suspend his breath sixteen times.'

Yājñavalkya (3. 277).—'One who has been bitten by a wanton woman, an ape, an ass, a dog, a camel or crows, becomes pure by performing breath-suspension in water and then eating clarified butter.'

VERSE CCI

Yājñavalkya (3. 291).—'The man who rides in a cart drawn by an ass or a camel should perform breath-suspension in water.'

Viṣṇu (54. 23).—'One who has been riding upon a camel, or upon an ass, and one who has bathed, or slept, or eaten, quite naked, must suspend his breath thrice.'

VERSE CCII

Yama (Aparārka, p. 1187).—'When a Brāhmaṇa is travelling in places where there is no water, if he happen to become unclean, he should plunge into water with clothes on, as soon as he finds it; or he may repeat the *Gāyatrī* a hundred times, which is the highest kind of *Bath*.'

VERSE CCIII

Viṣṇu (54. 29).—'For omitting one of the compulsory acts enjoined in the revealed law, and for the breach of the rules laid down for the Accomplished Student, a fast is ordained as the atonement.'

VERSES CCIV-CCVI

Parāshara (11. 49-50).—(Same as Manu.)

Yājñavalkya (3. 292).—'For addressing one's elder with such disrespectful terms as "*Tvam*" and "*Hum,*" for defeating him in a discussion, or for binding him with a cloth, one should immediately appease him and fast during the day.'

Yama (Aparārka, p. 1185).—'For addressing unspeakable words to a Brāhmaṇa, the expiation ordained is that the man should perform the *Kṛchchhrātikṛchchhra* penance and appease the insulted person by falling at his feet; and for tying a cloth round his neck, the expiation prescribed is that the man shall fast for three days and appease him by falling at his feet. If one falsely calumniates the Brāhmaṇa, or injures him, he shall fast for one day, or for three days, or for six days, according to circumstances.'

VERSE CCVII

Mahābhārata (12. 165. 45).—(Same as Manu.)

VERSE CCVIII

Bodhāyana (2. 1. 7).—'He who has raised his hand against a Brāhmaṇa shall perform a *Kṛchchhra* penance; an *Atikṛchchhra* penance, if he strikes him; *Kṛchchhra* and *Chāndrāyaṇa*, if blood flows.'

Viṣṇu (54. 30).—'For attacking a Brāhmaṇa, the *Kṛchchhra* penance should be performed; for striking him, the *Atikṛchchhra*; and for fetching blood from him, the *Kṛchchhrātikṛchchhra*.'

Parāshara (11. 51).—(Same as Manu.)

Yājñavalkya (3. 293).—'For raising a stick against a Brāhmaṇa, the *Kṛchchhra* penance; for striking him, the *Atikṛchchhra*; for fetching his blood, the *Kṛchchhrāti-kṛchchhra*; for inflicting such hurt as keeps the blood within the skin, the *Kṛchchhra* should be performed.'

VERSE CCIX

Viṣṇu (54. 34).—'In order to remove those sins for which no particular mode of expiation has been mentioned, penances must be prescribed which shall be in accordance with the ability of the offender, and with the heaviness of the offence."

Yājñavalkya (3. 293).—'In cases wherefor no expiation has been indicated, the penance should be prescribed after due consideration of the place, time, age, capability and the nature of the offence.'

VERSE CCXI

Gautama (26. 1-5).—'Now we shall describe the *Kṛchchhras.* During three days, he shall eat at the morning-meal, sacrificial food, and fast in the evening. Next he shall eat sacrificial food during another period of three days, in the evening. Next, during another period of three days, he shall not ask anything for food. Next, he shall fast during another period of three days.'

Bodhāyana (2. 2 38).—'Eating during three days in the morning only, during the next three days in the evening only, subsisting during another three days on food given unasked, and fasting during three days,—that is a *Kṛchchhra* penance.'

Do. (4. 5. 6-7).—'The *Kṛchchhra* penance revealed by Prajāpati lasts twelve days, which are divided into four separate

periods of three days; during the first period of three days, he eats in the day-time only; during the second, at night only; during the third, he subsists on food given without asking; and during the fourth, he lives on air. If one eats one day in the morning only, and on the following day at night only; on the next day, food given without asking; and on the fourth day, subsists on air, and repeats this three times, —that is called *the Kṛchchhra penance of children.*'

Āpastamba (1. 27. 7).—'The rule for the *Kṛchchhra* penance of twelve days is the following:—For three days he must not eat in the evening, and then for three days, not in the morning; for three days he must live on food given unasked; and for three days he must not eat anything.'

Vashiṣṭha (21. 20).—'During three days, he eats in the daytime only; and during the next three days, at night only; he subsists during another period of three days, on food offered without asking; and finally, he fasts during three days. That is a *Kṛchchhra* penance.'

Viṣṇu (46. 10).—'Let a man for three days eat in the evening only; for another three days in the morning only; for further three days, food given unsolicited; and let him fast entirely for three days;—that is the *Prājāpatya.*'

Yājñavalkya (3. 320).—'When the *Pāda-Kṛchchhra* is in some way repeated threefold, it is called Prājāpatya. [*Pāda-Kṛchchhra* being that in which the man eats once only during the day and night on one day, on the next day at night only, on the third day, food got unasked, and on the fourth day he fasts].'

VERSE CCXII

Bodhāyana (4. 5. 11).—'If one lives one day on cow's urine, one day on cowdung, one day on milk, one day on sour milk, one day on clarified butter, one day on a decoction of *Kusha* grass, and during one day and night, on air; that is called the *Sāntapana Kṛchchhra.*'

Vashiṣṭha (27. 13).—' Subsisting during one day on each of the following substances—cow's urine, cowdung, milk, sour milk, butter, and decoction of *Kusha*-grass,—and fasting on the seventh day—purifies even him who fears that he has partaken of the food of a *Chaṇḍāla*.'

Parāshara (10. 29).—(Same as Manu.)

Viṣṇu (46, 19).—' Subsisting one day on cow's urine and cowdung, milk, sour milk, butter and water in which *Kusha* grass has been boiled, and fasting the next day, is called *Sāntapana*.'

Yājñavalkya (3. 315).—' Kusha-water, cow's milk, sour milk, urine, cowdung, and butter,—having eaten these, if one fasts on the following day, it is *Sāntapana Kṛchchhra*.'

VERSE CCXIII

Bodhāyana (4. 5. 8).—' If one eats one mouthful only at each meal, following, during three periods of three days, the rules given above, and subsists, during another three days, on air, that is called the *Atikṛchchhra* penance.'

Do. (2. 2. 40).—' If, while observing the rules of the Kṛchchhra, one eats at each meal only one mouthful, that is the *Atikṛchchhra* penance.'

Gautama (26. 18-19).—' By the rules regarding the *Kṛchchhra*, the *Atikṛchchhra* also becomes explained; but when he performs this latter, he shall eat only as much as he can take at one mouthful.'

Vashiṣṭha (24. 1-2).—' Let him take as much as he can at one mouthful, and follow the rules of the *Kṛchchhra*,—that is the *Atikṛchchhra*.'

Yājñavalkya (3. 320).—(See under 211.)

Yājñavalkya (3. 311).—' The Prājāpatya comes to be called the *Atikṛchchhra* when at each meal, the man eats only a handful.'

VERSE CCXIV

Bodhāyana (2. 2. 37).—'Subsisting on water, milk, clarified butter, and fasting,—each for three days, and taking the three fluids hot,—that is *Taptakṛchchhra* penance.'

Do. (4. 5. 10).—'If one drinks hot milk, hot clarified butter, and a hot decoction of *Kusha* grass, each during three days, and fasts during another three days, that is called the *Taptakṛchchhra*.'

Vashiṣṭha (21. 21).—'Let him drink hot water during three days; hot milk during the next three days; after drinking, during another three days, hot clarified butter, he shall subsist on air during the last three days. That is the *Taptakṛchchhra* penance.'

Viṣṇu (46. 11).—'Let him drink for three days hot water, for another three days, hot clarified butter; and for further three days, hot milk, and let him fast for three days. That is the *Taptakṛchchhra*.'

VERSE CCXV

Bodhāyana (4. 5. 15).—'If self-restrained and attentive, he fasts during twelve days, that is called the *Parākakṛchchhra*, which destroys all sin.'

Viṣṇu (46. 18).—'A total fast for twelve days is called *Parāka*.'

Yājñavalkya (3. 320).—'A twelve days' fast has been called *Parāka*.'

VERSE CCXVI

Vashiṣṭha (23. 45).—'On the first day of the dark half of the month, let him eat fourteen mouthfuls, and diminish the number by one daily, till the end of the fortnight; in like manner, let him eat one mouthful on the first day of the

light half of the month and daily increase the number by one, till the end of the fortnight.'

Do. (27. 21).—' Let him add daily one mouthful to his food during the bright half of the month, let him diminish it daily by one mouthful during the dark half, and let him fast on the moonless day; that is the rule for the *Chāndrāyaṇa*.'

Parāshara (10. 2).—(Same as Manu.)

Gautama (27. 12-13).—' On the full-moon day, he shall eat fifteen mouthfuls, and during the dark half of the month daily diminish his portion by one mouthful; he shall fast on the moonless day, and during the bright half of the month daily increase his portion by one mouthful. According to some, it should be the other way. That is a month occupied by the *Chāndrāyaṇa* penance.'

Bodhāyana (3. 8, 19-27; also, 4. 517).—' On the first day of the latter half of the month, he eats fourteen mouthfuls; thus he takes every day one mouthful less, up to the moonless day; on the moonless day there is not even a mouthful to be taken; on the first day of the first half of the month one mouthful may be eaten, on the second, two; thus he daily increases his meal by one mouthful up to the full-moon day. On the full-moon day, he makes an offering to Agni and to other deities .. . and then gives a cow to a Brāhmaṇa. This is the *Ant-shaped Chāndrāyaṇa*. If it is performed in the reverse order it is the *Barley-shaped Chāndrāyaṇa*. A sinner who has performed either of these becomes free from all mortal sins.'

Viṣṇu (47. 1-6).—' Now follows the *Chāndrāyāṇa*:—Let a man eat single mouthfuls of food, unchanged in size; and let him, during the moon's increase, add successively one mouthful every day; and during the wane of the moon, let him take off one mouthful every day; and on the moonless day, let him fast entirely. This is the *Barley-shaped Chāndrāyaṇa*. The *Chāndrayaṇa* is called *Ant-shaped* when the moonless day

is placed in the middle, add it is called *Barley-shaped* when the full moon day is placed in the middle.'

Yājñavalkya (3. 323).—'When one is performing the *Chāndrāyaṇa*, during the bright half of the month, one should increase daily, by one, the number of food-morsels, each of which is of the size of the peacock's egg; and during the dark half, he shall reduce it daily by one.'

VERSE CCXVIII

Bodhāyana (4. 5. 19).—'If, self-restrained, he daily eats, during a month, at mid-day, eight mouthfuls of sacrificial food, he performs the *Yati-Chāndrāyaṇa*.'

Viṣṇu (47. 7).—'If a man eats for a month eight mouthfuls a day, it is the penance called *Yati-Chāndrāyaṇa*.'



VERSE CCXIX

Viṣṇu (47. 8).—'Eating, for a month, four mouthfuls each morning and evening, one performs the *Shishu-Chāndrāyaṇa*.'

Bodhāyana (4. 5, 18).—'If with concentrated mind, a Brāhmaṇa eats four mouthfuls in the morning and four mouthfuls when the sun has set, he performs the *Shishu-Chāndrāyaṇa*.'

VERSE CCXX

Bodhāyana (3. 8. 31).—'He who studies this becomes the companion of the lunar constellations, of sun and moon, and dwells in the regions of these.'

Do. (4. 5. 20).—'A Brāhmaṇa who eats anyhow, during a month, thrice-eighty mouthfuls of sacrificial food, goes to the regions of the Moon.'

Gautama (27. 16-18).—'He who has completed the *Chāndrayāṇa*, becomes free from sin and free from crime, and

destroys all guilt. He who has completed a second month in the same manner, sanctifies himself, his ten ancestors and ten descendants, as well as any company to which he may be invited ; and he who has lived a year in that manner dwells, after death, in the regions of the Moon.'

Viṣṇu (47. 9).—'Eating anyhow three hundred, *minus* sixty, mouthfuls a month, is the penance called *Sāmānya-Chāndrāyaṇa.*

Yājñavalkya (3. 324, 326).—'If, anyhow, one eats two hundred and forty morsels during one month, this would be another kind of *Chāndrāyaṇa.* One who performs the *Chāndrāyaṇa* for the sake of spiritual merit (and not as an expiatory penance), obtains the regions of the Moon.'

VERSE CCXXI

Bodhāyana (3. 8. 30).—'By the *Chāndrāyaṇa* the sages of old purified themselves and accomplished their objects. That rite procures wealth, spiritual merit, sons, cattle, long life, heavenly bliss and fame ; it secures the fulfilment of all desires.'

Visṇu (47. 10).—'After having performed this penance, in a former age, the seven holy sages, Brahmā and Rūdra acquired a splendid abode.'

VERSE CCXXII

Gautama (26. 6-11).—'He who desires to be purified quickly, shall stand during the day and sit during the night ; he shall speak the truth ; he shall not converse with any one but Aryans ; he shall daily sing the two *Sāmans*......He shall bathe in the morning, at noon and in the evening, reciting three sacred texts... Next, he shall offer libations of water.'

Do. (27. 5-7).—'He shall offer libations of water and oblations of clarified butter, consecrate the sacrificial

viands and worship the moon, reciting the verses......He shall offer clarified butter reciting the four verses......And at the end he shall offer pieces of fuel reciting the verse ...'

Bodhāyana (3. 8. 3, 7-14).—' Having shaved his hair...... dressed in new clothes and speaking the truth, he shall enter the fire-house ..Heaping fuel on the fire...he offers oblations... to Agni...to Agni Sviṣṭakṛt......Having drunk water, he offers additional oblations......gives a cow as the fee and worships the sun.'

VERSE CCXXII

Bodhāyana (3.8.17).—' Let him not talk with women and Shūdras, addressing them first; let him not look at urine or ordure.'

Gautama (26.8).—' He shall not converse with anybody but Aryans.'

Yājñavalkya (3 325).—' One who is performing the *Kṛchchhra* or the *Chāndrāyaṇa* shall bathe at the three times, shall recite sacred texts, and consecrate the food-morsels with the *Gāyatrī*.'

Vashiṣṭha (24 5).—' He shall avoid speaking to women and Shūdras.'

VERSE CCXXIV

Bodhāyana (3.8.15-16).—' When he goes to rest, he mutters the words, " O fire, keep thou good watch." When he awakes, the words, " O fire, thou art the protector of vows." '

Vashiṣṭha (24.5).—' He shall carefully keep himself upright, in sitting posture, he shall stand during the day and remain seated during the night.'

Gautama (26.6).—' He who desires to be purified quickly shall stand during the day and sit during the night.'

Viṣṇu (46.6-7).—' During the day, let him be standing; at night, let him continue in a sitting position.'

VEBSE CCXXV

Vashiṣṭha (23.46).—'Let him sing *Sāmans* or mutter the *Vyāhṛtis.*'

Yājñavalkya (3.309).—'The reciting of the following sacred texts is destructive of all sins:—The *Shukriyā*, the *Āraṇyaka* and the *Gāyatrī*; also the eleven *Rudra-mantras.*'

VERSE CCXXVI

Vashiṣṭha (25.3).—'Those constantly engaged in breath-suspension, in reciting sacred texts, in giving gifts, in offering oblations with fire and repeating *mantras*, will undoubtedly, become freed from the guilt of crimes.'

VERSES CCXXVII-CCXXXIII

Mahābhārata (13.112.5).—(Same as Manu 230.)

Yājñavalkya (3.30; also Parāsharamādhava-Prāyashchitta, p. 336).—'Time, Fire, Action, Earth, Air, Mind, Knowledge, Austerity, Water, Repentance and Fasting are conducive to purification.'

Bodhāyana (Do.).—'Abandonment, Austerity, Charity, Repentance, Proclaiming the deed, Devotion to Learning, and Bath,—these are the seven factors in the destruction of Sin.'

VERSES CCXXXIV-CCXLIV

Viṣṇu (95.17).—'What is hard to follow, hard to reach, remote, or hard to do,—all that may be accomplished by devotion.'

VERSE CCXLV

Vashiṣṭha (27.7).—' The daily recitation of the Veda and the performance, according to one's ability, of the series of Great Sacrifices quickly destroy guilt, even that of the *Mahāpātakas*.'

Yājñavalkya (3.311).—' Sins,—even those born of the *Mahāpātakas*,—touch not one who is devoted to the reciting of the Veda, who is tolerant and addicted to the performance of the Great Sacrifices.'

VERSE CCXLVI

Vashiṣṭha (27.1-2).—' If a hundred improper acts, and even more, have been committed, and the knowledge of the Veda is retained, the fire of the Veda destroys all the guilt of the man, just as fire consumes fuel. As a fire burning strongly consumes even green trees, even so the fire of the Veda destroys one's guilt caused by evil deeds.'

VERSE CCXLVIII

Bodhāyana (4.1.29).—' Sixteen breath-suspensions, accompanied by the *Vyāhṛtis* and by the syllable *Om*, repeated daily, purify, after a month, even the slayer of a learned Brāhmaṇa.'

Vashiṣṭha(26.4).—(Same as above.)

Viṣṇu (55.2).—' The killer of Brāhmaṇa is purified, if, having approached a river, he suspends his breath sixteen times and takes only one meal of sacrificial food, each day, for a month.'

VERSE CCXLIX

Vashiṣṭha (26.5).—' Even a wine-drinker becomes pure, if he recites the hymn revealed to Kutsa—'*Apnaḥ*, etc.' and the hymn revealed to Vashiṣṭha—' *Prati*, etc.,' the *Māhitra* hymn and the *Shuddavatīs*.'

Viṣṇu (55.4).—' By reciting the *Aghamarṣaṇa* hymn (and taking one meal of sacrificial food each day, for a month) a wine-drinker becomes freed from sin.'

Yājñavalkya (3.303-304).—' Having fasted for three days, having poured oblations of clarified butter, with the *Kūṣmāṇḍa Mantras*,—and reciting the *Rudra* hymn, standing in water, the wine-drinker and gold-stealer become purified; and afterwards a milch cow should be given away.'

VERSE CCL

Vashiṣṭha (26.6).—' Even the gold-stealer becomes instantly freed from guilt, if he once recites the hymn beginning with "*Asya vāmasya*," and also the *Shivasaṅkalpa* texts.'

Yājñavalkya (3.303).—(See above verse 249.)

VERSE CCLI

Yājñavalkya (3.304).—' By reciting the *Sahasrashīrṣā* hymn, the violator of the *Guru's* bed becomes freed from sin ; and afterwards a milch cow should be given away.'

Vashiṣṭha (26.7).—' The violator of the *Guru's* bed is freed from sin if he repeatedly recites the hymn beginning with "*Haviṣpāntam ajaram*," that beginning with "*Na tam amhaḥ*," and the *Puruṣa-hymn*.'

Viṣṇu (55.6).—' The violator of the *Guru's* bed becomes free from sin by fasting for three days and reciting the *Puruṣa-hymn* and, at the same time, offering *Homa*.'

VERSE CCLIII

Gautama (24.2-3).—' He who desires to accept, or has accepted a gift which ought not to be accepted, shall recite the four Ṛk verses beginning with "*Tarat sa mandī*," standing in water. He who desires to eat forbidden food, shall scatter earth on it.'

Bodhāyana (4.2.4-5).—'He who is about to accept gifts, or he who has accepted gifts, must repeatedly recite the four Ṛk-verses called *Taratsamandīs.* But in case one has eaten any kind of forbidden food, or food given by a person whose food should not be eaten, the means of removing the guilt is to sprinkle water over one's head while reciting the *Taratsamandī* verses.'

VERSE CCLIX

Gautama (24.12).—'Thrice repeating the *Aghamarṣaṇa* hymn, while immersed in water one is freed from all sins.'

Bodhāyana (3.5.1-6).—'Now we shall describe the rule of the most holy *Aghamarṣaṇa* :—One goes to a bathing place and bathes there ; dressed in a pure dress, he shall raise, close to the water, an altar, and moistening his clothes by one application of water, and filling his hand once with water, he shall recite the *Aghamarṣaṇa* hymn privately. He shall repeat it one hundred times in the morning, one hundred times at midday, and one hundred times, or an unlimited number of times in the afternoon. When the stars have appeared, he shall partake of gruel prepared of one handful of barley. After seven days and nights of this course, he is freed from all minor sins, committed intentionally or unintentionally ; after twelve days and nights, from all other sins, except the *Mahāpātakas* ; after twenty-one days he overcomes even these latter and conquers them.'

Vashiṣṭha (26.8).—'Plunging into water, he may thrice recite the *Aghamarṣaṇa.* Manu has declared that the effect of this is the same as that of joining in the final bath of the *Ashvamedha.*'

Yājñavalkya (3.302).—'The slayer of a Brāhmaṇa, having fasted for three days and having recited, in water, the *Aghamarṣaṇa* hymn, and giving a milch cow, becomes purified.'

VERSE CCLX

Viṣṇu (55.7).—'Even as the *Ashvamedha,* the King of sacrifices, removes all sin, so does the *Aghamarṣaṇa* also remove all sin.'

Bodhāyana (4.2.15).—(Same as Vashiṣṭha 26.8, for which see under 259.)

VERSE CCLXI

Vashiṣṭha (27.3).—'A Brāhmaṇa who remembers the Ṛgveda is not tainted by any guilt.'

VERSE CCLXII

Bodhāyana (3.9.5-21).—'He must begin with the beginning of the Veda and continuously recite it. He shall recite the *Saṃhitā* of his Veda twelve times. If he recites the Saṃhitā a thousand times he becomes one with Brahman.'

Bodhāyana (4.5.29).—'If one recites the whole Ṛgveda, Yayurveda and Sāmaveda, or thrice recites one of these three Vedas, and fasts,—that is the most efficient means of purification.'

End of Adhyāya XI.

ADHYĀYA XII

VERSE III

Hārīta (Aparārka, p. 998).—'Whatever act, good or bad, a man does, in whatever circumstances, of that he obtains the reward under the same circumstances. In the body he suffers the consequences of his bodily acts; in speech, those of his verbal acts; and in his mind, those of his mental acts.'

VERSE VI

Yājñavalkya (3.134).—'The man who is a liar, or a backbiter, or harsh in speech, or talks irrelevantly, is born among animals and birds.'

VERSE VII

Yājñavalkya (3.135).—'The man, who is addicted to taking what has not been given to him, or associates with the wives of other men, or kills animals in a way not sanctioned by the scriptures, is born among trees.'

VERSE VIII

Hārīta (Aparārka, p. 998).—'In the body, he suffers the consequences of his bodily acts; in his speech, those of his vocal acts; and in the mind, those of his mental acts.'

VERSE IX

Yājñavalkya (3.131).—'Just as in the body of man, there are endless tendencies, so are its forms also, in the various species of animals.'

Yājñavalkya (3.134-135).—(See above, under 6 and 7.)

VERSE XII

Maitryupaniṣad (3. 3).

VERSE XXIV

Yājñavalkya (3. 182).—'*Sattva*, *Rajas* and *Tamas* have been declared to be the attributes of *Ātman*; when obsessed by *Rajas* and *Tamas*, it is made to revolve like a wheel.'

VERSES XXVII-XXIX

Mahābhārata (12. 194. 31-33;—219. 29-31).—(Same as Manu.)

VERSE XXXI

Yājñavalkya (3. 136).—'Knowing the Self, pure, self-controlled, devoted to austerities, with senses under control, acting righteously, and cognisant with the Veda, a man abounds in the attribute of *Sattva* and is born among celestial beings.'

(See 83, below.)

VERSES XXXII-LI

Maitryupaniṣad (3. 5).

Yājñavalkya (3. 137-138).—'Addicted to bad acts, impatient, active, attached to objects of sense, a man abounds in the attribute of *Rajas*, and is re-born among men. Lethargic, cruel in his acts, covetous, heretic, addicted to begging, careless, of bad character, a man abounds in the attribute of *Tamas*, and is born among animals.'

VERSE LII

Yājñavalkya (3. 219).—'By omitting to do what is enjoined, by doing what is condemned, and by not controlling the senses, man falls.'

VERSES LIII-LIX

Yājñavalkya (3. 207-208).—'The slayer of a Brāhmaṇa is born among deer, horses, pigs and camels; and the wine-drinker, among asses, *Pukkasas* and *Venas*, the stealer of gold being a worm, an insect or flies; and the violator of the *Guru's* bed becomes grass or bushes or creepers.'

(See texts under 11. 49 *et seq.*)

VERSES LX-LXVIII

Yājñavalkya (3. 211-215, 217).—'Having approached another man's wife, and having misappropriated the property of a Brāhmaṇa, one becomes a *Brahmarākṣasa* in desolate wilderness. Stealer of gems are born among the lowest castes; the stealer of perfumes, as a musk-rat. The stealer of grains becomes a rat; the stealer of a vehicle, a camel; that of fruits, a monkey; that of water, a *Plava* bird; that of milk, a crow; that of household requisites, the *Gṛhakāri* animal; that of honey, a flea; that of flesh, a vulture; that of a cow, an alligator; that of fire, a crane; that of cloth, suffers from leucoderma; that of juice, a dog; that of salt, a *Chīrī* bird.—Having passed through the bodies of several animals, as a consequence of their acts, men become, in course of time, born again as poor and low men devoid of all good qualities.'

Viṣṇu (44. 14-44).—'After having suffered the torments of hells, the evil-doers pass into animal bodies. Criminals of the highest degree enter the bodies of plants, one after the other. Mortal sinners enter the bodies of worms or insects; minor offenders, those of birds; animals of the fourth degree, that of aquatic animals; those who have committed crimes effecting loss of caste, enter the bodies of amphibious animals; those who have committed a crime degrading one to a mixed

caste enter the bodies of deer; those who have committed a crime rendering them unfit to receive alms enter the bodies of cattle; those who have committed a crime causing defilement enter the bodies of low-caste men who may not be touched; those who have committed one of the miscellaneous crimes enter the bodies of miscellaneous wild carnivorous animals. One who has eaten the food of one whose food should not be eaten, or forbidden food, becomes a worm or insect. A thief becomes a falcon. One who has appropriated a broad path, becomes an animal living in holes. The stealer of grains becomes a rat; that of copper, a *Hamsa*; that of water, a water-fowl; that of honey, a gad-fly; that of milk, a crow; that of juice, a dog; that of clarified butter, an ichneumon; that of meat, a vulture; that of fat, a cormorant; that of oil, a cockroach; that of salt, a cricket; that of sour milk, a crane; that of silk, a partridge; that of linen, a frog; that of cloth, a curlew; that of cow, an iguana; that of sugar, a *Vālguda*; that of perfumes, a musk-rat; that of vegetable and leaves, a peacock; that of prepared grain, a boar called *Shvāvidh*; that of undressed grain, a porcupine; that of fire, a crane; that of household utensils, a wasp; that of dyed cloth, a *Chakora* bird; that of an elephant, a tortoise; that of a horse, a tiger; that of fruits or blossoms, an ape; that of women, a bear; that of a vehicle, a camel; that of cattle, a vulture. He who has taken by force any property belonging to another, or eaten food not previously presented to the gods, inevitably enters the body of some beast.'

VERSE LXIX

Mahābhārata (13. 111. 130).—(Same as Manu.)

Viṣṇu (44. 45).—'Women who have committed similar thefts realise the same ignominious punishment; they become females to those male animals.'

VERSES LXXV-LXXVI

[See above, 4.88-89.]

Yājñavalkya (3.206).—'Having passed through most despised hells, by virtue of their grievous sins, and thus having their bad Karma exhausted, those who had committed heinous offences become born again in the world.'

VERSE LXXXIII

[See XXXI above.]

Yājñavalkya (3.190).—'Expounding of the Veda, performing of sacrifices, Celibacy, Austerity, Self-control, Faith, Fasting and Independence are the means of acquiring the knowledge of the Self.'

VERSE XCI

Īsha-Upaniṣad (6).

Āpastamba (1.23.1).—'That Brāhmaṇa shines in heaven who is wise and recognises all creatures in the Self, who pondering thereon, does not become bewildered, and who recognises the Self in everything.'

VERSE CI

Vashiṣṭha (27.2).—'As a fire burning strongly consumes even green trees, even so does the fire of the Veda destroy one's guilt caused by one's deeds.'

VERSE CVIII

Gautama (28.48).—'In cases where no rule has been given, that course should be followed which is approved of by at least ten such Brāhmaṇas as are well-instructed, skilled in reasoning and free from covetousness.'

VERSE CIX

Vashiṣṭha (1.6-7).—'He whose heart is free from desire is called *shiṣṭa*. Acts sanctioned by the sacred law are those for which no worldly cause is perceptible.'

Vashiṣṭha (6.43).—'Those Brāhmaṇas in whose families the study of the Veda and the subsidiary sciences is hereditary, and who are able to adduce proofs perceptible by the senses from the revealed texts, must be known to be *shiṣṭa*, cultured.'

Bodhāyana (1.1.5-6).—'*Shiṣṭa*, cultured, forsooth, are those who are free from envy, free from pride, contented with a store of grain sufficient for ten days, free from covetousness, and free from hypocrisy, arrogance, greed, perplexity and anger. Those are called *cultured* who, in accordance with the sacred Law, have studied the Veda together with its subsidiaries, know how to draw inferences from it, and are able to adduce proofs perceptible by the senses from the revealed texts.'

Āpastamba (2.29. 14-15).—'The indications for doubtful cases are—"He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by men of the three twice-born castes, who have been properly obedient to their teachers, who are aged, of subdued senses, free from avarice and hypocrisy." Acting thus he will gain both worlds. Some people say that the remaining duties must be learnt from women and from men of all castes.'

VERSE CX

Gautama (28.49).—'They declare that a *Pariṣad*, Assembly, shall consist of at least the ten following—four men who have completely studied the four Vedas, three men belonging to the first three orders, and three men who know the different institutes of Law.'

Bodhāyana (1.1.7, 9).—'On failure of the *shiṣṭas*, an assembly consisting of at least ten members shall decide disputed points of Law.'

VERSE CXI

Bodhāyana (1.1,8).—'They quote the following:—"Four men, each of whom knows one of the four Vedas, a *Mīmāṃsaka*, one who is conversant with the subsidiary sciences, one who recites the sacred law, and three Brāhmaṇas belonging to three different orders, constitute an Assembly consisting of at least ten members.'

Gautama (28.49).—(See above under CX.)

Vashiṣṭha (3.20).—'Four students of the four Vedas, one knowing Mīmāṃsā, one knowing the subsidiary sciences, a teacher of the sacred law, and three eminent men of the three different orders compose a legal assembly consisting of at least ten members.'

Parāshara (8.34).—(Same as Manu.)

VERSE CXII

Yājñavalkya (1.9).—'Four persons well versed in the Veda and in Law, or learned in the three Vedas, constitute the *Pariṣad*, Assembly; whatever this Assembly declares is the *Law*; or what is declared by a single person thoroughly cognisant of the Self.'

VERSE CXIII

Gautama (28.50).—'On failure of the Assembly, the decision of one *Shrotriya*, who knows the Veda and is properly instructed, shall be followed.'

VERSE CXIV

Bodhāyana (1.1.16).—'Many thousands cannot form an Assembly, if they have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste.'

Vashiṣṭha (3.5).—(Same as above.)

Parāshara (8.12).—(Same as Manu.)

VERSE CXV

Bodhāyana (1.1.11).—'That sin which dunces, perplexed by ignorance and unacquainted with the sacred Law, declare to be Dharma, falls, increased a hundredfold, on those who propound it.'

Vashiṣṭha (3.6).—(Same as above.)

Parāshara (8.13).—(Same as Manu.)

End of Adhyāya XII.

END

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